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Twin Cities Campus



THE
M A S O N I C
MONTHLY.

VOLUME II.

SAMUEL EVANS, Editor.



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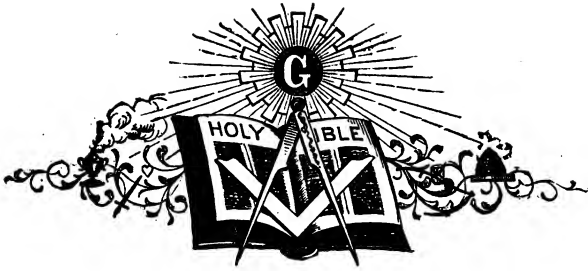
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THE BALLOT.

It is late in the history of Freemasonry to raise any question on the subject of the ballot which requires more than a moment's debate. The practice of balloting for the degrees in Freemasonry, one would think, is too intimately connected with the every-day work of the lodges, for doubts to arise in the mind of any member of the Fraternity with regard to the ballot or to any usage associated therewith. Yet among the later tendencies that have exhibited themselves in our Order—tendencies, so many of which threaten injury and destruction to our institution if not checked—is a disposition to disturb the regulations affecting the ballot.

The extraordinary and ruinously rapid growth which Freemasonry has experienced during the past few years, has only become possible in consequence

of a neglect properly to exercise the privilege of the ballot. Hundreds, nay, we confine ourselves within limit of truth when we say thousands, of improper persons have been permitted to receive the degrees, who, under a proper exercise of the ballot, would never have been allowed to cross the threshold of our institution. The almost indiscriminate admission of applicants for initiation into our mysteries and rites, has so long obtained in many of our lodges, that a rejection is calculated to strike with surprise and raise the question in many minds—what does this mean? while we hear on all sides the exclamation, “there must be some mistake here—something wrong, and the ballot should be repeated.”

Laxity in the exercise of the ballot has become general and has induced a most unhealthy growth of the Order,

Entered according to Act of Congress, in the year 1863, by E. L. MITCHELL, in the Clerk's Office of the District Court of the District of Massachusetts.

and in its turn the tone which this diseased extension has created threatens to overturn this most essential safeguard of our institution. Overthrow the ballot and Freemasonry is overthrown. Not all the loyalty to every other landmark combined can save the Order from ruin and speedy dissolution if we permit this to be removed.

Grand Master Paige well said in his address to the Grand Lodge of New York at its last session, "Our whole structure is founded upon the principle of unanimity and concord, and this can only be preserved by guarding sacredly the rights, and respecting, without suspicion or reserve, the Masonic conscience of every member." And Past Grand Master Josiah H. Drummond, in addressing the Grand Lodge of Maine, made use of the following language:—

"The design of the secret ballot is that a member of the Lodge may express his opinion of the fitness of the candidate, without incurring the displeasure of any person. It is one of his most sacred Masonic rights. It is, therefore, a Masonic crime to discuss the result of the ballot *in the Lodge or out of the Lodge*. When the result of the ballot is declared, there should be an end of all discussion and all action until a new petition is presented. To borrow a term, it should be a *finality*.—Such was the practice among the fathers. But *now* the practice is, as soon as a negative ballot is declared, the friends of the candidate begin to consider who the objector was. They discuss the matter with themselves, if not with others. All the acts of the suspected brother are canvassed. They see a deep meaning in the most common acts, 'Trifles, light as air,' are to them 'confirmations strong as proofs of holy writ.' Sinister motives are not unfrequently attributed to him. They feel

estranged from him at once. And after all he may not be the man."

A select Committee of the Grand Lodge of Wisconsin, in a report presented to that body on the 15th of last June, writing on this subject remarked:

"One cause of the great accession to our numbers, and the frequent admission of unworthy men undoubtedly is the reluctance with which the black ball is often used.

"The friends of the petitioner assume to be his champions, insist upon his admission, and threaten retaliation, as they call it, upon the supposed objector, and vengeance generally upon the Lodge; and, in some instances, to such an extent is this carried, that it becomes exceedingly unpleasant to exercise the sacred right that from time immemorial has been guaranteed to each individual Mason."

The tendency which in this manner makes its presence felt in the Order seems to call most loudly at this time upon Masonic journalists, and upon all who can reach the understanding of the Fraternity in any manner, to impress the true doctrine of the ballot upon the minds of the brethren. The harmony and continued existence of our Order as an institution worthy of the high place it has reached in the estimation of mankind depends upon the preservation intact of the ancient landmarks, and of none more than those which surround the secret ballot.

With a view to the redirection of the Fraternity into the old and well-trodden paths of wisdom and safety we call their serious attention to a brief review of the law of the ballot. It will assist us much in the consideration of this matter, if we view it under these four heads,—the duty to ballot,—the right

to ballot,—the freedom of the ballot,—and the secrecy of the ballot.

The first thought on the opening of a lodge of Masons, is whether it be securely tyled, whether provision is made for the exclusion of the profane. Every arrangement of a lodge, all our grips and tests, are intended to shut out from association with us as Masons every one except such as have been regularly and duly admitted to the privileges of the institution. In carrying out this purpose, every application for degrees is appropriately referred for strict investigation, and care is taken to have the lodge informed by report of committee before balloting that investigation has been made, and whether the result thereof has proved favorable or otherwise to the candidate. It is inexpedient and impracticable for every member of the lodge to make this investigation, hence this duty is deputed to three reliable and experienced members, although where expedient and practicable, it remains the duty of every member to make due investigation in order to be enabled to perform understandingly his other duty of guarding the doors of our temple from the intrusion of improper persons. In the words of Bro. J. W. S. Mitchell, "the unanimous consent of all is *required* to entitle the candidate to admission," and the reason for this lies herein. Freemasonry is founded on concord and unanimity, and the admission of any element which tends to discord and division tends to destroy the institution.—The admission of destructive elements can only be prevented by making it the duty of every member to vote on the application of candidates for degrees or membership, and every single member of a lodge should feel that the responsibility of rejecting the unworthy rests upon himself. The ballot is resorted to more to give an opportunity to re-

ject unworthy material, than to admit the worthy. We are ready with open arms to admit "the worthy and well-qualified" to our Fraternity, but we ballot in order to have the opportunity to reject the unworthy applicant. To do this effectually every member must partake, in what is clearly the duty of each member. Balloting therefore becomes the expression of the Masonic conscience in this regard, and none should be excused from performing what in this matter is an act so sacred. It is decidedly improper, by abstaining from voting, to throw upon others the responsibility of admitting or rejecting a candidate.

The fact that it is the duty of every member of a lodge to ballot on all applications for degrees or membership, is equivalent to conferring on each member the right to ballot. The duty and the right are inseparable. The one grows out of the other, and each is involved in the other. The right to the ballot says Past Grand Master Randall, of Massachusetts, "is the Mason's great prerogative. It is a right which every member enjoys, and which he is bound to exercise faithfully, impartially, and conscientiously." Bro. Cornelius Moore, in the *Masonic Review*, says, "a Mason has the inherent right to deposit his negative on the application for membership. Of this right no Masonic power can deprive him." This is the true doctrine. That eminent Mason B. B. French writes, "this ballot is the sacred right of individual Masons. No Grand body should even meddle with it, and it is doubtful whether they have the right to do so." He might safely have gone further and declared that no Grand body *has* any such right. Mackey declares the right to the ballot to be an "inherent privilege, not subject to dispensation, or interference of the Grand Lodge.

If it be the duty and the right of every Mason to vote on every application to his lodge for degrees or membership, then it follows that he should be left perfectly free in the performance of that duty and the exercise of that right.—Any interference therewith must be wrong,—cannot possibly be right. If the privilege of the ballot be abused, no one is responsible but the brother who has committed such abuse. How he discharges his duty in this respect is no one's business but his own. It is for his own conscience to decide how he shall vote. Past Grand Master Hubbard, of Ohio, decided that "no one is to be held accountable to the lodge for the vote he may give," he must vote "upon his own responsibility, and is not to be called on for any reasons." Past Grand Master Smith, of Arkansas, decided that neither the lodge nor Master has "any right to ask, or even try to ascertain who cast" a black-ball.—Past Grand Master Hogin, of Indiana, decided that "however well convinced one brother may be that an applicant is every way worthy of being received, if the applicant is rejected, he is bound to presume that the brother casting the negative ballot is equally convinced that the candidate is unworthy." However much we regret a rejection, where the candidate is known to us, we have no right to complain. In the very next ballot, we ourselves may be compelled to vote black, and we could not fail to view any such complaint in any other light than as an interference with our inherent rights. Bro. Storer, chairman of the Committee on Foreign Correspondence for Connecticut in 1855, reported as follows, "no number of Masons have the right to demand that another shall vote to admit a particular man. The right to vote as one pleases, to refuse to extend Masonry to a particular man, or class of men, or people,

is the highest and most sacred of the Masonic rights of conscience, with which no one has a right to intermeddle."

The duty and the right of the ballot being so well established, is it surprising to see its freedom further guarded by the addition of secrecy? The duty and the right of the ballot being so sacred, it is of the very highest importance that it should be perfectly free, and that every member should have full and ample protection extended to him in the free exercise of the right.—To secure this full and ample protection the secrecy of the ballot is intended. Everything therefore which would tend to remove secrecy from the ballot, tends to lessen the amount of protection which is each member's due in the performance of his duty. This secrecy to accomplish its full intention must be complete and absolute. How a brother votes must not only be hidden from the profane, but within the lodge, the ballot is secret in its form and aim, in order that it may be equally hidden from the initiated. The secret feature of the ballot was intended to protect each and every brother from any undue influences or coercion which any one or all of the brethren might under any circumstances be tempted to exert towards him, and it is wrong for any brother to disregard that protection by revealing his vote even to the members of his own lodge, inasmuch as he thereby tends to break down a safeguard which has been wisely extended for the benefit of the weakest as well as the strongest. Past Grand Master Crane, of New York, decided "that it is unmasonic for any brother to be allowed to know how another brother may have voted on the admission of a candidate." If this be sound doctrine, and we certainly so regard it, then it must be equally unmasonic to communicate how we ourselves

may have voted. It is a provision of the Constitution of the Grand Lodge of Canada that "any brother who shall violate the secrecy of the ballot by stating how he voted on any question, or by endeavoring to ascertain how a brother voted; or if he should be aware, and mention it to another brother, shall render himself liable to severe Masonic censure; and for a second offence, to expulsion." This covers the whole ground of the secrecy of the ballot, showing that the secrecy is to be maintained as much towards each other, as towards the profane. How decidedly improper therefore must be very much of the conversation which frequently follows rejections in these days. Such conduct is fruitful of trouble, and is the parent of many discordant feelings,

which the maintenance of silence and secrecy would have prevented.

Let the ballot be maintained in all its purity, with all its secrecy. Exercise the privilege conscientiously, faithfully, freely and fearlessly. Never hesitate to reject, where there is any doubt. Let the lodge and not the applicant have the benefit of such doubt where any exists. The lodge has rights, the applicant has none, except to have his application treated in the spirit in which he offers it, of willingness to submit to a fair and honorable ballot. Never fail to remember that it is infinitely better to reject ten good men than admit one unworthy member. In this spirit select your ballots and deposit them, and while your conscience approves, the Order will be benefitted.

THE MASTER MASON.

At the summit of ancient Free and Accepted Masonry stands the third, or Master Mason's Degree. There is no *higher* degree, legitimately so called.—Whatever other degrees, styled Masonic, the ingenuity of man may have invented, they can lay no claim to superiority over the third or Master Mason's Degree conferred in the Blue Lodge.—None of them can compare with it for antiquity or universality. The numerous additions which have been made to the body of Freemasonry on this continent and in some European countries, are comparatively modern institutions, and are only Masonic by virtue of their association with and foundation on the Master Mason's Lodge. They are merely so many wheels within a wheel; are simply the keys which give admission from one association of Master Masons

into other and interior associations of Master Masons.

Whatever of ancient Masonry may be met with in the Chapter, there is abundant evidence that it has been separated, perhaps unwisely, from symbolic Masonry. The Encampments of the Knightly Degrees, the societies working under the Scottish Rite, the Rite of Mizraim, of Memphis, or by whatever other name these degree systems may be known, add nothing to Freemasonry pure and simple. They give it no direct support. They grow up along side of the Masonic Institution, deriving nourishment from it, are essentially parasitical, and too frequently, the undue importance they have assumed, and the dissensions they have created and fostered have well nigh sapped the life from large branches of the parent stem.

They may contain much to please the fancy, or supply the reasonable want of many minds, much which may be adapted to certain localities or to the cherished notions or opinions of certain classes of men embraced within the folds of the Masonic Fraternity, but not one of these systems is calculated to attain to that universality to which Freemasonry proper aspires. They are in no particular adapted to the whole, but only to portions of the great human family, and are incapable themselves of fulfilling the entire mission of Masonry on earth. In fact they make no pretense of possessing that distinctive attribute of Freemasonry—universality.

Such Masons as wish to see the religious element more distinctly displayed than in the symbolic lodges find their desire gratified in the Royal Arch system. Those who are pleased with the semi-military constitution, and chivalric features of the Encampment will find all they seek in the Orders of Masonic Knighthood. Such again as desire to investigate the Apocrypha of Ancient Accepted Masonry, and the distinctions of high degrees may realize their aspirations in the Lodge of Perfection and the Consistory. While those who have Coptic predilections, may find mystery sufficient in the mystic chambers where the Memphisian rites are practised.—Still the only conclusion to which the thoughtful Freemason can arrive is, that in the foremost rank of true Freemasonry stands the third, or Master Mason's Degree, and that all which is essential in the system may be found within the Blue Lodge.

Formerly lodges consisted entirely of Masons of the second, or Fellow Craft's degree. In process of time the Apprentice's degree was introduced as probationary for applicants for fellowship in the Order, and preparatory therefor. The pillars of Wisdom and Strength

being thus already represented, the degree of Master Mason, representing the pillar of Beauty, and combining in itself the marks of Wisdom and Strength, was introduced to complete the structure.

As the Entered Apprentice represents youth, and the Fellow Craft manhood, so the Master Mason is representative of age, with its ripened experience and mellowness. The third degree also symbolizes Hiram Abiff, "the widow's son," the Architect and beautifier of the Temple, who fills so important a space in the legend of Masonry; and also the third or principal round of the theological ladder, Faith, Hope and Charity—"but the greatest of these is *Charity*, for Faith may be lost in sight, Hope ends in fruition, but Charity extends beyond the grave, to the boundless realms of eternity."

The Master Mason's degree is the cap-stone of our system, and the completion of the Royal Arch. Hence the implement of our Craft more particularly adopted as a jewel of the third degree, is the Trowel, which is used by "operative Masons to spread the cement which unites the building into one common mass; but we, as Free and Accepted Masons, are taught to use it for the more noble and glorious purpose of spreading the cement of brotherly love and affection—that cement which unites us into one sacred band, or society of friends and brothers, among whom no contention should ever exist, save that noble contention, or rather emulation, of who best can work and best agree."

In the Entered Apprentice's degree the foundation of a Masonic life is laid in morality; in the degree of Fellow Craft the system is made conformable to the teachings and influences of speculative science; while in the Master Mason's degree, the lessons of morality

and science are combined in a perfected system, which is nearly akin to, if not religion itself.

There is Freedom among the Apprentices, Equality among the Craft, and Fraternity among Master Masons,—Fraternity which will yet prove the great healer of the many ills to which

Humanity is heir. As Master Masons let us therefore stand erect, fully conscious of the high dignity of our calling, and impressed with the lofty and generous mission of Freemasonry, let us take up the various implements of our Craft and faithfully ply our vocation.

MASONRY FOREVER!

(An Acrostical Sonnet.)

WRITTEN FOR THE "MASONIC MONTHLY," BY MRS. P. A. HANAFORD.

MASONIC friendship gilds the evening hour
 As life's sun sinks adown the amber west;
 Sweet on the ear, with soothing magic power,
 Our brothers' voices greet us ere we rest.
 Nor do we part with them forevermore,
 Reunion we shall find, in Lodge more grand,
 Yon starry universe our spangled floor,—
 Friendship's fruition in a fairer land.
 Oh! shall we then ourselves to evil yield,
 Rob God's great temple of its pillars fair,
 Ere we shall pass to find at last revealed
 Veiled glories only dimly shadowed here?
 Ever we answer such suggestion—"No!
 Rule us, Grand Master, till we upward go!"

THE ANCIENT SCOTCH RITE.—NO. VIII.

BY SAGGAHEW.

Prince of the Tabernacle.

This is the 24th degree of the Ancient Scotch Rite, and the sixth conferred in a Consistory. It is intended to illustrate the directions given for the building of the tabernacle, the particulars of

which are recorded in the twenty-fifth chapter of Exodus. The degree is said to have been introduced into the Rite by Frederick the Great, in 1786. It is generally conferred by communication.

Two apartments are used, the first of which is termed the vestibule, and is

decorated with various Masonic emblems. It is adorned with a crowned compass, extended to 60 degrees, and a platform of seven steps, on which is a golden urn. The second apartment is of a circular form, and is illuminated by a chandelier in the centre with seven branches of seven lights each,—making forty-nine lights. The decorations of this room are changed at each of the three points of initiation. On one side is the altar. The lodge is called a Hierarchy, and its officers consist of a Master and three Wardens.

The Master is styled Most Powerful Chief Prince;—Most Potent; or Most Puissant;—and represents Moses, the law-giver. He is seated in the East, clothed in a surplice sprinkled with gold stars, a blue silk tunic, the collar decorated with golden rays, and the order and jewel of the degree. The Wardens are styled Powerful, and represent Aaron, the Chief Priest, Bezaleel, the son of Uni, and Aholiab, the son of Ahisamach. They are seated in the south, west and north.

The dress is a blue silk robe, the collar decorated with golden rays, like a glory; the body of the dress strewed with golden stars. On the head a close crown, surrounded with stars, and surmounted by a delta. The order is a crimson-watered silk sash, worn from right to left, from the bottom of which is suspended the jewel of the degree—the letter A in gold. The apron is white lined with crimson and bordered with green; on the body of which is painted or embroidered a representation of the tabernacle in red; the flap is sky blue. The battery is ●●●●●●—○; the hours of work, from the first hour of the first day of the seven, until mid-day.

Knight of the Brazen Serpent.

This is the 25th degree of the Ancient

Scotch Rite, and the seventh conferred in a Consistory. It illustrates the brazen serpent set up by Moses, as described in Numbers xxi. 6-9, and, like the one preceding, is said to have been introduced into the Rite by Frederick, in 1786, previous to which time the degree at present numbered the 32d was the 25th, and highest in the Rite. It is conferred by communication. The lodge represents Moses' tent, with hangings of red and blue; over the throne in the east is a transparency, representing the burning bush, with the Hebrew tetragrammaton in the centre. In the centre of the lodge is a conical mount, elevated on five steps, on which is a cross with a serpent entwined thereon. The lodge is illuminated by one light only.

The assembly is styled the Court of Sinai. The presiding officer is styled Most Powerful Grand Master, and represents Moses. He is seated on the throne in the east. The two Wardens represent Aaron and Joshua, and are called Ministers. They are stationed in the west and north. The Orator is styled Pontiff; the Secretary, Grand Graver, or Inquirer. There is also an officer styled Examiner. The brethren are Knights; and the candidate is designated as A Traveller.

The officers and brethren wear a scarlet sash from right to left, upon which is painted or embroidered the words *Virtue* and *Valor*, where it crosses the breast. The jewel is a golden serpent, entwined around a tau cross, standing upon a triangle, with the ineffable name in Hebrew engraved on it. It is worn suspended from a white ribbon. The apron is white, sprinkled with black tears; on the flap a triangle in a glory; in the centre, the Hebrew letter H. (pronounced He.) The battery is ○○○○●●—●●○—○; the hours of work from one until four post meridian. Carson says, open at one, close at seven.

Prince of Mercy, or Scotch Trinitarian.

This is the 26th degree of the Ancient Scotch Rite, and the eighth conferred in a consistory. It is a philosophical and Christian degree, founded on the triple covenant which the Eternal made,—first with Abraham, by circumcision; second, with the Israelites in the wilderness by the intermediation of Moses; and lastly, with all mankind, by the death and sufferings of Jesus Christ.—From these three acts of mercy the degree derives its name. Like the two preceding, it is said to have been introduced into this Rite in 1786 by Frederick. It is conferred by communication.

The assembly is styled a Chapter; and the place of meeting the * * * *. The hangings are green, supported by nine columns, alternately white and red, upon each of which is an arm of a chandelier, sustaining nine lights, making in all eighty-one lights. The canopy is green, white and red; under which is a green colored throne. Behind the canopy is a transparency of a triangle and three circles. Before the throne is a table, covered with green cloth. The Master uses an arrow instead of a gavel, whose plume is on one side green, and on the other side red,—the spear being white, and the point gilded. By the altar (some say on the altar; others, that the altar itself) is a statue, which represents Truth, veiled with the three symbolical colors of the degree—green, white and red. This statue is the Palladium of the Order.

The Master represents Moses, and is styled Most Excellent, or Most Excellent Chief Prince. He is seated on the throne in the east, clothed in a tri-colored tunic of green, white and red, and wearing a crown of lace surmounted by nine arrow points. The Senior Warden represents Aaron, and the Junior Warden, Eleazer. The fourth officer is styled the Sacrificer, and the fifth,

Guard of the Palladium. The candidate represents Joshua. The brethren each wear an apron, and the order of the degree. The apron is red, bordered with white fringe, with a sky blue flap; and the jewel of the degree,—a golden equilateral triangle, within which is a heart of gold, and upon the heart the Hebrew letter H,—is painted on the flap. The border is a broad tri-colored collar, or sash, from the bottom of which is suspended the jewel. The battery is ●●○—●●●●○—●●●●●●○; the symbolic age, eighty-one years.

Sovereign Commander of the Temple.

This is the 27th degree of the Ancient Scotch Rite, and the ninth conferred in a Consistory. Like the three immediately preceding it is said to have been introduced into this Rite by Frederick the Great in 1786. Some writers connect this degree with the Knights Templar; but Mackey is of opinion that it should not be so confounded. The instruction of the degree is Christian. It has no lecture attached to it, and is usually conferred by communication. The assembly is styled a Court. The room is hung with red drapery, on black columns, from each of which projects a bracket, or arm, for holding a light.—The canopy and throne are red, sprinkled with black tears. In the centre of the lodge is a chandelier with three rows of lights—twelve on the lower row, nine on the middle, and six on the upper row—twenty-seven in all. Twenty-seven other lights are placed upon a round table, about which the commanders are seated. (Cross says, that in the centre of the lodge is a small altar, around which, in a circular form, in two rows, are twenty-seven lights in each row, and on a round table are placed twenty-seven other lights, making in all eighty-one.)

The presiding officer is styled Most

Illustrious and Most Valiant, or Most Potent Commander, and is seated on the throne in the east. He wears a white robe, over which is a red mantle lined with ermine, and on his head a pointed crown. Two Wardens are seated in the west, and styled Most Sovereign Commanders. Each wear the order of the degree. The knights are styled Sovereign Commanders. The officers and knights wear white gloves, lined and bordered with red. Each knight wears a red sash, bordered with black, from right to left, from which is suspended a Teutonic golden cross.

The apron is flesh-colored, lined and

edged with black, with a Teutonic cross (the cross of the Order) encircled by a wreath of laurel, and a key beneath, all in black, upon the flap. (Carson and others say, on the flap a cross encircled by a laurel wreath: on the apron a key.) The order, or sash, is white, edged with red, worn around the neck, having upon its two sides four Teutonic crosses embroidered in red, and from the bottom is suspended the jewel, which is a golden triangle, upon which is engraved, in Hebrew, the tetragrammaton. The battery is ●●●●●●●●●●○— (repeated and) ●●●●; the hours of work from ten until four.

MASONIC MEMORIES.—ROYAL ARCH MASONRY.

BEFORE reviewing the revival of Craft Masonry, and its subsequent growth, it seems proper that we should trace briefly the previous development of another branch of the Order.

Chapters of Royal Arch Masons would of necessity arise subsequently to the Blue Lodges, as the three degrees of the Blue Lodge must precede that of the Royal Arch. Originally this degree was conferred in lodges, and without the intervention of the Mark Master, Past Master and Most Excellent Master's degrees. But in this country chapters were organized, and the Royal Arch and the three previous degrees were conferred in these chapters separated from the jurisdiction of the lodges. Several such chapters had been formed prior to 1797, and on the 24th of October of that year a convention of committees from three chapters was held at Masons' Hall, Boston, for the purpose of organizing a Grand Chapter. Of this convention M. E. Thos. Smith

Webb was Chairman, and Wm. Woart Scribe.

After due consideration it was unanimously decided to send out a circular to all the chapters of New Hampshire, Massachusetts, Rhode Island, Connecticut, Vermont and New York, inviting them to send one or more delegates to represent them in a convention to be holden in Hartford, Conn., in January following, investing them with full power and authority in concurrence with other delegates to open a Grand Chapter of Royal Arch Masons, and to establish a Constitution for the government of all the chapters in those said States. In this circular they say that from time immemorial Grand Lodges have been formed wherever Masonry has flourished, for the purpose of granting warrants for new lodges, and the establishment of certain rules and regulations for their government. They state it as a generally received opinion, which they deem well authenticated,

that no Grand Lodge can claim or exercise authority over a convention or chapter of Royal Arch Masons, and that no chapter, of however long standing, can exercise the authority of a Grand Chapter. The circular therefore declares:—

“We think it highly expedient for the regular government of all chapters within said States, who exercise the rights and privileges of Royal Arch Masons, and to prevent irregularities in the propagation and use of those rights and privileges, that there should be a Grand Chapter of Royal Arch Masons established within those States.”

It is also set forth that the convention has official notice from companions at Philadelphia; that the several chapters in that vicinity have recently established a Grand Chapter for their government. The local situation of the several States named, the easy and frequent intercourse between their principal towns and cities, and the similarity of habits, manners and customs of the people as citizens and Masons, are set forth as reasons for uniting those States in one Grand Chapter. The circular was signed, Benjamin Hurd, Jr., John Soley, Jr., Wm. Woart—Committee of St. Andrew's Chapter, Boston.

Jonathan Gage, Joshua Greenleaf, Jr.—Committee of Newburyport, Chapter.

Thomas S. Webb, John Hammer—Committee of Temple Chapter, Albany.

The proceedings were attested by Wm. Woart, Scribe.

In response to this circular a second convention of delegates assembled in the city of Hartford, Conn., Jan. 24, 1798, in which seven chapters were represented as follows:—

St. Andrew's Chapter, Boston, organized 1769; King Cyrus Chapter, Newburyport, 1790; Providence Chapter, No. 2, Providence, Rhode Island,

1793; Solomon Chapter, Derby, Conn., 1794; Franklin Chapter, No. 4, Norwich, Conn., 1796; Franklin Chapter, No. 6, New Haven, Conn., 1796 Hudson Chapter, Hudson, N. Y., 1796.

Of this convention M. E. Comp. Benj. Hurd, Jr., was elected President, and William Woart, Scribe. The seven chapters were represented by twelve delegates, whose credentials were properly certified, and were approved by the convention.

It was *Resolved* unanimously, that the delegates who compose this convention, being invested with ample powers, will establish a Grand Royal Arch Chapter for the States of New Hampshire, Massachusetts, Rhode Island, Connecticut, Vermont and New York, to be denominated the Grand Royal Arch Chapter of the Northern States of America.

A resolution was adopted appointing Comp. Abm. L. Clark, H. P. of Providence Chapter, and Jona. Gage, P. K. of King Cyrus Chapter, a committee to confer with M. W. Bro. Judd on the subject of an association said to be formed by the several chapters of the State of Conn. Companions William Woart of St. Andrews Chapter and Jonathan Gage of King Cyrus Chapter were appointed to confer with Stephen Titus Hosmer, Esq., of Middletown, on the same subject. Also Comps. Clark and Edmonds to confer with Ephraim Kirby, Esq. The convention then adjourned till the next day.

On the second day of the convention, in addition to the chapters represented, Thos. S. Webb appeared as a delegate from Temple Chapter, Albany, N. Y., Jedediah Sprague from Horeb Chapter, Whilestown, N. Y. The several committees of the previous day having reported, it was

Resolved, “That Comps. Judd, Hosmer, and Kirby, and such of their com-

panious members of a convention of committees from several chapters of Royal Arch Masons in the State of Connecticut as they may wish present, be invited to attend the sittings of this convention, in order to establish a perfect understanding between the two conventions."

Comps. Gage and Woart as the committee waited on the Comps. named with a copy of the resolution.

Comps. Rev. Abm. L. Clark, H. P. of Providence Chapter, Saml. Edmonds, H. P. of Hudson Chapter, and William Woart, Sec. of St. Andrew's Chapter, were appointed a committee to draft and report a form of constitution, and the convention again adjourned.

On the 26th a constitution as reported by the committee was adopted, consisting of nineteen sections. The preamble, after setting forth the general doctrines announced in the first convention, assigns as the objects of the proposed G. Chapter, "To establish order and uniformity, to promote love and charity among Masons, and render more general and extensive the principles of benevolence and philanthropy."

The constitution, article first, makes the Grand Chapter to consist of the Grand officers elected by the body, and the three officers, High Priest, King and Scribe, of the several deputy G. Chapters.

Sec 2 provides for the Deputy Grand Chapter in each of the States embraced in the Grand Chapter.

Sec. 3 provides for the appointment of proxies with the same powers as principals in case of necessary absence.

Sec. 4 fixes the first meeting of the Grand Chapter at Middletown, Conn., in Sept., and once in two years thereafter.

Sec. 5 fixes the election of officers by ballot once in two years.

Sec. 6 prescribes the times for the

annual meetings of the several deputy Grand Chapters.

Sec. 7 leaves the place of annual meetings with the several deputy Grand Chapters, and authorizes the D. G. H. Priests to call special meetings at discretion.

Sec. 8 provides for choice of D. G. officers annually by ballot after the first election, at such place as the D. Grand Chapters shall designate.

Sec. 9 provides that in case of the absence of the G. H. Priest in the G. Chapter or the D. G. H. P. of the D. G. Chapter the next in office shall preside, and empowers the presiding officer to fill vacancies by nomination.

Sec. 10 provides that the Dep. Grand Chapters (subject to certain provisions) shall have the government of chapters and lodges, of M. E. Masters, Past Masters and Mark Masters in their several States.

Sec. 11 authorizes the D. G. Chapters to frame their own by-laws, subject to provisions.

Sec. 12 allows D. G. Chapters to require such fees of subordinates as the Grand Chapter shall prescribe.

Sec. 13 provides that till otherwise directed by the Grand Chapter or D. Grand Chapter the rules previously adopted by the chapters shall remain in force.

Sec. 14 provides that the Grand Chapter shall exclusively have power to bear and determine all controversies between chapters, and make all rules and regulations needed to give effect to the constitution.

Sec. 15 invests the Grand Chapter with general superintendence of D. G. Chapters, with right of affiliate jurisdiction over all proceedings, with power to affirm or disannul them.

Sec. 16 authorizes the Grand Chapter to raise requisite funds from the chapters from a reasonable proportion

of the fees received for conferring degrees.

Sec. 17 allows all chapters, not now represented, to affiliate and share the rights of those thus uniting.

Sec. 18 provides that till a D. Grand Chapter exists in Vermont and New Hampshire the Grand Chapter shall have sole power to grant charters in said States.

Sec. 19 provides for the amendment of the constitution at any time by a two-thirds vote.

It was resolved that a circular letter be sent to each of the chapters of the said States not represented, inviting them to unite with the Grand Chapter. Comps. Thos. S. Webb, Saml. Edmonds, Wm. Woart and Wm. Wilkinson were the committee for this purpose.

The same committee was instructed to have five hundred copies of proceedings printed, and send twenty copies to each chapter under the jurisdiction of the Grand Chapter.

The convention proceeded to the choice of officers by ballot, each chapter being allowed but one vote. The several officers elected were installed by M. E. Comp. Hurd, he being the oldest High Priest present. The Grand Chapter then adjourned.

On the 27th the fee fixed for a charter was forty dollars. The sum of £1. 8s. 6d. was assessed on each of the nine chapters represented, making an aggregate of £12. 16s. 6d. The expenses of the session £4. 14s. 6d.; leaving a balance of £8. 2s. 0d. Thus closed the organization of the Grand Chapter for the Northern States of America, which has grown into the Gen. Grand Chapter of the United States.

The first meeting of this body, after organization as prescribed by the convention, was held at Middletown, Conn., on the third Wednesday of Sept., 1798, for the choice of officers. The meeting

seems not to have been largely attended, and the officers previously installed were re-elected. The Grand Chapter was adjourned to the second Wednesday of January, to meet at Providence, Rhode Island. This adjourned meeting is called the second regular meeting of the Grand Chapter. Three State G. Chapters were then represented, Massachusetts, Rhode Island and New York. New York had three representatives, E. Comp. De Witt Clinton, Esq., being D. G. H. Priest.

Comps. Benj. Hurd, Thos. S. Webb, and James Harrison were chosen a committee to revise the constitution and propose alterations and amendments that might be necessary. They were also instructed to report necessary rules of order for the government of the body.

On the next day Sept. 10, Comp. Webb, for the committee, reported five rules of order also a new constitution, giving to the body the name of General Grand Chapter of Royal Arch Masons for the six Northern States, and of State Grand Chapters to the several Dep. Grand Chapters.

The Constitution for the Gen. Grand Chapter, Art. I., had seven sections.

Sec. 1 gives the name and style of the body and the several Gen. Grand Offices, and entitles Grand High Priests, Kings, Scribes, and their proxies, or the State Grand Chapters, to membership, also Past Grand High Priests, Kings and Scribes of the Gen. Grand Chapter.

Sec. 2 provides for the election of General Grand officers on the second Thursday of Jan., 1799, and in every seventh year afterwards, the General Grand Chapter to meet septennially in Middletown, Conn.

Sec. 3 provides for special meetings on the request of a majority of the Grand Chapters, to be made in writing

to the Gen. G. H. Priest, King and Scribe.

Sec. 4 makes it the duty of the Gen. G. H. Priest, King and Scribe, to perfect themselves in the work and lectures of the several degrees, to consult with each other and with the officers of the State Grand Chapters; and adopt measures for diffusing a knowledge of the work and lectures, and a uniform mode of working in the several chapters and lodges throughout the jurisdiction.

Sec. 5 provides that in the absence of any officer from any body of Masons holden by virtue of this constitution, the next in rank shall fill his place—and in the absence of all the officers, their places shall be filled by the members present according to seniority and ability.

Sec. 6 provides that all questions, except the admission of members, shall be determined by a majority vote.

Sec. 7 allows amendments or revision of constitution by a two-thirds vote.

Art. II. treats of the State Grand Chapters in twelve sections.

The first three sections define the officers, specify who shall be members and how officers shall be chosen, leaving the time and place of meetings to those bodies, except requiring that there shall be at least one meeting and choice of officers annually.

By Sec. 4 the State Grand Chapters, subject to provisions of this constitution, have the sole government of the several Royal Arch chapters and lodges, may establish new ones, define their limits and settle controversies that may happen between them.

Sec. 5 empowers the Grand and Dep. G. H. Priests, Kings and Scribes of the several Grand Chapters, severally to issue dispensations to a competent number of Royal Arch Masons to open and work chapters and lodges of the several degrees for a limited term not to extend

beyond the next annual meeting at which the officer issuing such dispensation shall make returns.

Sec. 6 forbids the issuing of a warrant for a charter for less than \$40, and the warrant for a Mark Master's lodge shall be \$10, and shall not be given (Sec. 7) for such lodge except in connection with a chapter of R. A. Masons.

Sec. 8 authorizes Grand Chapters to require a reasonable proportion of fees received from conferring degrees.

Sec. 9 gives to the Grand Chapter of New York the sole right to establish chapters in the State of Vermont till a Grand Chapter shall be there established.

Sec. 10 prohibits issuing a charter to less than nine Royal Arch Masons, and requires a recommendation for them from the nearest chapter. For a Mark Master's lodge five petitioners were required.

By Sec. 11 the several Grand officers are required to perform the same duties as are prescribed for the General Grand officers in the 4th Sec., Art. I.

Sec. 12 limits the jurisdiction of the several Grand Chapters to their respective States, with the exception in Sec. 9.

Art. III. treats of subordinate chapters and lodges in thirteen sections.

By the second section every chapter of R. A. Masons and lodge of Mark Masters was required to have a charter from the Grand Chapter of the State, and Masonic intercourse forbidden with all bodies that might exist without such charter. An exception was made in reference to those bodies formed prior to the adoption of the Royal Arch constitution at Hartford, 1798, by which the rule should not effect them till after Jan. 1, 1800.

By Sec. 12 it was required that the four degrees should not be conferred for a less sum than \$20. The Mark

Master's degree not to be less than \$4.

Art. IV. has numerous instructions for organizing new chapters. The constitution was adopted, signed by all the officers and members. The election of officers then occurred and the following officers installed for seven years:—

Ephraim Kirby, Esq., Litchfield, Ct., Gen. Grand High Priest; Benj. Hurd, Jr., Charlestown, Mass., Gen. G. King;

Thos. S. Webb, Albany, N. Y., Gen. G. Scribe; Rev. Abm. L. Clark, Providence, R. I., Gen. G. Chaplain; William Wourt, Boston, Mass., Gen. G. Secretary; Joseph Huntington, Norwich, Conn., Gen. G. Treasurer; John C. Ten Broeck, Esq., Hudson, N. Y., Gen. G. Marshal.

[To be concluded in our next.]

FREEMASONRY IN ENGLAND DURING THE WARS OF THE ROSES.

LITTLE is known of the condition of Masonry during the reigns of Henry IV. and Henry V. Wars with the Scotch, Welsh and French, and internal rebellion fill the records of these reigns with their chronicles, and there is little in such events for the pen of a Masonic historian to dwell upon. Masonry as an art operative cannot thrive in times of war. All the industries of life, except such as are in some way related to the manufacture of the material or the implements of war, must necessarily suffer some impediment during seasons of civil commotion or foreign contests. Operative Masonry could not but suffer decline with the other peaceful arts during the period of which we now write. Speculative Masonry had then only an existence among the real Masters of the Craft, with whom Masonry had reached the dignity of a science. The ordinary craftsman was merely a worker in stone, knowing but little of symbolical Masonry, although he received his inspirations from speculative Masons, whose teachings gave unity and harmony to the results of his labors. Had Freemasonry been then as now purely speculative, and altogether

disassociated, except by tradition, with operative Masonry, the institution might even then have derived an impetus in England, as it seems to have done in America at the present time, even during a period of civil war.

Although Freemasonry made but little progress at this period, we are informed that Henry IV. undertook the appointment of a Grand Master to direct the affairs of the Fraternity, in the person of Thomas Fitz-Allen, Earl of Surry, under whose supervision Battle-Abbey was founded and Fotheringay Castle was erected. During the reign of Henry IV. was also built the Guildhall in London, a very significant fact indeed viewed in connection with the concluding remarks in our former article on "Freemasonry in England at the Commencement of the Wars of the Roses," as illustrative of the importance already assumed by the various fraternities of artizans, who had before them the experience and example of the ancient Fraternity of Freemasons. Under Henry V. it is recorded that Henry Chicheley, the then Archbishop of Canterbury, obtained the direction of the Fraternity, and that

under his auspices "Lodges and communications were frequent."

Henry V. died soon after his return to France from one of his visits to England made necessary by the appearance of discontents among his subjects there, and was succeeded on the throne by his son Henry the Sixth, then an infant of nine months old. This took place in the year 1422. The fact of the infancy of this prince was an unfortunate commencement of what was, in so many respects, a most unfortunate reign.

His father by his last will had placed his elder brother, the Duke of Bedford, over his French kingdom, as Regent to govern in the name of his infant son, and Humphrey, Duke of Gloucester, a younger brother, as regent in England in like manner. But one of the first acts of parliament of the new reign, was to set aside the will of the late king, and to appoint the Duke of Bedford regent of England and all its dependencies, and in case of the necessary absence of the Duke of Bedford in France, then the Duke of Gloucester to act in England in his stead.

It happened unfortunately for the young prince that an ambitious priest had charge of his education, and sought the supreme direction of all his affairs. This circumstance was rendered more fruitful of evils, by the fact that this preceptor was Henry Beaufort, the young prince's uncle, Bishop of Winchester, and also a Cardinal. The intrigues of this ambitious churchman were the leading causes of the many misfortunes which happened to Henry VI., and of the many troubles which the government experienced during his reign.

The Duke of Bedford, the regent appointed by parliament, being called over to France by the threatening state of affairs in that dependency of the English crown, the government of England

devolved upon the Duke of Gloucester, who was installed as Protector of the kingdom, and guardian of the young king. This function Cardinal Beaufort regarded as an encroachment upon his relationship as preceptor to the prince, and led to many disputes with the Protector, whom he sought to hurl from power by every means within his reach, in order that he himself might at once assume the reigns of absolute and undivided government.

The Duke of Gloucester, surnamed the *Good*, or the *good duke Humphrey*, was very popular with the people, who, owing to the opportunities then so frequently presented by the difficulties of their kings, were rapidly rising into importance as a power in the realm.—Duke Humphrey had received a more liberal education than usual with the princes of the time in which he lived, and had also been admitted to the Fraternity of Freemasons, and is said to have assisted at the initiation of Henry VI. at a later date. The popularity of the Protector and his affiliation with the Freemasons caused great uneasiness to that ambitious prelate the Bishop of Winchester, and were also great obstacles in his path to unlimited power.—This arrogant churchman, through his clergy, over whom his position as Cardinal gave great influence, worked upon the parliament so successfully as to procure the passage of an Act especially directed against the Freemasons, and intended to deprive them of their privileges held and exercised under and by virtue of many old charters. This measure was also one of the many acts by which the Bishop sought the overthrow of the Duke of Gloucester. The Act of Parliament in question reads as follows:—

"Whereas, by the yearly congregations and confederacies made by the

Masons in their general assemblies, the good course and effect of the statutes of labourers be openly violated and broken, in subversion of the law, and to the great damage of all the commons; our sovereign Lord the King, willing in this case to provide a remedy, by the advice and consent aforesaid, and at the special request of the Commons, hath ordained and established that such chapters and congregations shall not be thereafter holden; and if any such be made, they that cause such chapters and congregations to be assembled and holden, if they thereof be convict, shall be judged for felons: and that the other Masons that come to such chapters or congregations, be punished by imprisonment of their bodies, and make fine and ransome at the king's will."

As the enforcement of this severe and wholly uncalled for legislation was committed of necessity to the Duke of Gloucester, owing to his position as Protector, and head of the executive department of government, this measure failed to accomplish the intended result. The Fraternity were not deterred from "assembling as usual, under Archbishop Chicheley, who still continued to preside over them," and, writes Preston, "notwithstanding this rigorous edict, the effect of prejudice and malevolence in an arbitrary set of men, lodges were formed in different parts of the kingdom, and tranquility and felicity reigned among the Fraternity."

Foiled in his efforts to weaken Duke Humphrey's popularity by breaking up the assemblies of the Masons, he made an attempt to seize the city of London by force, but was again thwarted, the Protector having forewarned the Lord Mayor of his intention, and that official having rallied the citizens and guilds of artizans around him for the defence

of the city against their arch-enemy, the anti-masonic prelate. But the cardinal ceased not to plot the destruction of the Duke of Gloucester who stood in his way to power. He ultimately succeeded in influencing the king to call a parliament at St. Edmundsbury in 1447, where the wily Bishop thought this Duke's popularity with the citizens of London could not befriend him. His enemies, on his appearance there, suddenly accused him of treason, had him arrested and thrown into prison, and the next day he was found dead, having been cruelly murdered, a victim to the revenge of his political enemies, the enemies of the Masons and the enemies of the people. Scarcely two months afterwards Cardinal Beaufort died a miserable death, having sunk into obloquy, the effect of his infamous course, and the Masons lost a troublesome foe, and gained a friend in the king, who had finally escaped from the clutches of this intriguing priest.

The initiation of King Henry is said to have taken place in 1442. It is very likely that the efforts of Cardinal Beaufort to suppress the assemblies of the Craft, may have aroused the curiosity of the king, and created a desire to know more concerning them. It doubtless also led to many conversations between him and Duke Humphrey, the Protector, and the great patron of Freemasonry during his life, and it may be concluded that in such conversations the merits of Freemasonry were fully discussed. It will be remembered that the celebrated Manuscript discovered by John Locke in the British Museum, records a lengthy dialogue which is said to have taken place between this prince and a Freemason, whom he caused to appear before him for examination as to the nature and mysteries of Freemasonry. If the conversation detailed in this manuscript was sufficiently interesting to lead that

great philosopher John Locke to seek "further light" by initiation himself into the rites and mysteries of the craft, it can scarcely be expected that the same partial revelations of the aims and purposes of Freemasonry would have failed to produce a powerful influence over the mind of King Henry VI. to whom they were personally made. The presumption fairly is that a very active interest in Freemasonry was thus aroused in the mind of King Henry by some such influences as we now know surrounded and were brought to bear upon that prince.

We will conclude this article by quoting from the work of an eminent Masonic historian:—

"Encouraged by the example of the sovereign, and allured by an ambition

to excel, many lords and gentlemen of the court were initiated into Masonry, and pursued the Art with diligence and assiduity. The king, in person, presided over the Lodges, and nominated William Wanefleet, Bishop of Winchester, Grand Master; who built, at his own expense, Magdalene college, Oxford, and several pious houses. Eton college, near Windsor, and King's college, Cambridge, were founded in this reign, and finished under the direction of Wanefleet. Henry also founded Christ's college, Cambridge; and his queen, Margaret of Anjou, Queen's college in the same university. In short, during the life of this prince, the arts flourished, and many sagacious statesmen, consummate orators, and admired writers, were supported by royal munificence."

ON THE SQUARE.

WRITTEN FOR THE "MASONIC MONTHLY," BY MRS. P. A. HANAFORD.

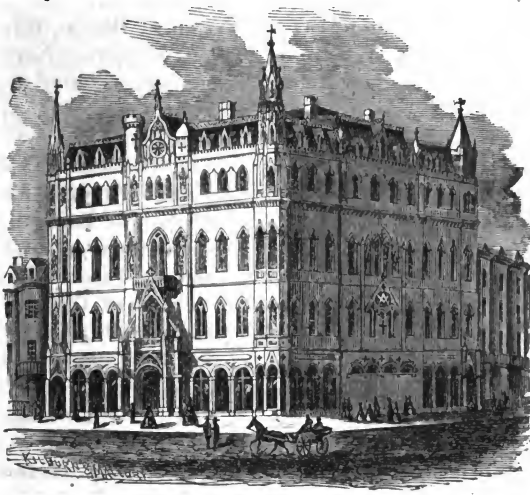
We part upon the square to-night,
 Dear brothers, ere we go,
 While Faith and Hope and Love are bright,
 And Truth beams forth with holy light,
 Let us our future know.

It will be bright, it will be fair,
 If on the square we act,
 And we shall breathe in freedom's air,
 And every holy influence share,
 While vows are kept intact.

Not only here, our Lodge within,
 Upon the square we'll stand,
 But, too, amid earth's rush and din,
 If we would gain release from sin,
 And find a better land;—

A land where shines the temple fair,
 Reared by no human hand,
 In which the lofty columns rare
 Are polished with supremest care,
 And will forever stand.

Then, hand in hand, we pledge anew
 Fidelity and love,
 Upon the square, to virtue true,
 We part our work outside to do,
 And hope to meet above.



THE LAYING OF THE CORNER STONE OF THE NEW MASONIC TEMPLE IN BOSTON.

THE laying of the Corner-Stone of the New Masonic Temple to be erected in the city of Boston, and the accompanying celebrations and festivities, formed the great Masonic event of the past month. Soon after 8 o'clock, on the morning of the 14th of October, the streets of the capital of the old Commonwealth were alive with the stir of expectation.—Bands of music passing to and fro to their several destinations, and Masonic

bodies marching to their places of rendezvous in the city, from the different Railroad Depots along the various avenues of access from the suburban cities and districts, all wending their way to that portion of the Common appointed as the place of organization of the grand procession which was to be the leading feature. The weather was threatening, and several slight showers sprinkled the congregated Fraternity

and the vast collection of people of all conditions who had gathered to witness the display. The immense throng of spectators on the Common itself as well as on the several streets leading thereto, gave evidence of the high expectations which had been formed in the mind of the community. They were well gratified by the result, as this far surpassed any other Masonic celebration ever held in the New England States.

The various Masonic bodies intending to join in the procession appeared on the ground before half-past ten o'clock, the hour appointed for the procession to move, yet by some strange mismanagement, the Fraternity were kept standing for a further hour and a half in the cold and damp, very much to the discomfort of all present. At length at high twelve the procession began to move, and marched at a rate unusually rapid for so large a body, over the route laid down in the programme, out at the Park Street gate of the Common, down Winter and Summer to Otis Street, through that thoroughfare and Devonshire Street to Milk Street, down which the march continued to Broad Street, up State Street to Court, along Court, Tremont and Beacon, again entering the Common by the gate corner of Beacon and Charles Streets, up the Beacon Street mall and down Park and Tremont Street malls, countermarching to the site of the intended Temple, corner of Boylston and Tremont Streets. A detachment of the city police preceded the escort, which consisted of the Grand Encampment of Knights Templar of Mass. and R. I., St. John's Encampment, Providence, R. I., Boston Encampment, Springfield Encampment, De Molay Encampment, Pilgrim Encampment, Palestine Encampment, Milford Commandery, Haverhill Commandery, and Old Colony Encampment.

The main body of the procession consisted of Blue Lodges under the jurisdiction of the Most Worthy Grand Lodge of Massachusetts, arranged under twelve divisions. The names of the Lodges were as follows:—Amity, of Danvers, and Mount Olivet, of Cambridge, Blue Hill, of Canton, Aberdour, of Boston, and Orient, of South Dedham, Dalhousie, of Newton, John Hancock, of Methuen, John Cutler, of Abington, and Hammatt, of East Boston. Henry Price, of Charlestown, Montacute, of Worcester, United Brethren, of Marlboro', John Abbot, of Somerville, and Mount Vernon, of Malden, Joseph Warren, of Boston, Wyoming, of Melrose, Paul Revere, of North Bridgewater, Pequosette, of Watertown, Webster, of Webster, Gate of the Temple, of So. Boston, Mount Horeb, of Woburn, and Trinity, of Clinton. Winslow Lewis, and Germania, of Boston, Mt. Horeb, of W. Harwich, and Baalbec, of E. Boston, Ashlar, of Rockport, St. Paul's, of South Boston, Mt. Tabor, of E. Boston, Star of Bethlehem, of Chelsea, Plymouth, of Plymouth, and Orphan's Hope, of Weymouth, Grecian, of Lawrence, Mount Hope, of Fall River, Star in the East, of New Bedford, St. Matthew's, of Andover, Norfolk Union, of Randolph, Liberty, of Beverly, Pentucket, of Lowell, Amicable, of Cambridgeport, and Mt. Carmel, of Lynn. St. Mark's of Newburyport, Merrimac, of Haverhill, Fraternal, of Barnstable, Rural, of Quincy, Aurora, of Fitchburg, and Rising Star, of Stoughton. Marine, of Falmouth, King David, of Taunton, Meridian, of Natick, St. Paul's, of Groton, Union, of Dorchester, Washington, of Roxbury, Morning Star, of Worcester, Evening Star, of Lee, Columbian, of Boston, Old Colony, Hingham, King Solomon's, of Charlestown, Essex, of Salem, Massachusetts, of Boston, Tyrian, of Gloucester, St. John's, of Newburyport, St.

Andrew's and St. John's, of Boston.

The Grand Royal Arch Chapter followed to the right of the Blue Lodges, Washington and Sutton Royal Arch Chapters, of Salem. Next in order came the Most Worthy Grand Lodge of Massachusetts, under a guard of honor, consisting of Calvary Commandery of Knights Templar, of Providence, R. I. The rear of the procession was brought up by invited guests and aged members of the Fraternity in carriages. One of the carriages contained three veteran Master Masons whose united ages were 249 years.

The left of the column reached the site of the foundation at one o'clock, and nearly another hour elapsed before the right of the line arrived at the corner of Boylston and Tremont Streets. An idea of the great length of the procession may be formed by noting that when the head of the line re-entered the Common at the Charles Street gate the rear of the column still rested on the Park Street mall. Numerous bands contributed the best of music to enliven the march. The banners carried before the lodges were of the most beautiful description. The display made by the Knights Templar, forming the escort and guard of honor, was particularly brilliant. Not less than seven or eight hundred Sir Knights in full costume participated in the procession; a larger number, we believe, than have ever before come together on any similar occasion in the United States.

The ceremonies of laying the Corner-Stone proceeded in usual form, Grand Master William Parkman presiding.

The following inscription was engraved on the plate which was deposited under the Foundation Stone:—

"This corner-stone of a new Masonic Temple, erected by the M. W. Grand Lodge of Massachusetts, was laid by

the Most Worshipful William Parkman, Esq., Grand Master, with Masonic ceremonies, on the 14th day of October, A.L. 5864, A.D. 1864.

Officers of the Grand Lodge:—M. W. Wm. Parkman, Grand Master; R. W. Charles C. Dame, Dep. Grand Master; R. W. Wm. S. Gardner, Senior Grand Warden; R. W. Benj. Dean, Junior Grand Warden; R. W. John McClellan, Grand Treasurer; R. W. Chas. W. Moore, Grand Secretary; R. W. Chas. L. Woodbury, C. G. Secretary; W. Rev. Wm. R. Alger and W. Rev. Wm. S. Studley, Grand Chaplains; Wm. D. Stratton, G. Marshal; Samuel P. Oliver, S. G. Deacon; Henry Milliken, J. G. Deacon; R. Adams Ames, G. Sword Bearer.

Wm. W. Whieldon, Henry Taber 2d, Lovell Bicknell and Francis Winship, Grand Stewards.

F. J. Foss and Henry L. Dalton, G. Pursuivants.

Edmund D. Bancroft, Lovering H. Ganiwell and J. V. Hayward, Grand Lecturers.

Eben F. Gay, Grand Tyler.

Board of Directors—M. W. William Parkman, R. W. Wm. S. Gardner, R. W. Benj. Dean, R. W. Winslow Lewis, R. W. John T. Heard, R. W. Wm. D. Coolidge, R. W. Geo. Washington Warren, R. W. Wm. North.

Building Committee—William Parkman, Chas. W. Moore, Benj. Dean, John T. Heard.

Architect—M. W. Wheelock.

President of the United States—Abraham Lincoln.

Governor of Massachusetts—John A. Andrew.

Mayor of Boston—Frederick W. Lincoln, Jr.

Grand Lodge of Massachusetts—Founded A.L. 5733, A.D. 1733; Henry Price, Esq., First Grand Master.

After the stone had been laid by the

Grand Master he gave three knocks upon it, saying :—

"I find this Foundation Stone well-formed, true and trusty, and may this undertaking be conducted and completed by the Craftsmen according to the grand plan, in Peace, Love and Harmony."

"Know all of you who hear me. We proclaim ourselves free and lawful Masons, true to the laws of our country, professing to fear God, and to confer benefits on mankind. We practice universal beneficence toward all. We have secrets concealed from the eyes of men which may not be revealed to any but Masons, and which no cowl has yet discovered; they are, however, lawful and honorable. Unless our Craft was good and our calling honest, these secrets would not have existed for so many generations, nor should we have had so many illustrious personages as Brethren of our Order, always ready to sanction our proceedings and contribute to our welfare. We are assembled in the broad face of open day, under the canopy of Heaven, to build a Temple for Masonry. May God prosper our handiwork as it shall most please him. May this Temple become a place wherein just and upright Masons may practice benevolence, promote harmony and cultivate Brotherly love, until they shall all assemble in the Grand Lodge above, where the world's Great Architect lives and reigns forever."

The Grand Chaplain then uttered a prayer, and after the corn, wine and oil had been poured upon the stone, the Grand Master concluded by saying :—

"May Corn, Wine and Oil, and all the necessaries of life, abound among men throughout the world; and may the blessing of Almighty God be upon this undertaking, and may the structure here to be erected be preserved to the

latest ages, in order that it may promote the humane purposes for which it is designed."

The Grand Master then presented the Implements to the Architect saying :—

"To you, Brother Architect, are confided the implements of operative Masonry, with the fullest confidence that by your skill and taste a fabric shall arise which shall add new lustre to our honored Commonwealth. May it endure for many ages, a monument of the liberality and benevolence of its founders."

At the termination of the formal ceremonies the Hon. Robt. B. Hall, of Plymouth, delivered a most excellent address, from which our space will only enable us to give a few brief extracts. The whole of it should be preserved, and undoubtedly will be, in some convenient form.

"Thirty-four years ago this day," said Bro. Hall, "the foundations of the old Temple were laid, and that building was supposed to be on a scale sufficient for the wants of generations to come. But, in this brief space, Masonry has outgrown its accommodations, and it was disposed of in 1858 for other uses. Since then the Grand Lodge has occupied temporary apartments, though for the last three years under her own roof. It seems but yesterday since the destroying angel hovered over this spot and consumed our tabernacle with his fiery breath. Already we triumph over these disastrous ashes. Undismayed by calamity and buoyant with hope we commence the erection of a suitable and permanent home for the Craft. Let the walls of this Temple rise in solid grandeur till its pinnacles salute the skies! And from this time till it shall crumble into decay let it be sacred to the mysteries and work of Masonry."

After touching upon the history and

origin of Masonry, and referring to the more immediate ancestry of the Grand Lodge of Massachusetts the Orator remarked that "the claims of Masonry to our respect are not founded chiefly on the service it has rendered to the useful and ornamental arts of life. The forms of architectural beauty and design may vanish, but the spirit which informed them still survives with the Craft, and dignifies and hallows our work. Our Order no longer hews and squares the rough ashlar for the builder's use, but essays the nobler work of fashioning living stones for the use of the Great Architect himself. We cease to employ the coarse implements which were once the instruments of manual toil, wielded by brawny arms and with sweating brow. The forms of these we preserve; but with us they are spiritualized as emblematical teachers of a pure morality. The plumb, the level and the square repose upon our altars still, but in jewelled majesty, to be used only by the gloved hand to symbolize the highest truths as instruments of human improvement.

"It is natural to respect Masonry for its antiquity. But it claims our reverence also because it is the only one of the old societies which history records, which has survived the wreck of time. Masonry is the only purely human institution which has withstood the never-ceasing tide of change in the world's affairs. In imperishable strength and

silent dignity it has endured like the rock, while the current has passed by, sweeping into oblivion systems, dynasties and institutions, some of them as ancient as herself, and once the objects of pride and admiration."

The delivery of the address was followed by the singing of a hymn, after which the procession was reformed, and marched to Faneuil Hall, where those who were fortunate enough to obtain tickets, participated in a banquet prepared with most excellent taste. After feasting the body, the usual toasts and sentiments were given, with speeches from eloquent brethren; the effort of Bro. the Hon. Charles Levi Woodbury in response to the sentiment "the President of the United States" being decidedly the best. The majority of the local Masonic bodies continued the festivities on their own accounts by adjourning to the private dining-rooms of the various hotels in the city. Boston Encampment of Knights Templar had a collation served up in the rooms in Thorndike Hall, and passed a few hours after the procession in an exceedingly agreeable and happy manner. On the whole the day which thus ended will ever be remembered as one of the bright days in life, notwithstanding the sun hid himself behind clouds and mists, and will never be forgotten by any who participated in the services or who witnessed the unsurpassed brilliance of the various displays.

THE RIGHT OF BALLOT.

To ballot upon the application of every candidate for the degrees or for membership, is the sacred and inviolable right of every member of a lodge

"then present when the candidate is proposed, and their consent is formally asked by the Master."—*General Regulations*, 1720, vi.

THE DEDICATION OF LODGES; AND THE POINT WITHIN A CIRCLE, AND PERPENDICULAR PARALLEL LINES.

(Concluded.)

BY SAGGAHEW.

Circumambulation, or a procession around the altar, always formed a part of the ancient religious ceremonies. On these occasions the procession always moved according to the course of the sun, and a hymn is still preserved in the writings of Callimachus, which was chanted by the priests of Apollo at Delos, the substance of which was, "we imitate the example of the sun, and follow his benevolent course."

The Druids used the same ceremonies, and in some parts of Britain the practice continued to be observed for ages after the destruction of the Druidical religion.

In Greece, the priests and the people walked thrice around the altar during the sacrifice, and sung a sacred hymn.

Specimens of Druidical temples are still in existence founded on the principle of a point within a circle. In Pembrokeshire, England, there are several circular stone monuments, the most remarkable of which is called *Y Gromlech*, in Nevern Parish, consisting of several rude stones pitched on end in a circle, in the centre of which is a vast rude stone placed on several pillars.—Near Keswick, in Cumberland, is another. On a hill, (ancient temples were usually erected on high hills,) stands a circle of forty blocks of stone of about 5½ feet in height, placed perpendicularly, and one stone still higher in the centre. But the most stupendous circular temples were those of Stonehenge and Aubery, that of the latter being three miles in length.

The temple at Classerniss, in the island of Lewis, was constructed in the form of a cross and a circle. The circle consisted of twelve upright stones, alluding probably to the solar year, the east, west and south are marked by three stones each, placed without the circle, in direct lines, pointing to each of those quarters; and towards the north is a double row of twice nineteen stones, forming two parallel lines, with a single elevated stone at the entrance. In the centre of the circle, high exalted above the rest, stands the gigantic representative of the Deity, to which their adoration was directed. The same symbol was used in the Scandinavian mysteries. The "Hall of Odin," according to the Edda, contained twelve seats disposed in the form of a circle, for the principal gods, and an elevated throne in the centre for Odin, as the representative of the Great Father.

Without entering more into detail upon this part of the subject, let us see if the point within a circle ever received any other explanation than that which refers to the sun, and the universe—or to the sun and his circle around the universe.

Pythagoras taught that the point within the circle was an universal emblem to denote the temple of the Deity, and referred to the planetary circle, in the centre of which was fixed the sun, as the universal God and Father of nature.

According to some of the old English Masonic lectures, "The circle has ever been considered symbolical of the Deity;

for as a circle has neither beginning nor end, it may justly be considered a type of God, without either beginning of days or ending of years."

(The Tree of Life was placed in the centre of the garden of Eden.)

Vitruvius supposes that the first huts built for the habitation of man, were erected upon a circular base, as indeed we know that the cabins of the primitive Britons were, with a post in the centre to support the roof.

Among the Gentiles the circle referred to eternity, and the central point to time, to show that time was only a point compared with eternity, and equidistant from all parts of its infinitely extended circumference.

Some of the tribes contiguous to Judea placed a *Jod* in the centre of a circle, as a symbol of Deity surrounded by Eternity.

The Samothracians had a great veneration for the circle, which they considered as consecrated by the universal presence of the Deity; and hence rings were distributed to the initiated, as amulets possessed of the power of averting danger.

The Chinese used a circle bounded north and south by two serpents, which was considered emblematical of the universe protected and supported equally by the power and wisdom of the Creator.

The Hindus represented the Supreme Being by a perfect sphere, without beginning and without end.

The Egyptians represented the universe by a circle, in the centre of which Deity was said to dwell; or in other words, the circle was symbolical of his eternity.

Servius tells us that it was believed the centre of a temple was the peculiar residence of the Deity.

Hence the astronomical character used to represent the sun, (as may be

seen in any old Almanac,) is a point within a circle; because that figure is a symbol of perfection.

The most perfect metal, gold, was also designated in chemistry by the same character.

The rites of divination were never performed unless the operator was protected within the consecrated periphery of a magical circle.

Such are some of the more prominent symbolical references of this symbol.—There is not among them all a solitary hint towards the reference we now give it in our Masonic lectures. Although as a symbol it was widely dispersed among the people of antiquity, yet we cannot fail to notice that its explained significance was remarkably similar among them all.

It was a symbol of the *universe* as our *lodges* are symbols of the universe. Its point in the centre was a symbol of Deity, as the point in the centre of the lodge—its *Shekinah*—is a symbol of Deity. We describe this circle every time we revolve around our Great Light, thus completing the expressive symbol.

Truly it may be said that its present monitorial explanation is tame and insignificant, when compared with its original and true interpretation.

Having thus (as we believe satisfactorily) accounted for the origin, and ascertained the true meaning of the symbol of the point within the circle, let us now refer again to the perpendicular parallel lines.

In the first part of our article we gave some reasons for believing that these lines originally did not refer to the two Saints John. It seems proper, therefore, that having treated the matter negatively we should, before leaving it, have something positive to say, or an opinion to offer, as to what they do truly refer to, or represent.

The explanation of them as referring to the two Sts. John, is unquestionably a very modern interpretation.

At two particular points of his course, the sun is found in the zodiacal signs of Cancer and Capricorn. These points are astronomically distinguished as the summer and winter solstice. When the sun is in these points he has reached his greatest northern and southern declination, and produces the most evident effects on the temperature of the seasons, and on the length of the days and nights. The days and nights are then equal, or *parallel*, to each other. Supposing the sun's apparent course to be represented by a circle, the points named will be indicated by the points where the parallel lines touch the circle, or, in other words, the parallels will indicate the limits of the sun's extreme northern and southern declination, when he arrives at the solstitial points of Cancer and Capricorn.

According to this interpretation, then, the symbol would be explained as follows:—The point in the centre represents the Supreme Being, or great centre of all things; the circle indicates the annual circuit of the sun; and the parallel lines mark out the solstices, within which that circuit is limited.

From this explanation it is but a step to moralize thus:—The Mason, by subjecting himself within *due bounds*, in imitation of that glorious luminary, the sun, will not wander from the path of duty.

This is so near the present popular interpretation that we need hardly wonder that during the centuries of ignorance which have elapsed since its first introduction, the primitive meaning of the symbol should be thus perverted.

A few brief remarks upon the probable origin of the introduction of the two Saints John into Masonry, and the observation of their festival days by

the Craft, will conclude our article.—The sun reaches the solstitial points on the 21st of June, and the 22d of December, respectively. Having so great a respect, and even adoration for the sun, as the source of light and life, and fruition, and the visible representative of the invisible creative and preservative principle of nature, we may reasonably suppose that the period when he reached his greatest northern and southern declination, marked, as it would be, by the most evident effect on the seasons, and on the length of the days and nights, would not only have been noticed by the ancients, but have occupied a prominent place in the ritual of their sun-worship. These days were doubtless celebrated by them as returning *eras* in the existence of the great source of light, and object of their worship.

The intimate connection of Freemasonry with the mystical worship of the ancients, although now inexplicable, is, nevertheless, undeniable, and we may safely suppose that our ancient brethren adopted the custom of celebrating these periods, although they doubtless confined their celebration of them exclusively to their astronomical importance.

But as time passed on Christianity came to mingle its rays with the light of Masonry, and our Christian Masonic ancestors, finding that the church had appropriated two days near these solstitial periods to the memory of two eminent saints, it was easy to incorporate these festivals, by the lapse of a few days, into the Masonic calendar, and to adopt these worthies as patrons of our Order. To this change, the earlier Christian Masons were doubtless the more easily persuaded by the peculiar character of these saints.

St. John the Baptist, by announcing the approach of Christ, and by the mys-

tic ablution to which he subjected his proselytes, and which was afterward adopted in the ceremony of initiation into Christianity, might well be considered as the Grand Hierophant of the church, while the mysterious and emblematic nature of the Apocalypse assimilated the mode of teaching adopted by St. John the Evangelist to that practised by the Fraternity.

Thus it is we trace the observations of these festivals through these saints to the sun-worship of the ancients.

The change of the dates of these festivals from the 21st of June and 22d of December, to the 24th of June and 27th of December, ceases to appear improbable, when we consider that the Grand Lodge of England since 1813 has celebrated St. George's day, (April 23d)—that saint being the patron of England,—although for centuries previous, the Craft in England had observed Saint John Baptist's day as a Masonic festival day.

For a similar reason St. Andrew's day, Nov. 30, is kept by the G. Lodge of Scotland.

If, then, such old, respectable and conservative bodies as these Grand Lodges, so readily make such important changes, we need no longer consider so small an one as that named to be an improbability.

The symbol of the point within the circle embordered by two perpendicular parallel lines is one of the most interesting and significant of all the emblems or symbols of our system.

The prevailing ignorance among the mass of our membership in regard to the History, Philosophy, and objects of the institution, and the consequent facility with which even radical changes are, and have been made, is a sufficient answer to the doubt as to the probab-

ity of so great a change being made in the interpretation of so prominent and important a symbol.

Judging from present observation, and the records of the past which have come down to us, we are impressed with the conviction that but a very few have ever made these things a study. By far the greater part seem perfectly content to be merely enrolled as members of the Institution, seemingly oblivious of the fact that an Order claiming so great antiquity must have a history; that a system so extensive and complicated must have a philosophy; and that so ancient and extensive and peculiar an Institution, must have equally ancient, extensive and peculiar laws and customs.

A few manifest sufficient interest to qualify themselves sufficiently to take part in the routine work of the lodge-room. And yet of this few but a small part claim any deeper knowledge of Freemasonry than that gathered from its meagre and superficial lectures.

Need we wonder, then, that our "beautiful system of morality veiled in allegory and illustrated by symbols," has suffered from neglect, ignorance and careless indifference. Need we wonder that our Temple exhibits the marks of unskilful workmen, that its symmetry has been broken in upon, and its beauty marred; its walls unplumbed; its stones unsquared; its pillars neither Tuscan, Doric, Ionic, Corinthian or Composite; and its arches unfinished, for want of key-stones. We need not wonder at all this. Our wonder need only be, that Freemasonry still survives; that the building of the Temple has progressed at all, or that its walls, its pillars, and its arches, have not long ere this fallen, and crumbled in one vast ruin.

SKETCHES FROM A MASON'S NOTE BOOK.

PREVIOUS to the appearance of the cholera in the beautiful island of Jamaica, not inappropriately called "Queen of the Antilles," the nature of this dreaded and dreadful scourge of nations, and the question as to its contagious or non-contagious character, formed the subject of warm and frequent discussions among all classes of society.

Great triumphs have been achieved over the most dreadful maladies by a proper examination into their primary causes; but the *cholera* seems to have been too much for the skill of even the most eminent physicians.

Nothing could stay the onward march of the pestilence! Every M. D. had his peculiar theory. Many persons signified their determination to live under the Broussais system; others eschewed all manner of phlebotomy, and preferred that of Alibert, or other foreign adepts, making the acquisition of their family physician a *sine qua non* of employment.

We have said that it was the all-engrossing subject. Certain it is, that almost every circle broached its peculiar theory. The old cronies, men and women, married and single, racked their brains, and strained their lungs, in finding and stating arguments for their opinions. "As for me, my dear," said one, "I feel quite comfortable on the subject, and don't care three straws about the cholera, especially since Dr. — has promised to attend me ten times a day, if necessary. The Doctor is a most polite and well-bred gentleman, and has, moreover, studied in France. He is not one that frightens you with a long face and ominous shake of the head, like some physicians. He

smells so sweet, too—has always some nice perfume about him; and I have got him to promise to import some of the same from Paris. In fact, do as you like; as for me, I never was in better spirits in my life, and snap my fingers at the cholera."

Alas! poor Edith, when she spoke so defiantly, in the flush of health, she little thought that she was so soon to be numbered with the dead! If the higher classes expressed themselves generally in this strain, the same opinions were re-echoed by the middle and inferior ranks of society. Like the garison of a fortress protected by supposed impregnable ramparts, the Jamaicans looked abroad from their walls, confident in their strength and pride.

Jamaica was the ark destined to ride triumphantly over the waters of desolation. Reports, ever and anon, would come up from Cuba, of the ravages the disease had made at Havanna and other places. They scarcely excited a remark. Like the distant rumbling in the atmosphere during the heat of a summer's day, the news was heard, but passed away unheeded. At last the much dreaded plague *did* come. It first made its appearance at Port Royal; then in Kingston, during the night of the 27th of March; the following day, the cholera developed itself with great intensity.

We spoke of the beautiful Edith, and we shall speak of her again, and of her brother. There are those residing in Jamaica who will probably recognize the affecting incident. The last of the beings with whom he could claim the tie of relationship was buried. His sister, a beautiful and amiable girl, one of those mild and lovely beings whose

souls seem filled with the purest feelings of human nature, and whose affections flow forth toward all animated things, as though they claimed affinity with all living—and to their friends, who have by kind associations become endeared to them, have no bounds, and on whom their love is poured forth in every act—in the thousand little circumstances of life is blended and shown, so that even a cynic would be constrained to acknowledge there is pure, disinterested love in human nature. Such a sister he had that day buried!

The evening before had seen her among the sick and dying, moving like a redeeming spirit amid the horrors of the cholera plague; but ere the morning sun arose she was a corpse in the hands of her brother. He had that night returned from a sea voyage across the Atlantic, ignorant of the pestilence being in the city, and full of the bright anticipations of pleasure in meeting his mother and sister. He entered his home—it seemed deserted; he ascended the stairs—no one came to meet him. He rushed on through the chamber to his sister's apartment, and saw a female form, apparently at the last grasp of life, writhing in agony, and no one near. He staggered forward—it was his sister!—the gentle Edith—she knew him, and he raised her in his arms, and wildly, madly pressed her to his bosom!—She smiled a welcome even in the death-throes.

The high hopes of the future which he had entertained for her—his thoughts, which had long teemed vividly with fond dreams of happiness in store for her—were at once blasted. He sank under the stroke, and no longer wished to live. Oh! who can depict the agony of that brother! Who delineate the passing away of the visions of hope, pride, and pleasure, which he so ardently nourished “for his angelic one,” as

he fondly called her? She was the object for which he lived—the vital principle of his existence—his sun and guide. But he was not alone. Alfred M—, his fellow voyager for many years, had accompanied him to his home—had seen its desolation, and the sad meeting with his dying sister. He had been a sorrowful witness of the death of the lovely, and of the stricken heart of the strong. He did not attempt the fruitless task of consolation—it would have been but mockery; but he prepared for the sad duties of burial.

The fair Edith lay beneath the green turf; the dews of one night had moistened her grave. Edwin, the brother, was stretched on the same bed on which she lay the day before; the plague had fastened on him; he welcomed it as a boon. He rejoiced at the prospect of again joining his beloved sister, but he felt for his companion, and, turning to him, he said: “Leave me, Alfred! do not, oh! do not stay, where it is almost certain death! I conjure thee, by our friendship, by that dearer tie of *brother*, to fly from this spot of pestilence; and do not embitter my last moments with the thought that for me you are exposing yourself to an agonizing—oh! a horrible death!”

Motionless, almost breathless, Alfred stood, while he listened to the words; but when he perceived that Edwin paused for his farewell, a smile lit up his countenance—a smile of sorrow, but of fixed resolve. Grasping the hand of his friend in a peculiar manner, he replied: “Edwin, my friend, my *brother Mason*, you remember the first voyage we sailed together from Kingston to London—it is many years since? Extreme danger threatened us; naught appeared to save; all were washed from the wreck; none were with us but God. In His sight, on the bosom of the wide ocean, we clasped hands, and

pledged ourselves devotedly to each other. We swore to be *brothers*—to be united till death. We escaped; since then we have struggled against adversity; we have fought on the same battle-ground during martial law. We have again been on the deck of the storm-driven ship, when the sky was black above, and the sea lashed to foam beneath us. When oppressed, vilified, persecuted and condemned by men, we have been true to each other—our hearts firmly linked—our love surpassing that of women. And now, at the last scene, on this melancholy occasion, when I have witnessed your affections, and life and its torments are about clos-

ing on you, you bid me leave you!—You are the only one for whom I have cared for years; you are my only friend, and do you think I would forsake you now? No, never! Let it be certain death—it is my wish; we will go together; we will not separate; we are one—united by the *five points of brotherly love and affection*—better death with thee than life without thee!"

Edwin and Alfred, the two worthy Masons, were found lying on one bed, fast locked in the embrace of death!—Faithful to the last, unlike many others, the two friends were not separated by the cholera plague.

MASONRY IN MEXICO.

FREEMASONRY was introduced into Mexico in 1820, at the restoration of the Constitutional Government of Spain. It was the Scotch, or Ancient *et Accepted* Rite, called in Mexico, *Escoces*. It took the fancy of the old Spanish and Creole aristocracy, and the privileged classes generally. They made it exclusive, and the democratic masses were kept at a distance. Curiosity to look into the mysteries of an Order so jealously guarded by the ruling classes, and indignation that they should be refused the privilege of admission, induced the opposition to take measures for retaliation. When the Hon. Joel R. Poinsett, a distinguished Mason of South Carolina, was appointed by the United States Ambassador to Mexico, arrangements were made to introduce the York Rite from this country. Through the influence of Mr. Poinsett, charters were procured from the Grand Lodge here, and soon a Grand Lodge of the York Rite

was organized in Mexico. It was not so much for the social and moral benefits to be derived from Masonry, that York Lodges were introduced, but in retaliation and self-defence.

The York Rite soon became extremely popular with the masses; the leaders of the Democratic party united with it, and the political partizans followed in their footsteps. Thus the York and the Scotch Rite became identified with the opposing political parties: the latter was in favor of an imperial Government; the former of a democratic.—These two organizations became the great centre of political power and influence, and the members were as exclusive and bitter in their hostility as were the Jews and Samaritans of old. The great principles of Masonry were ignored by both parties, or so crippled by exclusiveness as to amount to the same thing. The organizations degenerated into simply political societies,

though under the name, and possessed of the instrumentalities, of Freemasonry; and it seemed as if the entire population were determined to be identified with one or the other. A Spanish writer, apparently impartial, gives the following sketch of proceedings:—

“After the Lodges had been established, crowds ran to initiate themselves into the mysteries of Freemasonry; persons of all conditions, from the opulent magnates down to the humblest artisans. In the Scotch Lodges were the Spaniards who were disaffected towards the independence; Mexicans who had taken up arms against the original insurgents through error or ignorance; those who obstinately declared themselves in favor of calling the Spanish Bourbons to the Imperial throne of Mexico; those who disliked the Federal system; the partisans of the ancient regime; the enemies of all reform, even when reforms were necessary as the consequence of the independence. To this party (after the overthrow of the Empire) also belonged the partisans of Iturbide; those who were passionately devoted to monarchy and the privileged classes.

“In the assemblage of the *Yorkinos* (York Rite) were united all who were republicans from conviction, and those who followed the popular current—the mass of the people having devoted themselves to this organization. It is enough to say, in order to mark the position of both parties, that among the *Yorkinos* figured, in great numbers, those that believed the name of *republican* was not a mere imagination.

“Some individuals of both associations had the same object and the same identical end, and only differed in the modes of making their principles triumphant. A great number of persons, who co-operated in the creation of the new Order, had belonged to the Scotch

Rite, and had labored for the overthrow of Iturbide. They knew the secrets of the Scotch party, their projects, their tendencies; and the desertion of such furnished a thousand elements to the new Order to make war upon the party they had abandoned. When the parties were fully organized and assailing each other, the contest became terrible, and its consequences fearfully disastrous. Actions the most harmless, and questions purely personal, were matters for the contests of parties. The press was the organ of mutual accusations—now against particular individuals, and now against parties in conjunction.—The *Escocés* multiplied their attacks until they lost all influence in affairs. Generals, Senators, Deputies, and Ministers abandoned their standard, as time increased the power of their rival with every class of individuals that embraced the new Order. In the nature of things there was desertion and fear because, as a writer who was initiated into both Orders remarked, ‘a general enthusiasm had taken possession of men’s minds, who thought they saw in the new Order the establishment of future prosperity.’”

The reader will have no difficulty in predicting the result of all this. Masonry there was simply a machinery for politicians, and used to promote party ends. But the York Rite commended itself to the masses, and they had embraced it as a deliverer from the tyranny of kingcraft. The tide rose still higher, until the Scotch party, seeing that all was lost, suddenly became very devout, and proposed a law in the Senate (where they had a majority,) to suppress *all* secret societies as pernicious in their influence and dangerous to religion as well as the State. Finding they could not use Masonry so as to succeed in their own vile purposes, they determined to take hold of the pil-

lars of the Temple and devote the whole mystic fabric to indiscriminate ruin.—Such were the men who had first used Masonry to acquire political power.

But the end was not yet. The law passed the Senate, but it was no easy matter to enforce it against a powerful and prosperous party. The military had become involved in the controversy, and each party had its leader in a man of military distinction. General Nicholas Bravo was the head of the *Escoces*, while Don Vincente Guerrero was the champion of the *Yorkinos*. The Scotch party fearing a reaction upon themselves if the decree of the Senate were not enforced, appealed to arms and determined to settle the question by wager of battle,—a truly Mexican procedure. General Bravo was the Vice-President; he therefore first issued a proclamation, and then summoned his warriors to enforce the decree, or exterminate the *Yorkinos*. General Guerrero accepted the issue, and on the 7th of January, 1828, the opposing forces met in conflict. The talk had been braver than

were the deeds, for after a slight skirmish in which eight men were killed and six wounded, General Bravo and his entire force were made prisoners, and thus perished the party of the *Escoces*. But the victory was as disastrous to the *Yorkinos* as to the opposite party, for being relieved from outside pressure, they soon quarrelled among themselves. Two of their members became rival candidates for the Presidency, which resulted in a resort to arms, and brought about a general insurrection—only to be quelled and quieted when Santa Anna threw himself into the breach and grasped the helm himself.

Such is a rapid sketch of the rise and fall of Masonry in Mexico. It was pressed into the service of ambitious and unprincipled men, and soon perished with those who tried to use it for unholy purposes. It has never gained a foothold there since, and never will until popery, ignorance, and semi-barbarism are driven from the country.—*Masonic Review*.

PHYSICAL QUALIFICATIONS.

THIS is, *par excellence*, the vexed question of Masonic law, for, notwithstanding the countless decisions of G. Masters and Grand Lodges, in spite of the volumes that have been written upon it, there is still an apparent desire not to give it up, and a persistent unreason in the multitude in regard to its final settlement. The old arithmetical problem about the changes that can be rung on a given number of bells, is pleasingly illustrated in the endless variety of questions, or rather in the numberless variations of the same question, that are asked touching the physical

qualifications of candidates. We have before us five communications from as many correspondents, asking whether candidates having physical defects therein described, cannot be made Masons.

As a general reply to our correspondents, and as a careful summing up of the whole matter interesting to all Masons wherever dispersed, we reprint the following report of the Committee on Jurisprudence of the Grand Lodge of the State of New York, and commend it to the attention of Masters and brethren:

“The Committee on Jurisprudence

respectfully report, that they have considered the following interrogatory:—May a candidate, who was born with a hump upon his back, and who is in other respects eligible, be made a Mason in a lodge in this jurisdiction without a violation of the Ancient Landmarks? And for reply thereto would say, that the question implies that there is an ancient landmark on the subject, and that the interrogator is aware of its existence.—It is among the old regulations, and its substance is incorporated into our Constitution. No explanations that we could make—no definition that we could give—no illustration that we could employ, would make it more or less distinct or conspicuous. There is the landmark, and so long as the peculiar features of Masonry shall be preserved, there it will remain forever.

“The candidate, says section 8, subdivision 9, of the Constitution, must not be ‘deformed or dismembered.’—What is deformity? What is dismemberment? We could no more define

deformity than we could describe in words the ‘hue of beauty.’ We could no more describe dismemberment than write a treatise upon all ‘the ills that flesh is heir to.’ Deformity to one might seem the ‘hue of beauty’ to another; dismemberment to one eye would be a blemish—to another, hideousness. We might refer the curious inquirer to the Levitical priesthood, and he would still be wandering in the mazes of uncertainty. Grand Masters cannot define the limits of deformity or dismemberment, or, by dispensation, alter one jot or tittle of the landmark. It must, therefore, be left to the judgment and conscience of every Master and every individual Mason to determine when and how far the qualification is applicable. Our only injunction and our only reply is, and but can be, ‘read, ponder, and act upon the old landmark,’ and if you have any doubts upon the subject, *let them prevail against the admission of the candidate.*”—*N. Y. Dispatch.*

MUSIC.

AMONG the liberal arts and sciences, particularly esteemed by Masons, music holds a prominent position. In theory this science has ever been recognized by the Fraternity, but in later years it has received a *practical* recognition by its introduction into the ceremonials of the various degrees and orders. The Grand Lodge of Massachusetts regularly appoints its organist, so also do the various lodges, chapters and encampments in Boston; and music is being very generally introduced into many country lodges, and adds no little interest to their solemn ceremonials.

The mingling of so many male voices in the song of praise, or the occasional ode, accompanied by the solemn strains of the organ, is well calculated to solemnize the minds of the brethren, and to bring them into a state of preparedness for the proper execution of the impressive rites and ceremonies of the various degrees. Perhaps there is no science which is more generally called into requisition than this, or bears a larger part in the various events which go to make human life. It nerves the warrior on his march to battle, and it wails the requiem of the departed hero;

it enlivens the social circle, and the marriage festival, and swells the peans of praise in the house of God, or at the family altar.

Music has received the sanction of the best men of all ages, and must certainly be reckoned among the best gifts of Heaven. Luther once remarked that "Music was one of the fairest and most glorious gifts of God, for it removes from the heart the weight of sorrow, and the fascination of evil thoughts, and whoever despises music, I am displeased with him."

There is no doubt that during the reign of David, music, both vocal and instrumental, was cultivated with great success, and if we go back as far as Jubal, we find that he filled the whole antediluvian world with melody.

Soon after the tribes submitted to the sceptre of David, he brought up the Ark of God to Jerusalem. Here an opportunity was presented of consecrating music to the service of Deity, and of this opportunity David availed himself.

We would be glad to go more extensively into the ancient history of music, but neither time nor space will admit. We may perhaps add, that wise and good men have found music a most

pleasant relaxation from the anxiety of care, the toil of business, and the labor of study.

When we take into consideration the nature and character of the Masonic institution, it can readily be perceived how fitting is the introduction of music, and so large a part does it now bear in rendering the services impressive, that it would hardly seem possible to dispense with it even for a single evening. There are two works now before the Masonic community, adapted to every occasion, and appropriate for all the degrees. One is the "Masonic Harp," containing a large number of appropriate melodies and words, and the "Masonic Choir," recently published by Rev. J. W. Dadmun. This latter work contains a very judicious selection of music arranged for men's voices, and also contains a large number of hymns adapted to the various ceremonials, and Masonic occasions. A wider circulation of these books throughout the jurisdiction would doubtless prove greatly serviceable to the institution, and the more general introduction of the organ or melodeon would certainly add to the interest and solemnity of our impressive ceremonials.

H. G. B.

MASONIC AMENITIES.

WE publish the following incidents, taken from the journals of the day, in illustration of the strength and power of the "mystic tie":—

"The body of Lieut. Col. Charles Cummings, 17th Vermont Volunteers, from Brattleboro', who was killed Sept. 30, at the battle of Poplar Grove Church,

arrived at City Point in charge of Surgeon Edson. The facts connected with the recovery of his remains are very interesting. There is an order that no flags of truce shall be sent in or intercourse of any kind allowed on our picket lines, and so the recovery of his body seemed impossible after the late battle, although it was known that he fell near

our own picket line. Application was made to Gen. Griffin for a flag of truce, which, of course, could not be granted, so another method was resorted to.

"An officer of the 7th Rhode Island Volunteers, who was a Freemason, was on duty on the picket line. He watched a good opportunity, and when he saw a rebel officer he gave the sign of distress among Masons, which was immediately answered by the rebel officer, who happened to be a Mason, and a mutual agreement was made that they should meet as friends between the picket lines. Shaking hands, &c., they found each other to be Masons, and our officer communicated the earnest desire of our Vermont friends to recover the body of Col. Cummings, who was also a member of the Fraternity.

"The rebel officer could not respond to the request until he had seen the rebel General in command, who it is supposed was also a Mason, for the request was granted at once. The grave was found, and the body was disinterred and found in a tolerable state of preservation, and was recognized at once. He had been buried evidently by rebel Masons, for a headboard was placed over his grave with his name, rank, &c., and evidence of particular care shown in burying him. He was raised from a dead level in the soil of old Virginia to be again interred among his native Vermont hills he loved so well. May the evergreen of his own State be planted over his grave, and mark his last resting place among the

Masons of the Green Mountain State. Fraternal expressions of mutual esteem and high *personal* regard were exchanged by the officers in blue and gray, and they parted—to meet again, perhaps, on the battle-field where all ties are disregarded and forgotten, *except Masonry.*"

"Being stationed here, doing duty as an officer in the Ninety-third Regiment N. Y. S. N. G., I have chances very frequently of seeing and feeling the benefits of the Craft. Among the many which have come under my especial notice was a case related to me by a brother who went to the war as a Hospital Steward in the Ninety-fourth N. Y. V. He had the misfortune of being captured by the rebels, and confined in the Pemberton prison, Richmond, Va. Being in great distress, he applied, by letter, to Dr. Jones, in charge of one of the hospitals, to be relieved, stating his connection with Masonry, and asking to be assigned to service in the hospital. The letter had the desired effect, the brother was sought, found worthy and placed in charge of one of the hospitals, until the next load of paroled went North, among whom he was placed, and is now journeying homeward to his family, being discharged with honor from the service. I transmit the above, knowing that you will give it a space in your columns, as I take it to be a great lesson to many of our faith to go and do likewise to a destitute, needy brother."

NOTES AND QUERIES.

NOTES.

42. As a matter of curiosity I give you the following:—A prospectus was issued by Aden Lynch, at Memphis,

Tenn., Jan. 4, 1855, for the publication of a monthly journal styled "The Masonic Theologian." It proposed to be devoted "to the prophecies of Revelation, and the comments of the ablest

commentators thereon." This was in addition to its Masonic departments proper. But the project died in embryo. T.

43. Another curious item will suit your "Notes and Queries." The lodge at Schenectady, N. Y., as far back as 1775, used the following form of petition:

"To the right worshipful the Master and Wardens and Brethren of Georges Lodge, Number One, of the town of Schenectady, the petition of the intruder an inhabitant of said town: That your petitioner having long with pleasure observed the harmony that subsists among the Society of Free and Accepted Masons induces him to offer himself into their Society if on strict inquiry he shall be found worthy. And your petitioner shall ever pray." T.

44. I do not think I have seen in the *Monthly*, or elsewhere, a description of a Masonic *Burial at Sea*. Would you copy this? and if any of your contributors are in possession of similar incidents perhaps they too will communicate them:—The Steamer Empire City sailed from Bermuda to New Orleans in April, about the year 1853 (I am not positive as to that) with a Masonic passenger, Bro. Joseph Waterman, on board, who died the day of their departure. Bro. J. E. Elliott, of New York, assisted by some twelve brethren who were on board, buried him with the rites of the Fraternity. The ship's bell tolled "the Funeral Chime." Bro. Elliott read the Funeral Service, the brethren formed about the body. The words were read. "We therefore commit the body of our departed brother to the great deep; his memory shall remain engraven upon the tablets of our hearts, while his spirit will return unto God who gave it." G.

QUERIES.

45. Have we in this country any

imitations of the "Sodalities" practised by the European Craft? If so, please name them. LOVELL.

46. As a member of the Craft in Ohio I consider your *Monthly* an excellent publication. A public speaker in this vicinity, in June last, referred to some action by the Lutheran Synod adverse to Masonry. I am anxious to verify his statements, but have no authorities. Can you supply them?

LEX.

47. What are the prime objections advanced against the establishment of a General Grand Lodge of the United States? for my part I feel inclined to favor such an establishment. Will some of your numerous correspondents communicate with me on this subject? I want light. VOL.

Our correspondent "Vol" asks for arguments adverse to the establishment of a General Grand Lodge. We give him those which the Grand Lodge of Maine *unanimously* adopted more than forty years ago, and have, we believe, tenaciously adhered to ever since. The committee consisted of five pretty strong-backed Masons, men whose experience and judgment were of the best. In those days we had no "Scotch Rite" to confuse our notions of Masonic democracy. But little was known of, or cared for, the "General Grand Chapter" or "General Grand Encampment," and Blue-lodge Masonry stood on its merits. That committee was Daniel Granger, William Swan, Charles Fox, Joseph M. Gerrish and John P. Boyd. They reported that they had been unable to discover (and this after perusing Henry Clay's plea for it) any substantial benefit to result to the Craft by its adoption. That on the contrary it would increase the expenses and burdens of the lodges, Grand and subordinate, render almost useless the Grand Lodges then existing and might be per-

verted to illegitimate purposes. They reported therefore that the call of a Convention for such a purpose was neither necessary nor expedient.

48. There was an effort made about the beginning of the "Morgan Excitement" to publish, by Jeremy L. Cross. I think, an American Register of Masonry. As I can discover no work of that character in the libraries to which I have access, and as I am anxious, for certain reasons, to procure that kind of information relative to the period mentioned I would ask your urbane contributors, for light on that subject.

A—F.

"A—f" may safely rest in his belief that Cross did not publish the work mentioned. He did publish the prospectus, and I have seen an original copy. It is dated "New Haven, (Ct?) January 15, 1827," and affirms that Cross was then preparing and had partly finished "a brief history of Masonry from its supposed origin up to the present time." He claims to have sufficient materials to bring up his history as far as 1803, and asks for documents to give "a brief history of the organization of each Grand body and the most interesting facts which have occurred since that period; such for instance as the prosperity or declension of the institution; divisions in the Grand bodies; the cause, continuance and their union; what acts of charity or benevolence they have done, and for what object they have given." Such a work would have been useful, but if Mr. Cross got any replies he did not use them. His later editions of the "Chart" have, it is true, his "Brief History up to 1803," but instead of being formed of "materials" gathered by himself, it is copied verbatim from an English work found now in every library in this country.

49. Can any of your readers inform

me where the word *Freemason* first occurs?

M.

The word *Freemason* occurs for the first time in the Statute 25 Edward I., (1350,) entitled "ye Statuts d'artificers et servants," which ordains the rate of wages as follows:—"Items, Carpenters, Masons and Tylers, and other workmen on Houses shall take no other days wages for their work, but as they were used to do before the year 1346. That is to say, a master carpenter 3 pence, and another (namely a joiner) 2 pence, and their servants 1 penny." In the old English translation of the French text it is—"A Master *Free-Mason* 4 den., and other masons 3 den. and their servants 1 den."

In *Howell's Lordinopolis*, published in 1657, is the following notice: "The company of Masons, otherwise called Free-Masons, were used to be a loving brotherhood for many ages; yet they were not regulated to a society till Henry IV., &c."

ANSWERS.

To No. 28. In reply to your correspondent on p. 514 I would say that *outside of New York* a person "stricken from the rolls for non-payment of dues," is considered to be "suspended" and avoided by all good Masons in terms of their covenants.

N.

To No. 31. I can give your querist one fact in relation to George P. Morris which will assist him in his investigations. On the 16th Sept., 1841, during the session of the General Grand Encampment of the United States at New York, a grand welcome was extended to that body by the Grand Lodge, Grand Chapter and Grand Encampment of New York. A fraternal and hospitable reception was tendered, and at the Tabernacle on Broadway a great public demonstration was made. An

Ode by Bro. George P. Morris was sung
set to music by Bro. Charles E. Horn ;
both composed for the occasion. Bro.
Morris' piece was as follows :—

HYMN.

Our Order, like the ark of yore,
Upon the raging sea was tost ;
Secure amid the billows roar
It moved, and nothing has been lost.

When elements discordant seek
To wreck what God in mercy saves,
The struggle is as vain and weak
As that of the retiring waves.
The Power who bade the waters cease,
The Pilot of the Pilgrim band,
He gave the gentle dove of peace
The branch she bore them from the land.
In Him alone we put our trust
With heart and hand and one accord,
Ascribing with the true and just
All " Holiness unto the Lord."

CORRESPONDENCE.

[We do not hold ourselves responsible for the opinions expressed by our
correspondents.]

LETTER FROM NEW YORK.

NEW YORK, Oct. 28, 1864.

To the Editor of the Masonic Monthly.

I cannot forego the opportunity of
saying a few words touching the annual
meeting of the Supreme Grand Council,
33d and last degree A. and A. Rite,
which closed its labors in this city
last Friday evening.

The session continued for several
days, and was most interesting and in-
structive.

Representatives from very many of
the States were present, also Le Baron
Hugo de Bulow 33d, our Illustrious
Grand Representative near the Supreme
Council of France. The venerable
brother gave a most glowing account of
the healthful progress of our beloved
Rite under the jurisdiction of the Su-
preme Council from which he hails.—

His impressive manner, Masonic learn-
ing and distinguished character, aided
by the ripe experience of more than
three score and fifteen years, made his
opportune presence a most agreeable
feature of the session, and it is not
doubted that he will bear with him to
sunny France an acceptable report of
the condition of the Rite in this Juris-
diction, and happily some assurance of
a speedy solution of all existing differ-
ences which have heretofore interfered
with that harmony and Brotherly love,
—the corner-stone of our Institution.

The Supreme Council was opened in
ample form, Illustrious John L. Lewis,
presiding. Business of great import-
ance, mostly of an esoteric character,
was transacted. It may not be inap-
propriate to mention that an amend-
ment was made to the Constitution,
which provided for a reduction of the

number of officers to nine, the increase of active membership to 33, and limiting the term of official service to three years; at the same time making the officers elective.

This perhaps was one of the most important acts of the Supreme Council at this session: and the following is the list of the Ill. Brethren elected and installed pursuant to the amendment before mentioned:—

Edmund B. Hays, M. P. Sov. G. Com.; John L. Lewis, P. Lieut. G. Com.; Lucius R. Paige, G. Orator and Minister of State; Geo. W. Bentley, G. Treasurer General, H. E.; Daniel Sickels, G. Secretary General, H. E.; Henry C. Banks, G. Marshal General, H. E.; C. T. McClenahan, G. Master of Ceremonies; John Inness, G. Standard Bearer; William Field, G. Capt. of Guard.

Ill. Henry L. Palmer, P. G. Master, of Wisconsin, Thos. J. Corson, P. G. Master, of New Jersey, Aaron King, of New Hampshire, W. R. Higby, of Ct.; Clinton F. Paige, M. W. G. Master of New York, and others, were elected to active membership and duly installed.

Among the noted Representatives present were Ill. Bros. Simon W. Robinson and William Ellison, of Mass., Geo. B. Edwards and John Sheville, P. G. H. Priest, of New Jersey, Orrin Welsh, R. E. G. Com., Jas. M. Austin, P. G. H. Priest and G. Sec., John W. Simons, P. G. Master, Rob. D. Holmes, Dep. G. Master, and Robert Macoy, P. Dep. G. Master, of New York, William Barrett and A. R. Hatch, of New Hampshire, and others whose names I cannot now recall.

A spirit of harmony pervaded the entire proceedings, and it is not doubted but that the cycle of another year will bring throughout the jurisdiction an adjustment of all existing differences, and that this beautiful Rite will be

permitted to extend the usefulness of its sacred mission for all time, and that peace and concord shall be and remain with us evermore.

It may be interesting to the Fraternity at large to know that the beautiful hall in East 13th Street, of this city, is now about completed for the exclusive occupation of the A. and A. Rite, that indeed the ceremonies of our sublime Institution have already been rendered there, and our quarries, so long silent, are now resonant with the music of the craftsmen at labor.

I am informed that matters of great importance of recent development have necessitated another meeting of the Supreme Council, which will take place in about four weeks. I might say more upon this point were the publication of the subject matter at this time compatible with the interests which we all hope to see subserved.

The meeting of the Sov. G. Consistory for this Jurisdiction was largely attended, and I will not anticipate in this brief letter an early publication of its transactions.

The commendable action of the Supreme Council, in holding a Lodge of Sorrow, commemorative of our late Ill. Bro. P. G. Com. Edward A. Raymond, of Mass., and of our late Ill. Bro., G. St. B., Aaron P. Hughes, of New Hampshire, was most successfully and beautifully carried out just before the close of the session, in an highly imposing and appropriate rendering of the funeral ceremonies appertaining to the degree of Perfect Master, Ill. Bro. J. H. Hobart Ward presiding. The oration,* by the eloquent Ill. Bro. John L. Lewis, was listened to with breathless attention; the reputa-

* We understand that this oration, together with the proceedings of the Lodge of Sorrow, will soon be published.—Ed.

tion of that distinguished brother precludes any necessity of an assurance from me that the effort was worthy of the occasion, the object, and the honored character of the lamented dead. The scene will not soon pass from the recollection of those who were present,

and the theme will leave upon each memory the instructive lesson that

"—— time is fleeting,
And our hearts though stout and brave,
Still like muffled drums are beating,
Funeral marches to the grave."

ADONIRAM.

LETTER FROM NEW YORK.

To the Editor of the Masonic Monthly.

I notice in your number for October an article entitled, "The Rite of Memphis," and as the author intimates a probability of giving us farther favors of the same sort, I beg that you will propound to him one or two questions.

First, Did he ever receive the degrees of the "Ancient and Accepted Rite," and if so, if he assumed the obligations thereof?

Second, If he replies negatively to the above question, will you please ask him how he knows that "The first series comprises all the teachings of the Scotch Rite, (otherwise entitled "the Ancient and Accepted") including the 33d?"

Third, If he answers the first question affirmatively will you ask him to inform us how he compounds with his conscience in relation to the obligations of the Ancient and Accepted Rite, to enable him to be concerned in imparting "all the teachings" of that Rite in a body not constituted under the authority of any Supreme Grand Council which *may* legally govern the same under its constitutions?

After he has answered these brief queries, perhaps he may hunt up some

old book of fables and read one about two fruit trees, the ground around one of which was strewn with sticks and stones, and which was also the scene of contention between various individuals who desired to get its fruit; the other tree being entirely unmolested and no one endeavoring to obtain the worthless and unwholesome fruit which it produced.

These may be considered to be trivial remarks, and I do not desire to occupy your time or space with any discussion of this matter, but if you attempt to bring into notice, through your columns, a new rite of Masonry, the advocates of which attempt to intrude it upon the notice of the Fraternity, accompanied by slurs at a well known and established Rite, it is no more than fair that the true position of one, who having taken the vows of the old Rite, proves recreant to them to aid in establishing the new one, should be plainly seen by the Fraternity, as I think that position will be, by those who read this and refer to the article herein mentioned.—There are two horns to his dilemma, let him choose either and establish his character for consistency if possible.

O. B. A.

LETTER FROM CHICAGO.

CHICAGO, Oct. 25, 1864.

To the Editor of the Masonic Monthly.

The annual session of the Grand Commandery of Illinois for 1864, was held in this city, on Tuesday and Wednesday the 25th and 26th of October, and was one of the most pleasant and agreeable reunions of the valiant and magnanimous order we ever attended. The opening ceremonies were ably conducted by Sir Wm. H. Turner, Grand Commander, assisted by the services of the Illinois tactician in matters knightly, Sir Wm. W. Mitchell, Inspector General. This was the first occasion on which Sir Knight Mitchell has had the opportunity to bring his system of knightly drill before the representatives of all our Commanderies, and the precision with which the manoeuvres were performed must have been very gratifying to him as it was pleasing to the delegates.

On the first day of the session the Committee on Foreign Correspondence, through Sir H. C. Ranney, Grand Recorder, their Chairman, submitted an interesting resume of the proceedings of the different jurisdictions. The business of the body was assigned to the proper Committees. The question of adopting the Ritual for conferring the Knights of Malta degree was discussed, considerable opposition being manifested towards it, and a new Code of Statutes and Regulations was adopted.

In the evening the order of Knight Templar was conferred by Apollo Commandery, the members of the Grand body being present, and all united in rendering just praise to the Commander, Sir V. L. Hurlbut and his officers,

for the beautiful and impressive manner in which their duties were performed. At 9 o'clock the trumpet sounded—the Knights of Apollo formed their lines, some sixty strong, in full uniform, and escorted the Grand Commandery from the Temple to the Briggs House, where a banquet awaited them. The spacious dining-room had been beautifully decorated with different knightly and Masonic insignia, as well as the glorious banner of our country, and the tables were arranged in the shape of a Patriarchal Cross. The Grand Commander being indisposed the head of the table was taken by Sir H. A. Johnson, of Chicago, Past Grand Commander, who well sustained his reputation of being qualified to fill any position to which he might be called. After an address of welcome from Sir Knight Hurlbut an attack commenced upon the edibles and the Knights present, one and all, were forced to confess that such a banquet as the one before them was rarely met with. Then followed sentiments and speech making, some of which latter were able and interesting, some humorous. The Grand Prelate, Sir S. Storer, made a very happy response to the toast of the Grand Commandery of Illinois, and Sir W. W. Mitchell's remarks in behalf of the ladies were especially felicitous. Everybody was pleased; and after Auld lang Syne, led by the famous singer, Sir Kt. Baker, of Waukegan, the parting toast was given, the lines again formed and the procession returned to the Temple.

The next morning a Ritual of Installation of Grand officers, differing but slightly from that of New York, was adopted, and the officers for the ensuing year elected and installed:—

Nathan F. Prentice, G. Com.; Perry A. Armstrong, Dep. G. Com.; Vincent L. Hurlbut, G. Generalissimo; George C. Lanphere, G. Capt. Gen.; Seymour Stover, G. Prelate; Charles Fisher, G. S. W.; Wm. E. Oven, G. J. W.; Robert H. Foss, G. Treas.; Henry C. Ranney, G. Rec.; John C. Baker, G. Stand. Bear.; Clark B. Stebbins, G. Sword

Bear.; Lorenzo D. Cleaveland, G. War-der; Lockwood K. Osborn, G. Capt. Guard.

At 1 p. m. the Grand Commandery was closed by the Deputy Grand Commander, and the Knights departed with, we hope, pleasant recollections of their brief sojourn in our city.

W.

MASONIC REVIEW.

The Origin and Early History of Masonry, by G. W. Steinbrenner, Past Master. New York: Macoy & Sicals, 430 Broom Street. 1864.

In the volume before us we have presented a very valuable addition to Masonic literature. The spirit which possesses its author is the true spirit in which a subject, such as he has chosen to treat of, requires to be treated in the interest of truth. He takes for his motto the following noble sentences of Lessing, in hearty and sincere appreciation of which we ardently join hands with Brother Steinbrenner:—"The value of man does not consist in the truth which man possesses, or means to possess, but in the sincere pain which he hath taken to find it out. For his powers do not augment by possessing truth, but by investigating it, wherein consists his own perfectability. Possession lulls the energy of man, and makes him idle and proud. If God had inclosed in his right hand absolute truth, and in his left the only inward lively impulse towards truth, even at the risk of exposing mankind to continual erring, and He said to me,

Choose! I most humbly would sieze his left hand, and say—Father, give! absolute truth certainly belongs to Thee alone."

The book before us is no dry-as-dust reproduction of musty records, and rehash of discussions thereupon, but a living, seething criticism of traditions and theories fundamental in the beliefs of innumerable Freemasons. You take up the book and you cannot lay it down until it has been read throughout. Every page, every line gives evidence of the deep earnestness of the mind that composed it. Exhibiting the true German pertinacity in his search for the truth of the matter before him, its author digs and digs deeper and deeper, until he disturbs the underpinning of the structure he has taken for his study, and finds the shell of the building toppling over and falling about his ears. Then it is a study in itself to observe with what devotion he sets himself to work to reconstruct the temple on, what he regards, as the only solid, because the only true foundation for Masonic history; and although in his ardor he appears to us to have fallen into a kindred error to

that which he so trenchantly exposes in so many Masonic historians, we cannot but admire the spirit in which he proceeds with his work, and feel refreshed in going over with him the ruin he has made of 'so many' pet theories.

Brother Steinbrenner is a great iconoclast. On almost every page of his work he has broken some image. Our idols are overturned most unmercifully, but Freemasonry is handled most tenderly. Nowhere else have we met with truer ideas of *essential* Freemasonry than we meet with in the pages of his first chapter. This conclusion will imperceptibly take possession of the reader's mind—that whatever becomes of the legends, or the ritualism, the outer garments or shell of Freemasonry, the spirit of it must live forever, because it belongs to humanity, and resting on the deepest truths in nature it cannot perish or suffer decay. In the language of our author, Freemasonry "is to think no guile, to speak no evil, to do no wrong to any one in the world; to enwrap our brother in our sympathies as in a thick cloud; to shelter him from the blight of calumny, to ward off the attacks of the open enemy and the insidious foe;—it is the great corrective of all that is base, mean, and selfish. By and through this love alone can the citizen acquire true patriotism; the pious man true religion." Brother Steinbrenner wields a free pen and we would not attempt to rein it in. He is a representative of a decided mental tendency of the age in which we live. His mind is one of an increasingly numerous class of minds which in these latter days is doing great service to the cause of humanity and truth in the fields of history, science, theology and politics, by the free spirit it has infused into its criticisms. Call them reform-

ers, or what you will, they have their work to do, and evidently are disposed to do it with all their might. One of the signs of the times is the bringing of this tendency to bear upon Freemasonry, and the volume before us is a remarkable instance of this.

We do not agree with much of Brother Steinbrenner's theory as to the origin of Freemasonry, although we confess that we do not believe in one half of the so-called histories of the institution. Writers of Masonic history have always seemed to us to show a disposition to draw largely upon their imaginations for much of the matter which they have introduced into their narratives, but the number is increasing of those whom myths will not satisfy, and who are continually calling aloud for truth.

Brother Steinbrenner traces the origin of modern Freemasonry to no higher antiquity than the association of German "Steinmetzen" of the middle ages, a body of operative masons who owed their organization to the pressure of the circumstances of the times in which they were formed, namely the latter part of the tenth and beginning of the eleventh centuries. We think he is right so far as the affinities he has traced out between the systems as practiced by the builders of the Cathedral of Strasburg, and the Freemasons of England, but are of opinion that he has failed thereby to prove that Freemasonry has no higher antiquity. It is true that organized Freemasonry, as now practiced by us, is of comparatively recent origin, and farther, we will concede, that it would be a very difficult matter even to Brother Steinbrenner himself to trace the pedigree of the institution as we meet with it even from the "Steinmetzen" to the present times, leaving Solomon, and the Temple out of the question, yet we

think the same species of argument which Bro. Steinbrenner employs, may quite as plausibly be made to show that the "Steinmetzen" were the descendants of much older institutions, and they again deriving their descent through thousands of years to the very earliest ages of human history. Ideas precede institutions. Speculative precedes operative. And again institutions may carry ideas and the operative may revive the speculative in science and art. The *idea* of essential Freemasonry, such as Bro. Steinbrenner himself has so beautifully defined it in the quotation we have made, of a pure necessity must have had its disciples in all the ages that are past, as much as it is a necessity for all the ages to come. Freemasonry is an unavoidable reaction to the dividing and distracting tendencies of human society in all its stages. The ancient mysteries were products of this same reaction, and sought the accomplishments of much which Freemasonry seeks. Then speculative features were a consequence of the circumstances of the days in which they arose. Dividing and distracting social tendencies have in all ages existed, and there has been no break in the chain of these circumstances from the birth of human society. Neither has there been any break in the descent of reactions to these circumstances in the form of institutions partaking of the nature of Freemasonry, through the ancient mysteries, down to and through the "Steinmetzen" even to the present day, whatever names they may have assumed, or with whatever callings in life associated. Forms and names may cease to be remembered, but ideas once conceived are imperishable.

The book of Bro. Steinbrenner which has led to these extended remarks, should be in every Mason's hand. It cannot be read without profit. There

is not an uninteresting line in the whole work.

ON the 30th of September Sutton Encampment of Knights Templar was instituted, and the following Sir Knights were installed as its first regular officers, namely:—

M. E. Jno. B. Baylies, G. Com.; A. H. W. Carpenter, Gen'mo.; Gustavus Delano, Capt. Gen.; Wanter T. Drew, Prelate; John A. Lee, S. W.; Charles H. Sandford, J. W.; Jacob B. Hadley, Treas.; E. C. Leonard, Rec.; Joshua B. Winslow, Stand. Bear.; David Brayton, Sword Bearer; Henry Field Jr., Warder; Wm. W. Arnold, David S. Small, Henry G. Pomeroy, Captains of Guard; Jno Fuller, Sen.

Sutton Encampment had been working nearly a year under dispensation previous to its institution, and starts with a membership of forty Sir Knights. The ceremonials were conducted by M. E. Sir Wm. S. Gardner, assisted by several officers of the Grand Encampment. Representatives from several neighboring encampments were also present.—Sir William Sutton, the eminent Templar, after whom the encampment has been named, was present and participated in the festivities which followed.

THE following are the officers of the Grand Commandery of New Jersey:—

Samuel Stevens, G. C.; Rev. G. P. Schetsky, D. G. C.; Charles Betchtel, G. Gen.; Elwood Conner, G. Capt. G.; Rev. W. H. Jeffreys, G. Prelate; C. G. Hoar, G. S. W.; Geo. H. Woodman, G. J. W.; J. Woolverton, G. Treas.; T. J. Corson, G. Rec.

THE Grand Lodge of Illinois opened a Grand Communication at the Representatives Hall, Springfield, on the 4th ult., and through that and the following day. Grand Master, M. W. Thomas J.

Turner, presided. There were represented during the session 287 lodges by 332 representatives, and adding several Past Masters who were also in attendance, the number present amounted to over 375. Among the visitors was Past Grand Master, M. W. Geo. Whitcomb, of Missouri. Resolutions commemorative of Past Grand Master Abraham Jonas, of Illinois, who died on the 8th of June last, were adopted. The Grand Lodge then proceeded to the election of Grand officers with the following result:—Thomas J. Turner, Grand Master; H. P. Bromwell, Dep. Grand Master; Edwin F. Babcock, S. G. W., Nathan W. Huntley, J. G. W.; Harrison Dills, G. Treas.; H. G. Reynolds, G. Sec., who were thereupon duly installed by Past Grand Master Lavery, assisted by Bro. Fisher, as G. Marshal. An oration was delivered by Bro. Bromwell and ordered for publication. The report of the Committee on Chartered Lodges presented returns from 339 lodges, showing a contributing membership of 14,068, a non-resident membership of 1176, making a total of 15,244 members for the lodges which sent in returns. Allowing 1,000 members for the 22 lodge chartered and lodges U. D. which failed to make returns, and we have about 16,500 as the total number of Masons under the Grand Lodge of Illinois. About 3300 Masons were raised during the year. We are gratified to be able to record that this Grand Communication was harmonious throughout, and we trust that no cause will ever arise to trouble the jurisdiction of the Grand Lodge of Illinois now that its peace has been restored.

On the 5th ult., St. Andrew's Royal Arch Chapter, of Boston, elected the following Companions as its officers for the current term:—

M. E. Comp. Marlborough Williams, H. P.; E. Comp. Lyman Meston, K.; E. Comp. Geo. T. Ambrose, S.; Comp. A. F. Chapman, C. of H.; Comp. Chas. W. Romney, P. S.; Comp. J. N. M. Clough, R. A. C.; Comp. Wm. S. Hill, M. of 8d V.; Comp. Francis P. Babbitt, M. of 2d V.; Comp. Geo. E. Hall, M. of 1st V.; Comp. Jno. McLellan, Treas.; Comp. F. Waterman, Sec.

The banquet, with which the ceremonies of installation were concluded, was prepared in most recherche style by Comp. Tarbell.

THE annual convocation of the Grand Chapter of Illinois, was held on the 7th ult., at Springfield in that State. Returns were made by 49 chapters, showing 2578 members, and 478 exaltations during the year. Nine chapters U. D. show in addition 151 exaltations, making 629 exaltations in all. The following Companions were elected to the various offices in the Grand Chapter for the current term:—

Wiley M. Egan, Grand High Priest; Loyal L. Munn, Dep. G. H. P.; Orlin H. Miner, G. K.; Thos. J. Wade, G. S.; Harman G. Reynolds, G. Sec.; Harrison Dills, G. Treas.; Levi Lusk, G. Chap.; and Geo. W. Linniger, G. Capt. of H.

THE Grand Council of Royal and Select Masters of Illinois also met at Springfield on the 7th ult., and elected the following Companions to its offices for the current term:—

J. L. Ramsay, Grand Puissant; J. B. Peckham, Dep. G. Puissant; James H. Miles, Grand Th. Illustrious; D. G. Burr, Grand P. C. W.; Joseph Mercer, Grand Capt. of Guards; Chas. Fisher, Grand Treas.; H. G. Reynolds, Grand Rec.; Levi Lusk, Grand Chap.; and O. N. Stafford, Grand Sen.

THE Grand Council of High Priests

of Illinois convened at Masonic Hall, Springfield, on the 7th ult., and elected the following to its offices for the current term :—

M. J. Noyes, President; J. H. Hubbard, Vice Pres.; Levi Lusk, Chap.; H. W. Hubbard, Her.; O. H. Miner, Steward; Thos. J. Wade, Mas. of Cer.; L. L. Munn, Con.; H. G. Reynolds, Rec.; W. M. Egan, Tyler.

THE following officers of King Solomon's Lodge, Charlestown, were installed on Tuesday evening, 11th ult. by the R. W. Solon Thornton, D. D. Grand Master, who was present for the purpose of making his official visit :—

Samuel S. Willson, W. M.; Henry Moore, S. W.; Geo. W. Abbott, J. W.; Geo. P. Kettell, Treas.; Geo. H. Marden, Sec.; Chase P. Goss, S. D.; Wm. A. Carleton, J. D.; William W. Bray, Mar.; Chaplin G. Tyler, Organist; and Rowland Hill, Tyler.

On the 12th ult., Henry Price Lodge of Charlestown, Mass., elected the following brethren to fill its offices for the current term, namely :—

Thos. B. Harris, W. M.; Samuel M. Nesmith, S. W.; Edward T. Woodward, J. W.; George F. Hurd, Treas.; Elijah S. Wait, Sec.

On Tuesday evening, 18th ult., M. E. Grand Commander, B. B. French, installed the officers of Haverhill Commandery, Haverhill, Mass., in the presence of a numerous audience, consisting of the ladies and friends of the Sir Knights. The names of the officers installed are as follows :—

Geo. Wingate Chase, Commander; Chas. W. Chase, Gen'lmo.; John P. Randall, Capt. Gen.; Rev. C. H. Seymour, Prelate; F. J. Stevens, S. W.; James E. Gale, J. W.; Geo. S. Chase, Treas.; Wm. B. Eaton, Rec.; Samuel

S. Hills, Stand Bear.; Geo. H. Hoyt, Sword Bear.; John M. Poor, Warder; Benj. F. Leighton, Daniel Pitts, Nath. K. Johnsons, Cpts. of G.; Chas. Blanchard, Armorer; A. G. Bradley, Sen.

The ceremonies of installation concluded, E. Commander Chase, in a very interesting address, gave a brief history of Haverhill Commandery and of the knightly degrees. The company were then called from labor to refreshment, after which remarks were made by M. E. Grand Master, Sir B. B. French, E. John K. Hall, Com. of Boston Encampment, and other Sir Knights. Some excellent music also contributed to enliven and add to the pleasure of the occasion.

On the 19th ult., Boston Encampment of Knights Templar elected the following Sir Knights to fill its offices for the current term :—

Most Eminent Grand Commander, Wyzeman Marshall; Generalissimo, C. C. Dame; Captain General, Charles E. Powers; Prelate, W. R. Alger; Senior Warden, Edward A. White; Junior Warden, E. C. Baker; Treasurer, B. F. Tenny; Recorder, Solon Thornton; Sword Bearer, J. M. Rodocannachi; Standard Bearer, Wm. Sayward; Warden, L. B. Meston.

After the installation the Sir Knights partook of an excellent banquet, following which, Past Commander John K. Hall delivered some remarks appropriate to his retirement from the office which he has filled with so much ability for the past three years.

At the annual meeting of Milford Commandery of K. T., holden Monday evening, Oct. 24th, the following officers were elected for the ensuing year, and were installed on Monday evening following by the retiring Commander, Sir Isaac Britton, as follows :—

Wm. H. Phipps, E. C.; George E. Stacy, G.; W. B. Gibson, C. G.; Rev. Leonard Wakefield, Prelate; S. C. Sumner, S. W.; J. H. Smith, J. W.; Leonard Hunt, Treas.; A. M. Leland, Rec.; C. T. Eames, Standard Bearer; G. B. Knights, Sword Bearer; F. S. Phipps, W.; H. C. Skinner, J. C. Bradford, J. S. Cox, Capts. of G.; John M. Wood, Sen.

At the close of the installation the Sir Knights were invited to the banquet hall, to partake of the hospitalities of the Commander elect, after which all parted in harmony and good fellowship.

THE Grand Commandery of Knights Templar of the State of Indiana, held an annual conclave in Grand Masonic Hall, Indianapolis, on the 5th and 6th days of May this year, and a copy of the proceedings thereat have just come to hand. R. E. Grand Commander Sir Solomon D. Bayless presided—and four commanderies were represented at the opening of the conclave, exclusive of the Grand officers. The charter of Bedford Commandery had been surrendered during the term. Greensbury Commandery had failed to make returns since 1861, and steps were taken to close up the affairs of that Commandery. Sir Knight Solomon D. Bayless, after re-election to the office of R. E. Grand Commander, tendered his declination to serve in that capacity another year which was accepted. The elective officers for the present year are:

Sir Knight Wm. Hacker, R. E. G. Com.; Harvey G. Hazelrigg, V. E. D. Grand Com.; Thomas Newby, G. G'o.; Ephraim Colestock, G. Capt. General; Charles Fisher, G. Treas.; Francis King, G. Rec.

Previous to the declination of Sir Knight Bayless, a Committee was appointed to prepare a suitable memento,

to be presented to him at the next annual conclave of the Grand Commandery as the expression of the high appreciation they entertained of his services as Grand Commander. Exclusive of one commandery, which failed to make returns, there are 210 knights under the Grand Commandery, 2 deaths occurred during the year and 14 were knighted.

On the 17th and 18th days of May the present year, the Grand Council of Royal and Select Masters of the State of Indiana, held an annual communication. We learn from a copy of the proceedings now before us that 14 councils were represented during the communication, which was presided over by M. P. Grand Master Solomon D. Bayless. The following companions were duly elected officers of this Grand Council for the current term:—

Eden H. Davis, M. P. Grand Master; Thomas Newby, Deputy P. G. Master; William Durham, Thrice Ill. G. Master; Joseph Freeman, G. Prin. Con. of the Work; Thos. J. Bailey, Sen., G. Capt. of G.; Chas. Fisher, G. Treas.; Francis King, G. Rec.; Wm. Hacker, G. Chap.; Henry Colestock, G. Stew. and Sen.

Two of the councils in this jurisdiction for the years 1861 and 1862 had been unable to procure a quorum for work "in consequence of so many of the members being absent in the service of their country," and had therefore held no meetings and done no work. The Grand Council in consideration of these things remitted their dues for those years.

The proceedings of all the Grand Masonic bodies of Indiana give numerous illustrations of the loyalty of the brethren of that State to the national cause. The statistics of this jurisdiction for the past year are as follows:—62 were advanced, 2 were reinstated by

payment of dues, 8 died, 14 were dismissed, 24 were suspended for non-payment of dues and 4 were expelled; and estimating the membership of Indiana Council No. 1 at 20, there were 438 members on the rolls of the subordinate councils. Muncie Council U. D. was chartered at this communication of the Grand Council of Indiana.

THE Grand Lodge of the State of Iowa held an annual communication in the city of Des Moines, Iowa, on the 7th of June last. One hundred representatives were present during the session, over which M. W. Edward A. Guilbert, Grand Master, presided. The Grand Master's address, as we read it in the proceedings of the Grand Lodge now before us, is an interesting and able document. He reports that the progress of Masonry in his jurisdiction

has been most satisfactory. While so many jurisdictions have been torn by dissensions growing out of the Conservator controversy, Iowa, which appears to have adopted in fact if not in name, the Conservator Work, has maintained harmony among its subordinates.—During the year 1863-4 there were under the jurisdiction of the Grand Lodge of Iowa, 900 initiations, 245 admissions, 283 dismissions, 89 deaths, 97 suspensions, 13 expulsions, 2 dispensations for new lodges, and 2 charters were granted. There are 152 working lodges in the State. The Grand Lodge officers for the present term are as follows:—

M. W. Edward A. Guilbert, G. Master; Reuben Miker, S. G. W.; J. B. Atherton, J. G. W.; Wm. E. Woodward, G. Treas.; Theodore S. Parvin, G. Sec.

EDITORIAL NOTES.

OUR correspondent O. B. A., whose letter from New York we this month publish, made a great mistake when he wrote of our "attempt to bring into notice through our columns, a new rite of Masonry." In the Editorial Notes of our last number, in reference to the Rite of Memphis, we said, that "in order to give our readers an opportunity to become acquainted with what is embraced under that head" we had "given admission to a synopsis of the degrees of the Rite, prepared by one of its members." In other words our aim was to give light to enable such as O. B. A. to see the darkness. We also condemned "the multiplication of Masonic Degrees, whether legitimate or illegitimate," as "an evil, and only calculated to distract and divide the interest of such as take them,"—and we also advised our friends "to think well before entering into new associations." This does not look much like an "attempt to bring into no-

tice, through our columns, a new Rite of Masonry."

WE recently, whilst in New York, paid a visit to the Cosmopolitan Library Rooms, 545 Broadway, and were very courteously received by Bro. Morris the Librarian. In looking over the books we found a great many of much value to the Masonic student. There are doubtless some private collections, more extensive, and perhaps more complete, but certainly none so rich in the seeds of Masonic history as the Cosmopolitan. We understand that in Boston an effort is being made to form a new collection of Masonic books to replace that destroyed by the calamitous fire in April last. We earnestly trust that the effort may be successful, and that eventually a library may be formed that will be a credit to the Masons of Mass. In a future number we purpose giving some description of the New York collection.



THE
MASONIC MONTHLY.

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MASON WORK.

THE human species have tenanted this planet for several thousands of years. For what purpose has been this long occupancy of the earth? Has this purpose been accomplished? or does the grand result, as discernable in our day, exhibit, what may be construed, as being the accomplished purpose of human existence on this earthly sphere?

These are great and grave questions, and most difficult to answer, if answerable. If the existence of mankind for a period so extended has any purpose towards itself as a total, then that purpose can scarcely yet have been achieved, so the human mind would reason, for the general condition of our race is so unequal, so wanting in its approaches to perfection, as to require many thousands of years, judging from the slow rate of our past progress, before that end, if it be the end, can be reached.

What has been accomplished by those

vast movements of mankind, some of which history has recorded, others of which it has entirely passed over, towards solving the problem of human destiny? The innumerable wars, emigrations and immigrations, revolutions and reformatations, destructions and reconstructions of races and societies, to what extent have these aided towards the consummation of Heaven's purpose with us? Who can give answer to these weighty queries? These questions, or kindred ones, have occupied the leading minds among men in all ages, and it will be the destiny of such minds for ages yet to come, judging from the past, still to ponder these great problems and find them still unsolved. Then what utility is there or can there be in raising such questions? We can only answer that the human mind as constituted inevitably and of some peculiar necessity propounds these

Entered according to Act of Congress, in the year 1863, by E. L. MITCHELL, in the Clerk's Office of the District Court of the District of Massachusetts.

riddles to itself, and it may be that in seeking to unravel them, it is securing that development of its faculties which may be a leading if not the main purpose of its existence. The Sphinx well symbolizes mankind, which is both riddle and answer combined, for as Shakespeare hath well said, "the greatest mystery to mankind is man."

But what has all this to do with Freemasonry? Has civilization any higher purpose than to furnish us with all the modern conveniences of life?—If it achieves nothing more than this, for ourselves we would prefer a little of barbarism and its more positive manners. What is the end and aim of all education? As to the individual it is to develop him to the fullest extent in all his faculties, and as to the race, it is to elevate mankind to its highest attainable condition short of that perfection, which we do not believe possible of attainment on earth or in this life.

From the birth of the first pair of human beings until this present instant, the anxious student has been painfully poring over problem after problem with but one object, namely, how to realize his highest ideal. Every power in church and state, lawful or unlawful, he has invoked towards this end. Often has he appealed to the sword, yet the sword has rendered him no assistance. Philosophy, science, art, religion, every institution that ever existed has been in turn appealed to with this ever present purpose in view, and every institution has been weighed in the balances and pronounced either competent to assist or found wanting in ability to assist towards this continual aim.

Whatever answer may be given to the questions with which we started, it does seem to us that the worthiest object which mankind can seek is its own highest happiness both here and here-

after, and that this is only attainable through the development of all our faculties both individually and socially to their fullest extent. Whether or not in following this object we are in the dark as to the proper purpose of our existence on earth, as individuals or as a race, here we have an object worth pursuing; here we have an end in view, however distant, yet worth living for and striving for. Further, we think it fair to judge of the value of every human institution, whether in church or state, by the amount of service it can render to us towards the promotion of this grand aim. In whatever particular, the church, the state, the college, the literary society, civilization itself in any of its departments, fails to help us, or succeeds in hindering us in our progress, as to that particular, we may safely and properly pronounce each and all of them defective and in need of reform and improvement.

Among the institutions which mankind has tried, none has longer been sustained, none has tested his patience more thoroughly than Freemasonry.—More ancient than the oldest of existing governments, older than the oldest of churches extant, Freemasonry has maintained its life among men. By what peculiar property has been secured this wonderful freedom from that death and decay which has overtaken and obliterated so many of the institutions of antiquity? Must there not be in the system of Freemasonry a wonderful adaptation to the wants of man through all ages and under all circumstances to secure this unparalleled perpetuation of itself? Through storm and sunshine, from under the frowns of the mighty, and out of persecutions as severe as have overtaken any institution, it has descended to us from the remotest antiquity, and now in this day it exhibits as much life and vigor, if not

greater vitality and force than ever before in its history.

What has Freemasonry to do with the great problem of human progress to which we have alluded? What is a lodge? The ancient charges answer "a lodge is a place where Masons assemble and work." What is their work? Whatever tends to benefit mankind, whatever tends to its elevation, whatever is promotive of human progress in all its phases, is true Mason's work.—Never in all history has it been ranged on the side of tyrants against the people, never has it aided superstition and priestcraft in their warfare against freedom of thought, but always allied with the friends of humanity, ever devoted to the inextinguishable light of truth and fraternity, it has been one with the life of mankind itself, and therefore imperishable. "Progress," the poet sings, "is the rule of all," and if this progress be among the purposes of our race here below, then is Masonry intimately associated with human destiny, and has its glorious work in the world.

Masonry has been variously defined as an art and a science, and as a system of morality veiled in allegory. Masonry is all these, and more than these. It is one of the worthily working institutions of the world. It is one of the few in-

stitutions among men which has a work to do, in harmony with that progressive development of humanity which seems to be the great purpose of existence, and appears to be becoming more and more important as one of the instrumentalities by which that development is being affected.

And how does Masonry accomplish its work? By a process as old as the oldest lodge Freemasonry is sifting community and selecting such material as is calculated for the labors of the Craft. This material is then led through an impressive initiation, passed and raised to the grade of Master, and, in the language of the Ancient Charge, made to feel "the benign influence of Masonry, as all true Masons have done from the beginning of the world, and will do to the end of time." Masonry accomplishes its work by taking hold of good men and making them better, by giving them an ideal and an aspiration which would lead them ever upward from the lowest, even to the highest round of that ladder, symbolical of all the virtues, whose bottom rests on the earth but whose top reacheth unto the heavens.

To the lodges one word in conclusion would we add—see to it that ye turn out nothing but true Mason-work.

MASONIC MEMORIES.—ROYAL ARCH MASONRY.

At the septennial session in Middletown, on the second Thursday of Jan., 1806, there were representatives from Rhode Island, Connecticut, Vermont and New York. A communication from Rutland, Vermont, signed by Nicholas Goddard, Grand Secretary, was pre-

sented by Comp. Ozas Fuller, announcing the formation of a Grand Chapter for that State, also a certificate of the appointment of Comp. Fuller as proxy for the G. H. Priest. A communication from the Secretary of the G. Chapter of N. Y., was also received

with a report of a committee of that body in relation to the Grand Chapter of Vermont. Both communications being read and considered, the Grand Chapter of Vermont was received into the union of Grand Chapters under the Gen. G. Chapter.

The Gen. G. King and Gen. G. Scribe filed a communication stating that by virtue of authority vested in them, by a special decree of several of the Grand Chapters, they had conjointly issued a warrant for a chapter of Royal Arch Masons at Beaufort, S. C., called Unity Chapter, and also for a chapter in Savannah, Georgia, called Georgia Chapter. Eighty dollars were paid into the treasury, received from the two warrants, and a resolution was adopted approving the action of those Grand officers and directing that the respective warrants be confirmed and made permanent by either of the aforementioned Grand officers.

To prevent the printing and circulating of mutilated copies of the new constitution the copyright was vested in Comp. Thos. S. Webb, Gen. G. King, till further orders of the Gen. Grand Chapter.

The Gen. G. King and Gen. G. Scribe, as a committee, were authorized to cause to be printed a suitable number of copies and transmit them to the several State Grand Chapters, at an expense not exceeding \$20.

The Gen. G. King was instructed to devise and procure a suitable seal not to exceed in cost \$14.

Comp. T. S. Webb, Treas. *p. t.* was directed to pay the sums following:— To Mr. Nichols for bill of entertainment furnished the members, \$19; to the four Rhode Island delegates, \$31.62½; to Connecticut delegates, 12½ cts.; to the Vermont delegates, \$4.25; to bill of Postage, \$3.69.

At this meeting a petition was pre-

sented from Bryan Sweeny and others, of Charleston, S. C., asking for a charter to open a chapter in that city, which was declined, as it was not attended with a recommendation from any chapter. The next septennial session was fixed for the second Thursday of Sept., 1812, in the city of New York. The officers elected were:—

M. E. Benj. Hurd, Jr., of Charlestown, Mass., Gen. G. H. Priest; M. E. Thos. S. Webb, Esq., Boston, Mass., Gen. G. King; E. Ezra Ames, Albany, N. Y., Gen. G. Scribe; E. Otis Ammidon, Prov., R. I., Gen. G. Sec.; E. Jas. Harrison, Boston, Mass., Gen. G. Treas.; E. and Rev. Jonathan Nye, Vt., Gen. G. Chap.; E. Joseph Huntington, Norwich, Conn., Gen. G. Marshal.

The Gen. G. Chapter resolved itself into a committee of the whole and proceeded to alter and amend the Gen. G. R. A. Constitution.

Art I. Sec. 1, changes the name to The General Grand Chapter of Royal Arch Masons of the United States of America.

Sec. 2 leaves the place of meeting to be determined from time to time.

Sec. 3 gives concurrent power with the State Grand Chapters for the Gen. Grand officers to call special meetings.

Sec. 8 is altered to retain officers in place till others are chosen and qualified in case of any failure to elect at the stated time.

Sec. 9 changed so that each of the Gen. Grand officers is empowered to grant authority to establish chapters in any State which has no Grand Chapter.

In article II. several slight changes. Sec. 9 of the previous constitution is omitted, and Sec. 10 becomes Sec. 9.

The new Sec. 10 requires Grand Secretaries to correspond yearly with each other and with the Gen. Grand Secretary, giving lists of officers, and such

matters as they deem necessary for mutual information.

Sec. 2 authorizes the formation of a Grand Chapter with the approbation of one or more of the Gen. Grand officers, in any State when three chapters have been established by proper authority.

In Art. IV. has an additional section requiring officers elect before installation to take the obligation to support and maintain the Gen. Grand Royal Arch Constitution.

The meeting for Sept., 1812, seems to have failed, probably by reason of the existing war with England, and a meeting was called by special notice and holden June 6, 1816, in the city of New York. At this meeting there were present the Gen. G. King, Gen. G. Scribe, Gen. G. Chaplain. The Gen. G. King appointed M. E. John Abbot, Esq., Gen. G. Secretary, *p. t.* There were representatives at this meeting from Massachusetts, Rhode Island, New York, Connecticut, Vermont, S. Carolina and Maryland.

Letters were read from the Gen. G. H. Priest, King and Scribe, explaining why the meeting was not held in Sept., 1812, and the subject was referred to a special committee who reported that the state of the country was such as to render it highly inconvenient for the Gen. Grand Chapter to convene at that time, and as a casualty had occurred, which had been contemplated by the 8th Section of Art. I. of the Constitution, they were unanimous in the opinion that this meeting is holden in pursuance of the said constitution and is legally competent to transact business.

The report was accepted and a committee raised of one from each State to report what alterations or explanations were needed in the Gen. G. Constitution.

A committee of three was also raised to confer with the delegates from Mary-

land relative to their forming a union with the bodies affiliated with the Gen. Grand Chapter.

The committee subsequently reported favorably, and the Grand Chapter of Maryland and the District of Columbia was admitted to the union.

A committee appointed to inquire in relation to charters granted by the Gen. Grand officers, reported that the Gen. G. King had granted warrants for several chapters, to wit:—

St. Andrew's Chapter, Hanover, New Hampshire, Jan. 27, 1807; Trinity Chapter, Hopkinton, New Hampshire, Feb. 10, 1807; Phoenix Chapter, Fayetteville, N. Carolina, Sept. 1, 1815; Washington Chapter, Portsmouth, N. H., Nov. 1815; Union Chapter, Georgia, Dec. 16th, 1815; Cheshire Chapter, Keene, N. H., May 4th, 1816; Concord Chapter, Wilmington, N. C., May 4th, 1816.

They also reported that the Gen. G. Scribe had granted warrants for Washington Chapter, Newark, New Jersey, May 26, 1813; Washington Chapter, Chillicothe, Ohio, Sept. 20, 1815; Cincinnati Mark Lodge, No. 1, Hanover, N. J., April, 1811; Union Mark Lodge, No. 2, Orange, N. J., July, 1812.

The committee report that these warrants have been issued agreeably to the constitution and ought to be approved. The report was accepted and the warrants confirmed.

The report of committee on amendments to the constitution coming up for final action, an effort was made so to amend the report that past officers of the State Grand Chapters should be permanent members of the Gen. Grand Chapter, but the proposition was rejected and Art. I., Sec. 1, was adopted in these words:—

“There shall be a Gen. Grand Chapter of Royal Arch Masons for the United States of America, which shall be holden as hereinafter directed, and shall

consist of a Gen. G. High Priest, D. Gen. G. H. Priest, Gen. G. King, Gen. G. Scribe, Secretary, Treasurer, Chaplain and Marshal, and likewise of the several Grand and Dep. G. H. Priests, Kings and Scribes, for the time being, of the several State Grand Chapters under the jurisdiction of this Gen. G. Chapter, and of the Past Gen. G. H. Priests, Dep. Gen. G. H. Priests, Kings and Scribes of the said Gen. G. Chapter, and the aforesaid officers or their proxies shall be the only members and voters in said Gen. G. Chapter. And no person shall be a proxy, unless he be a present or past officer of this or a State Grand Chapter.

The officers elected at this session were:—

M. E. and Hon. De Witt Clinton, of New York City, Gen. G. High Priest; E. Thos. Smith Webb, Boston, Mass., D. Gen. G. H. Priest; E. John H. Lynde, Esq., New Haven, Conn., Gen. G. K.; E. Philip P. Eckel, Esq., Baltimore, Maryland, Gen. G. Scribe; E. John Abbot, Esq., Westford, Mass., Gen. G. Sec.; E. Peter Grinnell, Esq., Providence, R. I., Gen. G. Treas.; E. and Rev. Jonathan Nye, New Fane, Vt., Gen. G. Chap.; E. John Harris, Esq., Hopkinton, N. H., Gen. G. Marshal.

The Dep. Gen. G. High Priest was invested with the same powers previously conferred on the Gen. G. High Priest, King and Scribe.

The Gen. G. Secretary was instructed to procure, with the approbation of the two first-named officers, printed copies of proceedings and amended constitution, and forward a copy to each Grand officer, also copies to each State Grand Chapter, and to each subordinate chapter under the immediate jurisdiction of the Gen. G. Chapter.

A committee was raised to consider the expediency of raising a fund for the Gen. Grand Chapter. The committee

reported action for that purpose inexpedient at present.

A resolution was passed that for every companion heretofore exalted in a chapter working under authority from either of the Gen. Grand officers, the sum of one dollar shall be paid to the Gen. G. Treasurer, and for all hereafter exalted the sum of two dollars shall be thus paid, and the Gen. G. Secretary was directed to notify the chapters of this decision, requesting them to settle their dues accordingly.

The fifth regular meeting of this body was held in the city of New York, Sept. 9, 1819.

Representatives were present from Mass., Rhode Island, Conn., Vermont, New York, Ohio and Kentucky. At this meeting the death of M. E. Thos. Smith Webb and John Lynde, Esqs., was announced, and a committee raised to report proper notices. The committee reported a series of resolutions, and were instructed to request M. E. Rev. Comp. Nye to deliver a Eulogy upon the distinguished companions. The Eulogy was delivered and the resolutions adopted.

At this meeting the Grand Chapters of Ohio and Kentucky were admitted to the Masonic union. That of Kentucky had been formed by three chapters which had been organized under warrants issued by M. E. Comp. Thos. Smith Webb prior to his decease, and the Grand Chapter had been recognized by him and by M. E. De Witt Clinton. A Grand Chapter had been organized by three chapters in New Jersey, but a committee reported in relation to this, that there were but three chapters in New Jersey, and one of these was organized by the Grand Chapter of Pennsylvania which is not connected with the Gen. Grand Chapter and could not therefore be recognized by this body. The application of New Jersey was for

this reason deferred till such time as the Grand Chapter should have three chapters recognizing the constitution of the Gen. Grand Chapter.

A communication from John Harris to the Gen. G. Sec., dated Aug. 23, 1819, was read, stating that a Grand Chapter had been organized for New Hampshire in June last, sending a list of Grand officers, and stating that official notice would be given as soon as the circular could be printed. The Gen. G. Secretary was authorized to issue a circular recognizing the Grand Chapter of New Hampshire when the official notice should be received.

A committee of seven was appointed to consider if measures might be adopted for the more extensive diffusion of Masonic light, and a more extensive organization of Grand and subordinate chapters, and more regular system of labor and discipline.

In committee of the whole a resolution was submitted recommending that a meeting should be called at Washington, D. C., by the Gen. Grand officers on the second Wednesday of Feb., 1823, being at an earlier day than the septennial meeting, which would not occur till 1826. This resolution was subsequently reported to the Gen. Grand Chapter and adopted, but it does not appear that the officers called such a meeting.

On the report of the Gen. G. High Priest, and other communications, reported that dispensations had been issued by that officer to Monroe Chapter, Detroit, Michigan, Dec. 13, 1818; Cumberland Chapter, Nashville, Tenn., March 2, 1818; Augusta Chapter, Augusta, Georgia, Dec. 6, 1818; Missouri Chapter, Missouri Territory, April 3, 1819; Union Mark Lodge, No. 1, Claremont, N. H., July 3, 1818. The fees amounting to \$380 were in the hands of the Gen. G. High Priest, subject to the order of the Gen. G. Treas.

The committee also reported that M. E. Ezra Ames, then Gen. G. Scribe, issued a dispensation for a charter for a chapter known as Washington Chapter, No. 1, which dispensation was renewed by M. E. Comp. Webb, and is now returned with dues to this body, praying for a charter, which they recommend to be granted. The committee had also been informed that Comp. Webb had issued prior to his decease, dispensations for Madison Chapter in Madison, and Brookville Chapter in Brookville, State of Indiana, but no official returns had been received.

Officers elected were:—M. E. and Hon. De Witt Clinton, Albany, N. Y., Gen. G. H. Priest; M. E. Henry Fowle, Esq., Boston, Mass., Dep. Gen. G. H. Priest; M. E. John Snow, Esq., Worthington, Ohio, Gen. G. King; M. E. Philip P. Eckel, Esq., Baltimore, Md., Gen. G. Scribe; M. E. John Abbot, Esq., Westford, Mass., Gen. G. Sec.; M. E. Peter Grinnell, Esq., Providence, R. I., Gen. G. Treas.; M. E. and Rev. Jonathan Nye, New Fane, Vt., Gen. G. Chap.; M. E. David G. Cowan, Esq., Gen. G. Marshal.

The sixth meeting of the Gen. Grand Royal Arch Chapter of the U. S., took place in the city of New York, Sept. 14, 1826. Besides Gen. Grand officers there were representatives from New York, Rhode Island, Connecticut, Massachusetts, Vermont, South Carolina, Maryland, Ohio, Kentucky, New Hampshire, Maine, Alabama, Tennessee, District of Columbia, New Jersey, Louisiana.

The formation of a Grand Chapter for the District of Columbia, distinct from the Grand Chapter of Maryland, was approved, and the Grand Chapter of Maryland authorized to alter its name, seal and constitution to correspond.

The Grand Chapters of Maine, New Hampshire, New Jersey, Georgia and Tennessee were also reported at this

meeting, as having been organized with the consent of one of the Gen. Grand officers, and were received to the fellowship of the Gen. Grand Chapter.

A committee appointed to consider what alterations might be necessary in the organization of the Gen. G. Chapter reported in favor of Triennial instead of Septennial sessions, and that the committee have leave to sit during the recess and prepare and print such amendments as they deem necessary, and send them to the several State G. Chapters and officers of the Gen. Grand Chapter, so that they might be considered and acted upon at the next session. This report was lost by vote of seventeen to seventeen, but was afterwards reconsidered and adopted unanimously, and triennial sessions thus agreed upon.

Monroe Chapter, Alabama, in relation to the formation of the Grand Chapter of that State, and its action subsequently, came up, upon which it was decided that the formation and subsequent acts of that Grand Chapter were illegal, as the constitution of the Gen. Grand Chapter required that in the organization of a Grand Chapter the youngest subordinate chapter should be at least one year old, and Monroe Chapter has not been organized so long.

A resolution was adopted to legalize the charters granted by this body, when the first four chapters of Alabama should regularly have formed a Grand Chapter, and instructing the Grand officers to facilitate such organization.

The most important event of this session, perhaps, was the action of the body in a memorial in favor of its dissolution, from the Grand Chapter of Kentucky. This memorial was presented, with a resolution, which gave rise to it, by M. E. Wm. G. Hunt, proxy for the G. H. Priest of the Grand Chapter of Kentucky. The resolution had been adopted on the 15th of Sept., 1825,

and a committee appointed under it to correspond with the several G. Chapters, and urge their co-operation in the dissolution of the Gen. Grand Chapter. Their memorial to the Grand Chapters is published in full in the proceedings of that year. It is an able document of more than six pages, signed by John McKinney, Robert Johnston, and Daniel C. Crosby.

This memorial embodies substantially all the arguments which have been subsequently urged against the Gen. Grand Chapter, and was sent to the State Grand Chapters nearly a year before the session of Sept., 1826. The memorial was referred to a committee consisting of Paul Dean, Thomas Hubbard, John H. Cotton, E. S. Cozier and Samuel Cushman.

The committee reported the action and non-action of the several State G. Chapters, thirteen in all; a majority of which had decided against the proposed dissolution. The committee therefore reported that "it is not expedient for the Gen. Grand Chapter to take any further measures on the subject."

This report was acted upon in committee of the whole, and the vote taken by yeas and nays—*yeas* 49, *nays* 2.

The officers elected for the term of three years were:—M. E. De Witt Clinton, Gen. G. H. P.; M. E. John Snow, Ohio, Dep. Gen. G. H. P.; M. E. John Lyde Wilson, S. C., Gen. G. K.; M. E. and Rev. Paul Dean, Mass. Gen. G. S.; M. E. Lebbeus Chapman, N. Y., Gen. G. Sec.; M. E. Peter Grinnell, R. I., Gen. G. Treas.; M. E. and Rev. J. Nye, N. H., Gen. G. Chap.; M. E. W. G. Hunt, Tenn., Gen. G. Marshal.

This session brings us to the era of the anti-masonic crusade and may well close this article. The agitation for the dissolution of the Gen. Grand Chapter will require more extended notice hereafter.

THIRTY-FOUR YEARS AGO.

A SHORT time since we were employed in turning over the leaves of an old anti-masonic newspaper and hastily scanning the captions of the articles and paragraphs which composed its columns, when the following sentences attracted our notice :—

“ The Grand Lodge has sent its signs and summonses to all the Lodges in the State to appear and assist in laying the corner-stone of Satan’s Synagogue.— They are all requested to be present on the occasion inasmuch as it will probably be the *last* they may be permitted to attend. All who justify Morgan’s Murder are especially invited to come and show themselves.”

This notice appeared in the *Boston Free Press* on the 8th day of October, 1830, only six days before the laying of the corner-stone of the Old Masonic Temple, on Tremont Street, now occupied by the United States Courts. It well illustrates the feeling which then prevailed toward the institution of Freemasonry. The bitter spirit it exhibits affords a fair specimen of the malignant style assumed by the leaders of that portion of the community who were then arrayed against the Fraternity.

Thirty-four years has produced a wonderful change in public opinion as regards Freemasonry. One month ago was laid the corner-stone of another new Masonic Temple in the city of Boston, under circumstances which proved the Order to be more popular at the present time than it had ever been. In noticing this great Masonic event the press of Boston was as lavish in its praises of the Order and its objects as the press of 1830 was in the maledictions it heaped upon the Craft. To place the

account of the laying of the corner-stone of the old Temple in 1830 alongside the description of a similar event in 1864, as they appeared in the daily papers of the respective periods, will raise a smile on every Mason’s countenance, while the contrast thus afforded is calculated to fill us with encouragement. How vain the madness and fury of the anti-masons of past days. They lashed their feelings into a storm of indignation against us to no purpose.— And so it will ever be with the efforts of those who may rail at our beloved institution. The rains may descend and the winds may blow against our lodge, but if we remain steadfast to our principles, it will not fall, for it is founded on a rock.

On the 15th of October, 1830, in the *Boston Free Press* appeared the following bilious effusion, after the delivery of which its author undoubtedly felt relieved from a great and oppressive load :

“ The corner-stone of the Masonic Building, an evidence of Masonic folly, insolence and *approaching Death*, was yesterday laid in ‘Masonic form.’ O tempora ! O mores ! This wretched exhibition is meant to be spread in the columns of the ‘*Mirror*,’ to be viewed at a distance ! but it will be of little avail, it will not retard the fall of the bloody institution an hour ; it will rather serve to accelerate it, and with it all its vices, bringing repentance and shame on the faces of all who were the promoters of the absurd and foolish undertaking. We repeat the word *insolence* for want of a more energetic epithet to express our feelings of indignation at the insult offered to a virtuous and free people. We call on all Masons, but

particularly the promoters of this mad scheme, to go to Batavia, and there to behold the widow and two fatherless children of William Morgan, made so, not by the hand of God, but by their accursed bloody institution. We call upon them to behold and lament the gross perjuries of its members, to screen those who were the more immediate actors in the bloody tragedy. We call on them to behold in the trials of Masonic culprits the dreadful effects of Masonic oaths. We call on them to behold the Judge on the bench of Justice, insulted by Masons acting under the influence of those oaths. But the head and heart sicken, and is sore, at the bare recital of the blood-chilling enormities, and at the insolence exhibited in our city to perpetuate the remembrance of them. But enough, enough. We turn from the scene with disgust, and look forward with heartfelt pleasure to that only, but effectual remedy of a free people, the ballot-box, which will

no doubt be righteously applied and employed to cleanse our beloved country from the great moral pollution—and may Heaven aid us in the truly great and virtuous effort.”

After perusing the foregoing the reader can imagine the peculiar sensations of the scribbler of those jaundiced lines were he still living, as he read in October last the account of the great Masonic celebration which had just taken place in Boston, and the comments of the press thereon.

Thinking it would be deemed a curiosity by the majority of our readers we have copied the verses of a song written during that period in the interest of the anti-masonic Crusaders. The reader is to suppose that it was sung by the Freemasons congregated at the festivities which followed the laying of the corner-stone of the old Masonic Temple in Boston in 1830. The verses in question run thus:—

Morgan's lifeless form is cold—

He can blab no more:

Underneath the wave he lies

Near Ontario's shore.

Fill the glass, a bumper give—

Brethren true and brave:

Let the wretch who breaks our law

Find a watery grave.

Fill the glass, &c.

Miller's stifled groans are o'er—

Still his gabbling tongue;

Yet the canvass bag prepare

And let the cords be strung.

Fill the skull and let it pass—

Drink ye holy crew;

With Miller may all cowans sleep

In Miller's *night cap*, too.

Fill the glass, &c.

Again the red libation pour—

And pass it quickly round;

To *Mitchener* remembrance give—
 A craven underground.
 From ear to ear salute the glass—
 Let not the battle wait;
 In silence may the villain rot,
 He deserved his fate.
 Fill the glass, &c.

Kennedy we find not here—
 Till high and fast;
 Swiftly glides a *single year*—
 The *Ides* are passed.
 Let then the ruby tide,
 Ebb quick and flow;
 Traitors shall fall and none
 Behold the blow.
 Fill the glass, &c.

Simonds our secrets told—
 Where is he now?
 Who drained the poisoned cup?
 Traitor, didst thou?
 May the faithless brethren take
 Death's *Check Degree*;
 Its *secrets none* can break
 Till eternity.
 Fill the glass, &c.

Then brethren firmly stand
 By our ancient rite;
 Justice and truth deride,
 Trust in thy might.
 Prostrate behold the foe,
 At our command;
 All traitors feel the blow,
 None see the hand.
 Fill the glass, &c.

So shall our Temple rise—
 Vain is discontent;
 Upward it meets the skies,
 And their work is spent.
 Fill high the sparkling glass—
 And let the wine drops flow.
 Thus ever shall the Craft
 Triumph o'er the foe.
 Fill the glass, &c.

FREEMASONRY IN ENGLAND UNDER THE HOUSES OF YORK AND TUDOR.

THE entire reign of Henry VI., the last English King of the Lancastrian line, was much troubled by the continual plottings and rebellions of the partisans of the rival family of aspirants to the throne; and Henry, who was far from being a warlike prince, was ill calculated from his disposition, to hold in check the turbulence of his time, or to keep in order the uneasy spirits who composed his own household. In the weaknesses of the monarch, the bold and audacious leaders of the Yorkists found their opportunity, which they were not slow to seize; and the rising ambition of Richard, Duke of Gloucester, whom Shakespeare has immortalized as Richard III., was too powerful an influence to permit of a peaceful ending to Henry's reign. The fortunes of the House of York revived, and the chances of the contest after a pitched battle between the armies which rallied, one under the Red Rose of Lancaster, the other under the White Rose of York, left Henry the VI. a prisoner in the hands of the enemies of his family. Henry alive was too great a source of danger to the victorious party, for the royalty which hedged him round would prove sufficient, should he regain his liberty, to rally his friends about him for another and more desperate struggle for the throne he had inherited and occupied. It was not to be wondered at, when we also bear in mind the unrestrained spirit of the age, that Henry was found murdered in his prison, and the great English dramatist does not appear to do violence to the probabilities of history in representing the ambitious Gloucester as his murderer. Edward the IV., had already been proclaimed king, and

the blood of Henry served to cement the supports of his throne and to firmly establish him in power. His reign, however, was brief, but briefer still was that of his infant son and successor, Edward V. Gloucester was an untrustworthy regent, for before many months had fled, the young king and his younger brother were found smothered in their bed in the tower of London. Their uncle ascended the throne as Richard III.

The character of Richard, the suspicions which hung about him, and the bloody steps he trod in his path to the throne, were not long in giving birth to a rebellious spirit even among his own particular followers and friends. Henry Tudor, Duke of Richmond, then in exile, in whom there lay a claim to recognition as heir to the English throne, encouraged by the discontents which Richard's government had fostered, determined upon an attempt to effect the overthrow of that monarch, and to push his own fortunes as an aspirant to the crown. He landed in England and raised the standard of rebellion, to which large numbers rallied. Richard took the field in his own defense. The opposing hosts met, and after a hardly fought contest, during which Richard lost his life, Richmond triumphed. The crown was the trophy, which he forthwith assumed as Henry VII., and by uniting himself in marriage to Elizabeth, the heiress of the House of York, he staid the feud that had caused such desolation to the country, and restored peace once more to England, and with it a revival of the arts.

"Masonry," saith the old Charge, "hath been always injured by war,

bloodshed and confusion," and of these England had not been lacking for several generations. All the arts of peace had suffered, and especially Masonry, which had fallen into decay and been almost totally neglected during the Wars of the Roses. Veneration for the art was not however wholly extinguished even during those stormy days, for we find that in the brief resting time in the strife, afforded by the death of Henry VI. and the accession of Edward the Fourth, that Masonry experienced a partial revival, under the patronage of Richard Beauchamp, Bishop of Sarum, who is said to have been appointed Grand Master of Masons by King Edward. But this period of prosperity was very brief indeed. The death of Edward and the re-disturbance of the political atmosphere, consequent upon the murder of Edward's successor and the accession of the gloomy Gloucester to the throne, caused Masonry once more to decline.

The accession of the Tudor Dynasty promised to England a durable peace. The opposing factions of the nobility which had been so instrumental in continuing the civil wars had suffered great exhaustion from the long strife, indeed the old aristocracy had been almost decimated during the struggles, and peace was needed to save their Order from utter extinction. The people who were bandied about by the rival factions were always ready for peace as they had no interest in the war farther than to see their quarrelsome superiors ruin themselves. Peace then met with a general welcome; the middle classes in the cities began to develop, with better prospects and greater encouragement, numerous industries, and Masonry once more experienced in a revival the effects of returning prosperity.

The Knights of the Order of St. John of Malta, in the early part of the reign

of Henry VII. assumed patronage over Masonry, their Grand Master becoming Grand Master of the Masons, and causing them, in the year 1500, to convene their Grand Lodge, whereat the reigning monarch was chosen protector of the Craft. During the remainder of this reign the Fraternity regularly held their assemblies, and the institution flourished. It is recorded that the king himself, as Grand Master, presided over a Master Mason's Lodge which was opened in the Royal Palace, on the 24th of June, Saint John's Day, in the year 1502, and with John Islip, Abbot of Westminster, and Sir Reginald Bray, K. G., as his Wardens *pro tem.*, proceeded to lay the corner-stone of a chapel, located at the east end of Westminster Abbey, and since known as Henry the Seventh's Chapel. This same Sir Reginald Bray, Henry's Warden, also superintended the erection of Richmond Palace and many other important structures.

In 1509 Henry VII. died, and was succeeded on the throne by his son, surnamed and famous in history, as the Eighth Henry. The celebrated Cardinal Wolsey was appointed Grand Master of Masons by this monarch, and upon the disgrace of that Prelate, in 1530, the functions of Grand Master devolved upon the king's favorite minister, Thomas Cromwell, Earl of Essex, who superintended the operations of the Craft in the erection of St. James' Palace, Christ's Hospital and Greenwich Castle. Cromwell in the course of time failed to serve the ends of his arbitrary sovereign, and lost his head as a consequence, in the year 1540. Meantime the king had declared his independence of the church of Rome, and renouncing the Pope of that ancient See, proclaimed himself Pope or Head of the English Church. More than nine hundred religious establishments were suppressed,

and the Masons were fully employed in converting ecclesiastical edifices into mansions for such of the nobility and gentry as were fortunate enough to receive them in gift, in return for the wonderful suppleness of their faith, and their great dexterity in assuming the new religious profession.

Lord Audley followed Thos. Cromwell as Grand Master, and in that capacity employed the Craft in the erection of Magdalen College, Cambridge, and other important buildings. He retained his functions until the death of Henry VIII. in 1547, when Edward VI., who was quite a boy, ascended the throne which his father had left vacant. This king only reigned about six years, and like the reigns of most minors, was somewhat troubled. Mary his sister, of odious memory, on account of the persecutions which were inaugurated in her reign, followed Edward VI. on the throne. The darkness which overhung this gloomy reign was not favorable to the spread of Masonry, of the history of which at this period little or nothing is known.

The prospects of the Fraternity brightened somewhat after the accession of Elizabeth, the last monarch of the Tudor line. Being a woman, and such a woman as Elizabeth is known to have been, Masonry had little patronage to expect from the monarch. Preston tells us that in Elizabeth's reign Sir Thomas Sackville accepted the office of Grand Master. This could not have been of the Queen's appointment for she disliked the Mason's much, and the landmarks of the Order would scarcely permit the nominee of a female, though a queen, to assume direction over their affairs. The presumption is therefore that Sir Thomas Sackville was elected

at one of the general or Grand Lodge meetings, which were at this period regularly convened in the ancient city of York, as in the olden times they were wont to be, under the patronage of Edwin and Athelstane. Lodges were however held during Elizabeth's days in other parts of England, but in and about ancient York the Fraternity were most numerous.

On one occasion, while the affairs of the Order were under the administration of Sir Thomas Sackville, when the Queen's jealousy of the secrecy with which the Mason's surrounded their operations had grown to its highest pitch, she sent an armed force to York to break up the annual meeting of the Grand Lodge, but instead of the brethren being disturbed by this party, Grand Master Sackville conceived the idea of initiating its officers, who returned to their mistress with so good a report of the institution that Elizabeth concluded to leave the Fraternity alone for the future.

In 1567 Sir Thomas Sackville resigned the Grand Mastership in favor of the Earl of Bedford, and Sir Thomas Gresham; the Earl had for his jurisdiction the northern portion of the kingdom and the Sir Knight the southern portion, where the lodges had grown in number and importance. There was, however, still but one Grand Lodge, which continued to assemble in the city of York. Charles Howard, Earl of Effingham succeeded Sir Thos. Gresham as superintendent or Grand Master over the lodges in the south of England, who in 1588 was succeeded by George Hastings, Earl of Huntington, who held the office till the death of Queen Elizabeth, in the year 1603.

THE ANCIENT SCOTCH RITE.—NO. IX.

BY SAGGAHEW.

Knight of the Sun.

This is the 28th degree of the Ancient Scotch Rite, and the tenth conferred in a Consistory. It is also known as "Prince of the Sun;" "Prince Adept;" "Key of Masonry, or Chaos Disentangled;" and "Key of Historical and Philosophical Masonry." It is a philosophical degree, and its ceremonies and lecture give a history of all the preceding degrees, and explain the emblems of Masonry. Its object is declared to be the inculcation of Truth. It was the twenty-third degree of the Rite previous to 1786, when it was revised and enlarged. It is usually conferred by communication. The ceremonies and lecture are quite long.

The assembly is styled a Council; and the room, which is called the Sanctuary, is illuminated by a sun, placed above the head of the Master, or by a globe filled with clear water, with a light behind it, and placed on an altar in the South. No particular hangings are prescribed, but the walls are painted to represent mountains and forests. The principal officers, are a Thrice Perfect Father Adam, (or Thrice Puissant Grand Master,) who represents the Sovereign Master of the World, and Father of all Men; and one Warden who is seated in the west, and is styled Brother Truth. Father Adam is seated in the east, clothed in a pale yellow—or aurora-colored—robe; his head covered; in his right hand a golden sceptre, on the top of which is a globe of gold; around his neck a golden chain, from which is suspended a golden sun, or the reverse of which is a globe. Brother

Truth wears the same as the Master, and holds a white sceptre, with a golden eye on the end of it. The other officers are named after the seven chief angels, or cherubims, and wear the order—a white-watered ribbon, worn across the body, at the bottom of which is painted or embroidered an eye—from the bottom of which the jewel is suspended. Their names are Michael, Gabriel, Uriel, Zaphriel, Camiel, Raphael, and Zaphael. The number corresponds with the number of angels who governed the seven planets known to the ancients,—Saturn, Jupiter, Mars, Venus, Mercury, the Sun, and the Moon. They wear no aprons. The brethren are called Sylphs. When the degree is conferred in form the Warden acts as preparer and introductor, and is also the orator of the council.

The jewel, according to Mackey, is a gold medal, with a sun on one side surrounded by rays, and on the reverse a globe. (Carson says it is a golden triangle, with rays, and in the centre an eye.) During the reception, no jewels or aprons are worn. The Sylphs wear a tunic, a brown apron, and a blue cap tied with an aurora-colored ribbon.—They also wear the jewel, suspended from the order. The number of sylphs is limited to five. The battery is ● ● ● ● ●; the council opens at meridian.

Grand Scotch Knight of St. Andrew.

This is the 29th degree of the Ancient Scotch Rite, and the eleventh conferred in a Consistory. It is also known as "Knight of St. Andrew," and "Patriarch of the Crusades." It was the first

degree in Ramsey's Rite—introduced about 1728—where it was known as Ecossais, or Scotch Mason. It is founded on the Masonry of the Crusades, and professes to give a history of the events which led to the Chivalric Orders with Freemasonry. The ceremonies of reception are brief, and the degree is usually conferred by communication. It is said to have been introduced into the Ancient Scotch Rite by Frederick, in 1786. It is conferred as preparatory to the Knight of Kadosh.

The assembly is called a Grand Lodge; the Master is styled Patriarch, and the knights, Respectable Masters. The room is decorated with red drapery, supported with white columns. The seats of the Master and Wardens are covered with red, and trimmed with gold fringe; those of the members are blue. The cross of St. Andrew is placed in each corner of the room, and before each cross is placed four lights, arranged in a line,—making sixteen lights in all. The full number of lights required is eighty-one, viz: two on the altar, seven groups of nine each, and the sixteen before mentioned.

The dress is a scarlet robe; the order, a scarlet sash, worn across the body, with a rosette of wide green ribbon, edged with black. The jewel is a compass within three triangles, and these within a single larger triangle, beneath which is a square, reversed, with a poniard in the angle of the square. A green collar, edged with red, is sometimes worn in place of the order. The knights wear a white silk girdle, with gold fringe. When the collar is worn the jewel is a St. Andrew's cross, surmounted by a crown; in the centre of the cross the letter J within a triangle, surrounded with a circle, from which depends a key, hanging between the arms of the cross. On the extremities of the arms of the cross are the letters B. J.

M. N. The battery is ● ○ — ● ● ○ — ● ● ● ●; the symbolic age eighty-one years; the hours of work, from meridian until the first hour of the night.

Grand Elect Knight Kadosh.

This degree—usually called "Knight Kadosh"—is also known as "Knight of the White and Black Eagle. It is the 30th degree of the Ancient Scotch Rite, and the twelfth conferred in a Consistory. It is intimately connected with the ancient order of Knights Templar; a history of whose destruction, by the united efforts of Phillip the Fair, and Pope Clement V., forms a part of the instructions given to the candidate.—Previous to 1786 this was the twenty-fourth degree in the Scotch Rite. The ceremonies of initiation are long, and deeply interesting. The first part commemorates the ancient ceremonies of initiation into the Order; and the second part recounts the vicissitudes to which the knights were subjected. The degree is usually worked in full.

Five apartments are used in conferring the degree. The first is hung with black, and lighted by a single lamp, of triangular form, suspended from the ceiling. Connected with this apartment, by a passage, is a second, called Chamber of Reflection, and representing a cavern, with a mausoleum in the centre, and containing emblems of mortality. The only light allowed in this is the one used in conducting the candidate. The third apartment is hung with red drapery, and illuminated by nine lights; in the east a throne with black veil drawn in front of it; in front of the veil is the altar, on which lay two cross-swords, a dagger, and the Bible, square and compasses; in front of the altar is a ladder, veiled in black.—The fourth apartment should represent wild and varied natural scenery—mountains, valleys, coasts, etc.,—with military

encampments. The fifth apartment is hung with red drapery, and illuminated by nine lights; in the east is a throne, and over it a crowned double-headed eagle, with wings extended, and a two-edged sword in his talons; around the neck of the eagle is a black ribbon, from which is suspended the cross of the Order; on his breast is an equilateral triangle, with the name of Deity engraved on it, in Hebrew, and around the edge of the triangle the inscription "*Nec proditor, nec proditor, innocens fere!*" The canopy is formed of black and white velvet, ornamented with red Teutonic crosses. Behind the throne are the three banners of the Order,—one white, with a green cross, and the inscription, "The will of God;" the second, green, having on one side the red Teutonic cross, and on the other, the double-headed black eagle, surrounded by the motto, "Victory or death," embroidered in silver; the other is the ancient Beauseant, or war banner of the Templars, half black, half white,—signifying, "fair and favorable to the friends and followers of Christ, but black and terrible to his enemies."

The first apartment is the Chamber of the Judges, in which the Grand Chancellor presides, assisted by two Judges. He wears on his breast an image emblematical of Truth, embroidered in gold. In the third apartment the assembly is called an Areopagus. The principal officer is styled Grand Commander, or Grand Master, and is addressed as Thrice Potent, or Thrice Powerful. He represents Frederick the Great of Prussia. The brethren are called Knights. In the fifth apartment the assembly is called a Senate, and the knights address each other by "thee" and "thou." When there is no recep-

tion, the assembly is held in this apartment only. The Grand Commander is seated in the east, with the Grand Chancellor on his right, and the Grand Architect on his left. Besides these, there is a Master of Ceremonies, Secretary, Treasurer, Captain of the Guard, and Expert Brother.

The dress is a white tunic, trimmed with black, open at the sides, and confined by a black girdle trimmed with silver fringe, (or a white woollen cloak, with a red cross on the left breast); a white cap, with white and black feathers; a sword; and an ebony and ivory-handled dagger, worn on the left side of the sword belt. (According to some rituals "the rim of the hat is turned up in front, and ornamented with a silver sun, surrounded by golden rays, between the letters N. A.; and in the centre of the sun, an eye.") When not in full costume knights of this degree are clothed in black, and wear a red girdle, with a black scarf passing from the left shoulder to the right hip, from the bottom of which is suspended a poniard. On the front of the sash are embroidered two red crosses, and a double-headed eagle, with the letters C. K. H. in silver. In some consistories the knights wear the ancient dress—a full suit of armor, helmet, shield, battle-axe, spear, etc. The jewel is a red enamelled Teutonic cross, suspended from the neck, or from a button-hole on the left side. Another jewel, sometimes worn, is a red enamelled cross, in the centre of which is a pearl medallion, having on one side the letters J. M., and on the other a skull pierced with a dagger. No aprons are worn. The battery is ●○—●○—●○—●; the hours of work, from the beginning of the night, until the break of day.

MISREPRESENTATIONS.

IN looking over the pages of the *Masonic Review* of Cincinnati, for the month of September, we came to the following sentences:—"It seems that recently 'Adoptive Masonry' has taken a fresh start, sprouting anew from New York as its headquarters. The 'Rite of Memphis,' an exploded humbug of past years, has also taken root in New York, and from that point is sending out its feelers. The *Masonic Monthly* at Boston, is, in part, the organ of these new enterprises, and our old friend, Rob Morris, is—in New York!"

Bro. Moore, of the *Review*, it would seem, from the perusal of our pages, has learned that "Adoptive Masonry," and the "Rite of Memphis" have taken a new start from New York, and to this extent has come into partial possession of a fact. Apparently because our pages contain more information on these matters than he has been willing or able to communicate to the readers of the *Review*, he without further foundation, assumes that the *Masonic Monthly* must be "in part the organ of these new enterprises." Bro. Moore proceeds to say that "our old friend, Bro. Rob Morris is—in New York!" In this mention of Bro. Morris, we discover the secret of the error into which Bro. Moore has fallen concerning us. The inference which the readers of the *Review* will be apt to make, and we also presume it is what Bro. Moore intends they should infer, is, that Bro. Rob. Morris is the prime mover in these "new enterprises," and that this Magazine is the organ of Adoptive Masonry, the Rite of Memphis, and Rob. Morris. The individual whose name is here associated with these "new enterprises," in the opinion of Bro. Moore is such a terrible fellow for the

introduction of new schemes that the conclusion is jumped at that Rob. Morris must be the guilty one in the present instance, and next in guilt must be ourselves as his instrument or organ.

Bro. Moore has made several grave mistakes. Rob. Morris has nothing whatever to do with the "Adoptive" Rite, so far as it is alluded to in the letters on "Adoptive Masonry" which have appeared in this journal. Of this we have the assurance of the author of those letters, who is not now nor ever was named Rob. Morris, neither was his body ever inhabited by that talented but erratic spirit. Rob. Morris has to some extent no doubt been connected with the prime movers of the Rite of Memphis on its appearance in this hemisphere, but how close that connection has been we neither know, nor feel a desire to investigate, but Bro. Cornelius may rest assured that we shall not yield our independence as journalists to Rob. Morris, or any other Masonic celebrity, however great his talent or influence.

It is rather late in the day to expect us to re-define our position as Masonic journalists. But the paragraph in the Cincinnati *Review* is so clearly calculated to spread abroad a misunderstanding concerning us, that we feel called upon to say something under this head. Bro. Moore has been so unjust towards us in this connection that our readers would no doubt find excuse for us were we to reply to him with severity. But we feel sure that he will think better of us when his nightmare is removed.

The *Masonic Monthly* aims to supply the Masonic Fraternity with full, precise, *unprejudiced* information with respect to everything which interests the Masonic household or any portion of it.

We are not so wedded to the higher degrees of Freemasonry as to become the partizan organ of any of them; and if perchance, while working for the benefit of our readers, we give them any information respecting the Adoptive, Memphisian, Theban, Babylonian, Chinese, or any other possible or conceivable rite, or instead of writing a garbled story concerning any of these inventions, we should publish an article written by a member of one of them, we hope to be able to do so hereafter without being charged with being the organ in whole or in part of such new-fangled institutions.

We presume that our readers are intelligent Masons, not babes in mind, but full grown men. We do not think for a moment that they are afraid of looking a new thing in the face, even if we should hold up to their observation a new face as painted by one who might worship it. We fear not that any harm will come to any intelligent Mason from a review of anything we may in this manner lay before him. Give milk to babes, but strong meat to men who are able to digest and extract all of nourishment which may be therein.

Our platform as journalists contains no narrow or illiberal plank. If we give an opportunity to the advocate of any movement taking place within the Masonic community, to describe such movement, its principles or aims, in his own words, we will extend to any fair and candid opponent, of such principles or aims, as full an opportunity to present the grounds of his opposition. Nay, we invite discussion upon any matter which we admit to our pages. We are in search of light ourselves, and by the course we pursue in this respect, we hope to obtain more light and to assist our readers in the same endeavor.

For ourselves we prefer simple, unadorned, pure and unadulterated blue Masonry without any addition; but the very mention of something *new* will not deter us from looking it in the face, to see what ray of light, if any, may illumine it. We are not associated with any *comparatively* "new enterprise" which may be injuriously affected by any *newer* enterprise, nor have we any line of policy to pursue which requires that we should denounce every new enterprise because of its newness. Masonry is essentially conservative, and we trust we shall never be found wanting in genuine Masonic conservatism. But to be conservative in a Masonic sense does not require that we should be bigots and pride ourselves upon our ignorance respecting new enterprises called Masonic. Masonry relies for its strongest and best support upon the intelligent portion of the Craft. Whatever other journal may seek to deepen darkness, by utter silence upon living Masonic topics, the *Masonic Monthly* will continue to diffuse every ray of light which it can collect; and we conclude by saying to our readers, that from anything we may publish concerning Capitular, Cryptic, Templar, Scotch, Egyptian, Adoptive or any other Masonry, properly or improperly so-called, for the purpose of giving light on such subjects, we hope it may not be inferred that we are thereby becoming the organ of any of these forms in particular. There is nothing in our course inconsistent with our being considered as the organ of *Masonry, pure and simple*, and we believe that no Masonic journal published in the present day devotes more space to the interests of Blue Lodge Masonry than the *Masonic Monthly*.

A SPECIMEN OF ANTIMASONIC LITERATURE.

It falls to the labors of every delver in historical mines to handle a good deal of filth. This is an unavoidable necessity of his vocation. Though he may avert his olfactory organs and wrinkle his forehead in utter disgust, he must pass the putrefying oyster through his fingers else he may miss some most precious pearls. In this sense I am now looking through a file of anti-masonic literature (?) in search of pearls for historical purposes. Occasionally I find a gem, but it needs much *cleansing* before it is fit for use. Would your good readers like to glance over the heap before me? It embraces about forty pamphlets, much of it published in Boston in 1828-9, 30 and 31, but there is a sprinkling from New York, Philadelphia and elsewhere, where the virus of political anti-masonry had been found. The most amusing document in the pile is "An account of the savage treatment of Captain William Morgan in Fort Niagara," with a frontispiece "view of a Mason taking his first oath," which is emphatically *rich*. No man would ever take more than one oath on that principle! The very *diabolus* must have been raised upon such occasions, and if poor Morgan, who is described in the preface as "an intelligent man and an inflexible republican," "a soldier and a brave man," really took *his* obligations in that way he was very naughty to tell about it afterwards!

By the side of this we have "the denunciation of Rev. Edward B. Rollins, of Strafford, Vermont," it being the third of "an intended series of Tracts, shedding light on the hitherto dark and mysterious subject of Masonry." Being put at \$2 per hundred, it is presumable the Reverend gentleman got his

ideas abroad quite extensively. Let us see what the Tract is about. It declares that "a crisis has arrived"—these things are always arriving just before presidential election—and it is his duty to expose principles which "lead to sacrilegious and idolatrous practices, and end in a horrid violation of humanity, morality and religion!!" He means, he says, "the subject of Speculative Freemasonry." His exposition being borrowed from writers before him, contains nothing new. Nor is it half so funny with wood-cuts as its predecessor.

The next is Tract No. 3, of the same series. This embraces a correspondence between the Faculty of Harvard and Andover Colleges, and a "Hub" Committee who were powerfully anxious to know whether Masonry existed "prior to the 18th Century." President Quincy of Harvard, "couldn't tell," and Professor Stuart of Andover, "didn't know," and so the subject dropped.

Here is a poem, if rude jingle and rhyme make poetry, called "Lamentation of Freemasonry by Charles Chisel Esq.," which abounds in that class of coarse jokes and vulgar allusions so popular at election times. The concluding lines give a fair specimen of the whole:—

But should the Gospel sun arise and shine
O'er all the earth, as prophets do divine,
That e'en in heathen lands and pagan isles
Where now our very fairest prospect smiles,
They all should cast their idol gods away
And fellowship no works that shun the day,
And I again be ousted, strangely driven
From every clime and region under heaven,
There's one dark place which still remains, I
know
I'll seek the shades of Erebus below!

Following this Mr. Charles Pinckney Sumner, "Sheriff of Suffolk County"—as he for some reason or other styles himself—is out in a pamphlet—by a strange coincidence *just before the election*—on "Speculative Freemasonry." It is to be hoped he was re-elected, or this putrifying mass of twenty pages from Mr. Sheriff Sumner was sadly wasted. Will you have a specimen?—"The enlightened public have ceased to view Masonry with respect. Books, which are generally believed, have disclosed those disgusting penalties which a generous Mohawk would blush to inflict on an enemy who had caused the destruction of half his race." I wonder what he thought the other day, if he is still living, at the laying of the corner-stone in Boston, when so much of the intelligence of "Suffolk County" came out to honor the Masonic name!

But to proceed, here is the Report of an Anti-masonic Republican Convention at Hallowell, Maine, July 3 and 4, 1834, "for the nomination of a governor and the transaction of such other business as the success of anti-masonry may require"; an Address "to the Freemen of Massachusetts," written evidently by a Freemason, whose ideas sum up well in this sentence:—"The day is gone by, gone forever, when this monstrous institution, conceived in sin and shapen in iniquity, can exist in New England, except as an object of scorn and loathing."

But our sheet is full and we must wash our hands of the defilements contracted from such stuff. If our readers can gain a moment's interest or amusement from the perusal of these extracts our purpose is fully accomplished.

MASONRY IN THE ARMY.

It has been a matter of frequent comment during discussions as to the causes of the rapid growth of Freemasonry in the midst of our national troubles, that a large proportion of the applicants for degrees consists of returned or furloughed soldiers, who are desirous of obtaining the benefit of them, before returning to the front. The secret springs of this tendency have been laid bare by a correspondent of the *New York Dispatch*, who has lately visited our armies in the field. The account he has written of this visit is so interesting, that we cannot withhold it from our readers. He writes, that during a recent visit of himself and a friend to the armies of the Potomac and the James they were "much impressed with

the plenitude of Masonic pins, and also with their evident high appreciation.—Particularly among the surgeons was the per centage of Masons large, and very happy are the results which flow from that fact, as many of the sick and convalescent bore witness.

"A person who has never been in the army would find it difficult to understand how the finer and social feelings of the men are disregarded in necessary discipline—how completely machine-like—one of a large lot of the same sort,—a soldier becomes and is. No antecedent relations of officer to private is permitted to work disrespect of discipline; there is no bond of sympathy, no level upon which shoulder-straps and stoga shoes meet, save one, and that

one is not disregarded. The Masonic tent only, is where men without distinction of rank, 'meet upon the level and part upon the square.'

"People who witness this in our national armies can understand why it has been remarked that in all times of civil commotion and turbulence the institution of Masonry has flourished more vigorously than ever, and that all others during such periods have declined—even the Church. The present specially prosperous condition of the Fraternity in this country furnishes the most conclusive proof of the truth of the observation. It is because its teachings are uniform and simple, and practically inculcate principles of unity, equality, honor, brotherly love and truth.

"In visiting the various hospitals it was surprising how quick invalid eyes detected our Masonic emblems, and how glad and relieved all who could read them seemed to be. At City Point we noticed a sick man upon his pallet so thin and wan that we did not think it proper to annoy him by conversation, and were walking past his bed when he spied a Masonic paper in our hand, and starting up to a rest on his elbow he exclaimed, 'What paper is that?'—'Are you able to read?', we asked. 'Yes, if I had anything to read,' he replied. Handing him the paper he seized it with thanks, and oh, with what eager eyes did he scan it. He gave his name as Bro. Clark, of Worth Lodge, No. 210, of New York city. *Claiming of us his fraternal right* he made known his immediate wants, and they were attended to.

"In one case, at Point of Rocks Hospital, we found a poor old German who was so near death's door that he could not speak, but he pointed to a Masonic pin in the writer's neck-tie, and in Masonic language told us that he was one

of us. Need we say that he was ministered to.

"I might indefinitely add instances of such cases; a great number of truthful, unselfish, fraternal attentions on the part of surgeons, officers and nurses, are to be found at every hospital, and should be collated as part of the records of the war.

"The great want with all the men, and more particularly the Masons, who as a class at home are much accustomed to reading, is the scanty supply of reading matter; nothing could be more grateful to all grades of men, particularly when in hospital or Winter quarters, than a good supply of reading matter to relieve the tedium and prevent the irksome necessity of counting the pegs in their boots or the stitches in their shirts, for want of something better to kill time.

"Our errand to the army led us to particularly inquire into the condition and needs of the sick and wounded, and with this class more than any other was found evidence of the genuine work of Masonry and the greatest need of reading matter. If you, Bro. Editor, or the reader of this, could stand by the bedside of one who is compelled to lie upon his back for weeks and sometimes months and see no one but the regular nurses and physician, with an occasional curiosity hunter in the shape of a visitor, you could realize that your old papers and read magazines would be by him a thankfully received gift, more prized than a hundred times their value in greenbacks. If any reader has been away from his home and native scenes for a long season, and by accident met one familiar with his early haunts, he knows how much relief it afforded him to talk of the old and perhaps common tramping ground, discussing various scenes and remembrances, and how his

heart warmed toward that *quasi* friend ; that reader can, particularly if he be a Mason, understand how near, how warm and brother-like will be the intercourse of those in the army who can commune upon the reminiscences and scenes upon that checkered floor upon which both have been equals, upon which both hope again to be equals, upon which all, from

the prince to the peasant, must be equals. As a class, no better men, either as officers or privates, can be found in the army than the worthy Freemasons there. Obeying implicitly, ordering considerably, faithful and true, always and everywhere. These are some of the observed effects of Masonry in the army."

ANTIQUITY OF THE THIRD DEGREE.

BY W. A. BRUNTON.

WE will now go back, if you please, three thousands years or so, to the great Pyramids of Egypt. Here, in the very cradle of the mysteries of the ancient world, we find three degrees of initiation into what has been called the spurious Freemasonry of antiquity. These are the mysteries of Isis, of Serapis, and of Osiris. The former were called the lesser, the two latter the greater mysteries. Those of Isis were celebrated at the vernal equinox ; of Serapis at the summer solstice ; of Osiris at the autumnal equinox—spring, summer, and autumn. I have not time to tell you the details of these mysteries.—You will find them in Mackey's *Lexicon*, Oliver's *Signs and Symbols and Antiquities*, and many other books. Suffice it to say, that at the initiation into the mysteries of Isis, the candidate had to pass through trials by air, fire, and water ; that if he once passed the entrance door there was no retreat for him ; that a solemn ob was administered to him ; and that on his reception he was clothed with the mystic garment. Not much is known of the second degree, or mysteries of Serapis.—No one, however, was permitted to par-

ticipate in them, unless he had been initiated into those of Isis. Then we come to the third degree, or mysteries of Osiris. I quote from Mackey :—"In these the legend of the murder of Osiris by his brother Typhon was represented, and the god was personated by the candidate. . . . Osiris attempted by mild remonstrances to convince his brother of some impropriety of conduct, but he fell a sacrifice in the attempt ; for Typhon murdered him in a secret apartment, and cutting up the body, enclosed the pieces in a chest which he committed to the waters of the Nile. Isis, searching for the body, found it, and entrusted it to the care of the priests, establishing at the same time the mysteries in commemoration of the foul deed. . . . The aspirant was made to pass fictitiously through the sufferings and death of Osiris."

Now, brethren, look with me at a very different country and scene—Scandinavia. Here we find that the mysteries consisted of the rehearsal, and representation by the candidate, of the untimely death, loss, and subsequent finding of the body of one Baldr, who was supposed thereupon to be restored

to life and vigor. It appears that Baldr was invulnerable to everything but mistletoe. The Evil One, who thereabouts rejoiced in the name of Loke, found this exception out; and one day Baldr, having jestingly offered himself as a target for the gods to shoot at, put into the hand of one Hodr, who was blind, a piece of mistletoe. With this Hodr slew Baldr. His body was turned adrift in a boat, searched for, and found. Such was the legend, and the candidate was made to figure prominently in its rehearsal. Come with me now to Britain and Gaul among the old Druids, and there we find that initiation into the three degrees was practiced. In the first, "the candidate was placed in the *pastos*, bed, or coffin, where his symbolical death was represented; and they terminated in the third by his regeneration or restoration to life from the womb of the giantess Ceridwin."

I will not weary you by particularizing all the ancient mysteries. Their connection with what is now termed Freemasonry is, I think, more than obvious. Setting aside the identity of many of their ceremonies and symbols; overlooking the fact of the marks and signs to be seen at this day on buildings in England, beyond all doubt erected by Freemasons, being fac-similes of those found in Egypt, in India, and in Herculaneum and Pompei—carved and painted in the former countries three thousand years ago—setting all this for the moment aside, I beg your attention to this fact, and I give it in Dr. Oliver's own words:—"The mysteries of Antiquity were all *funereal*." Now, brethren, if we may, with any approach to truth, state that the strictly symbolical part of our Order is in any way related to, or to be identified with, these ancient mysteries, may we not assume that the legendary part of the third degree is in like manner connected with

the pagan traditions of old time? That death and the resurrection were taught in a legendary and dramatic ceremony, I do not believe can be denied. If then, I repeat, one part of each be identical, why should not the remainder; wherein, perhaps the most striking resemblance of all exists, bear a close affinity?

In supporting this theory, we must of course, at once disabuse our minds of any idea that the legend of our third degree is a narrative of facts. It has been proved beyond all doubt that, as the funereal mysteries of old were allegorical and mystical, so is our legend. It follows that it must have been invented or adapted by some person or persons. By whom?

Ah! there is the difficulty. Solve that and you solve all. Let us go back again to Egypt in the year of our Lord 1852, or thereabouts. About that time a brother, a member of, and Past Master in, this Lodge, went up the Nile.—One day, in the wilds of Upper Egypt, he encountered an old Arab Sheikh. Our brother, enthusiastic in Masonic pursuits, threw out to him the sign of a Fellow Craft. The old man, who mayhap, had not seen a dozen European faces in his lifetime, started and replied with the sign — in the third degree. Brother — replying, that old Arab Sheikh went through the signs of the third degree as correctly as if he had been raised in a "crack" London lodge. Even the word was correct. Look around you here in Scinde, brethren. Let the Master Mason watch the greetings of two Scindhees; the embrace, the subsequent signs! Go among the Beloochees, the supposed lost tribes of Israel; I have the authority of an old Mason for saying that the Mason's word is well known among the chiefs! Can any of you read me these riddles?—After this can you believe that our no-

ble third degree was manufactured by any joyous crafts or any learned doctors in 1717?

Going back a little, and again referring to Dr. Oliver, I quote his own words against him. Talking of the mysteries of Isis and Osiris, he says, "I have collected all the principal interpretations of this extraordinary legend, and the evidence tends to establish an astronomical reference. But though this was doubtless true at a later period, I am persuaded that at its original adaptation to the spurious Freemasonry, it had allusion to a real event which happened in the earliest ages of the world; and I also think that the legend of our third degree referred to the same transaction. It is impossible on such a subject to be explicit." Now here is a ray of light. This real event, which happened in the earliest ages of the world (and I presume the learned doctor refers to the murder of Abel by Cain—there is a well known picture of the finding of Abel's body, with Eve in a remarkable position), I say this real event was of so marked a character, that the tradition of it, changed, mutilated, and perverted, though it might be, spread over the world, and the mystagogues adopted it, from India to Scandinavia, as the climax of their initiatory rites. Please to follow the clue, brethren. In time, religions, manners, and nations, rose and sunk. Freemasonry, being a progressive science, changed too. Christianity came—then Mohamadanism. Neither of these would tolerate idolatrous rites, any more than Judaism of old would. While the moral emblems of the initiatory degrees might remain, the legendary ceremonies must be changed. Was it then, brethren, that a Jewish allegory was sought for and found as offending the religious prejudices of none? I do not

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say yes, or no; I leave you all to think this matter out for yourselves.

That abundant time was given for the change just now hinted at, may be understood when I tell you that it was not till the era of the Restoration that the mysteries ceased altogether. During the Middle Ages the mysteries of Diana were practised, although they ceased in Greece in 438, 1800 years after their introduction.

Two more remarks, brethren, and I have done. Not that I have said all I could say—far from it. I only open the door a little way that you may have a peep,—not the first for some of you I hope,—at the limitless ocean of most interesting inquiry into these things. I wish all would throw open the portals wide, and, for themselves, take a steady survey of the scene.

The Mexicans, inhabiting that continent oddly said to have been discovered by Columbus, celebrated the mysteries of the Old World. "The ceremonies were intended to represent the wanderings of the god, and the caverns through which the aspirant was to pass were called the path of the dead. He is conducted through these caverns amid shrieks of anguish and groans of despair, which seem to rise on every side; and, while trembling for his safety, he reaches the body of a slain victim, whose heart has been ripped from his breast, and whose limbs are still quivering with departing life: suddenly he finds himself in a spacious vault through which an artificial sun is darting his rays, and in the roof of which is an orifice through which the body of the sacrificed victim had been precipitated." Finally, he finds himself in the open air, and is received as one born again.

In the *Æneid* of Virgil, there occurs a remarkable passage, thus translated by Dryden:—

"Not far a rising hillock stood in view,
 Sharp myrtles on the sides and cornels grew;
 There, while I went to crop the sylvan scenes,
 And shade our altar with the leafy greens,
 I pulled a plant; with horror I relate
 A prodigy so strange and full of fate,
 Scarce dare I tell the sequel. From the womb
 Of wounded earth and caverns of the tomb,
 A groan as of a troubled ghost renewed
 My fright; and then these dreadful words ensued,
 'Why dost thou thus my buried body rend,
 O spare the corpse of thy unhappy friend.'"

Truly this is all very mysterious. Is
 Freemasonry the only one of all the

mysteries that had no lost and found;
 death and the grave; corruption and
 resurrection? Brethren, even with the
 poor incomplete evidence, I have laid
 before you to-night, I cannot believe it.

Of the deepest mystery of all, I say
 nothing. But with all reverence, I put
 it to the Christian Mason, whether in
 all these dim legends of old time—in
 their shadowing forth of death, and the
 rising again in the still more marked
 third degree of Freemasonry, he does
 not see, by the light of the bright morn-
 ing star, a reflection of the later events
 in the great sacrifice of the Redeemer?

MASONRY ON THE BATTLE-FIELD.

NUMEROUS instances have occurred
 during the present war to show the
 power of Masonry over the minds and
 actions of those who have been initi-
 ated into its mysteries, even during the
 hottest conflicts on the battle-field.—
 Amid the confusion and strife of actual,
 present war, while the fiercest of human
 passions are raging, and death and
 wounds are being dealt on all sides, the
 Mason's mystic sign is omnipotent over
 all who have ever stood beside the Ma-
 sonic altar. Every Mason to whose
 knowledge may have come instances of
 this power of Masonry should make it
 a rule to record them, or take some
 method to have the recollection of them
 preserved. Such recollections make
 Masonry more dear to us, as being the
 evidence that our principles take a
 deeper hold upon its disciples in times
 which try men's souls than we are apt
 in periods of peace to suspect; that
 Masonry is in deed and in truth a liv-
 ing power to help and bless all within
 its circle of influence.

We have never met with a narrative
 which better illustrates what Masonry
 is accomplishing on the battle-field than
 has been communicated to us by a
 young lady friend now employed in one
 of the army hospitals. In making this
 communication to us the writer re-
 marks with emphasis, "*I can only say
 that Masons act more like Christians to-
 ward their brethren under difficult circum-
 stances than Christian themselves do.*"—
 Here is valuable testimony to the prac-
 tical character of Freemasonry from a
 quarter which cannot be expected to
 know anything of the institution other
 than from the actions and conduct of
 its members. Without further com-
 ment we will permit the writer to tell
 her own story.

"In a charge made on the enemy dur-
 ing the great battle of Spottsylvania
 C. H., May 8th, 1864, our men were re-
 pulsive and compelled to leave their
 dead and wounded on the field. Among
 the sufferers lay our young Sergeant

scarcely able to move, his life-blood flowing rapidly from three severe wounds in thigh, breast and ankle, while the rebels came dashing over the prostrate forms in pursuit of our flying troops. Expecting death at any moment, he exerted himself to the utmost, and by means of the mystic sign was so fortunate as to succeed in attracting the attention of the Lieut. Col. commanding the rebel Regiment. The Col. at once ordered a man from the ranks to take him carefully to the rear and treat him kindly. After the rebels had fallen back to their line of defences the officer resumed his brotherly work by seeking out the Union soldier and giving him a letter recommending him to the care of Dr. —, Surgeon in charge of a Division Hospital in Longstreet's Corps. To this hospital, which was about two miles distant, he was carried, and he soon had the satisfaction of knowing that his wounds had been cared for in the best possible manner,

and that he would be provided with everything necessary to facilitate his recovery. Amputation of the left foot had been found unavoidable, and the wound in the breast was considered a dangerous one. But treatment more skilful or tender, his best friends could not have desired for him than he received during the fourteen days of his stay in this place. He was then transferred to Richmond with a special request to Dr. — having charge of prisoners there, to be sent North by the first flag of truce that should arrive.— In Richmond he experienced similar kind attention, was supplied with good and sufficient food, and was the *first* man paroled when the boat arrived to take our poor fellows back to the protection of the old flag. He reached Annapolis, Aug. 12th, with wounds nearly healed, and bringing with him all the valuables he had about him when captured."

THE ANCIENT CHARGES.

CHAPTER I. CONCERNING GOD AND RELIGION.

EVERY art, science, philosophy and religion hath its text-book, or compilation of first principles, and Freemasonry hath its volume of "Ancient Charges," to which reference is always had for the final settlement of all questions as to what may or may not be primary Masonic doctrine. These "Charges of a Freemason," in the form in which we have them, profess to have been "extracted from the ancient Records of lodges beyond the sea, and of those in England, Scotland and Ireland;" and were collected for the use of the lodges

in London, "to be read at the making of New Brethren, or when the Master shall order it." Of so standard a character are these Charges, and so frequent is reference made to them, that it would be considered a very grave omission indeed for any magazine devoted to Freemasonry to give no space for their consideration. We therefore propose in this number of the *Monthly* to commence a series of articles commenting on this collection of First Principles.

The first sentence reads as follows :

"A Mason is obliged by his tenure to obey the Moral Law; and if he rightly understands the Art, he will never be a stupid *Atheist*, nor an irreligious *Libertine*." An atheist in the literal sense is an impossibility; not so with the "stupid atheist," by which phrase we understand a man who with opportunities for obtaining light, by the perversion of his intellectual powers, and the sophistical use of logical terms, tries to cheat his own mind into the belief, and having done this makes profession of a disbelief, in the existence of Deity. There may possibly exist a mind so dark, and in its present condition so incapable of considering the question of a First Cause, as to be said to know *no God*. But that an intelligent man can be otherwise than a wilful or "stupid atheist" we deny. No Mason who "rightly understands the Art" can be an atheist, whether described by this or any other terms. No two men can possibly entertain precisely the same idea as to what God is, for our ideas are incommunicable precisely as we entertain them, except by terms to which each mind attaches varying and various shades of meaning. But all men agree in the belief in the existence of a God in some sense peculiar to themselves. Consequently to the simple question—do you believe in the existence of Deity? all Masons affirmatively subscribe, while each attaches his own meaning to his answer. Further than that no Mason is required to reply.

A certain modern writer hath well said: "If I utter the word *God*, it conveys nothing out of my mind into the mind of you, the reader; it simply appeals to your conception of divinity: If I attempt to explain, then every word of the explanation must be subject to the same conditions; not one syllable of it can do more than merely appeal to somewhat already in your mind.—

For instance, suppose I say, *God is love*; what then is done? The appeal is shifted to another sign; that is all."

To proceed further will simply develop differences in private faiths, and with such differences Masonry has nothing to do. What concerns us is merely that the great fundamental fact be fully recognized.

Masonry being a system of morality cannot avoid but rather seeks the recognition of God and a religion of some kind as the basis of its moral code, and no Mason who "rightly understands the art can be an *irreligious libertine*." There is no home in Freemasonry for such.

The Charges proceed to say, "though in ancient times Masons were charged in every country to be of the religion of that country or nation, wherever it was, it is now thought more expedient only to oblige them to that religion in which all men agree, leaving their particular opinions to themselves; that is, to be *good men and true*, or men of honor and honesty, by whatever denominations or persuasions they may be distinguished; whereby Masonry becomes the *centre of Union*, and the means of conciliating true friendship among persons that must have remained at a perpetual distance."

In this quotation, which, with the passage previously quoted, composes all of the first chapter of the Charges, we have the whole philosophy of the position of Masonry concerning God and religion. Freemasonry aims to be the centre of union for good men and true, men of honor and honesty, whatever may be the creed of their particular preference. Were Masonry to demand the profession of any faith, beyond the simple recognition of Deity in those who seek admission, it would be to build up a creed, to originate a sect, and sectarianism is the parent of

divisions among mankind. Freemasonry aims to reunite that which sectarianism may have thrown asunder, to become a great centre of union between all good men and true whatever their creed or profession.

Anciently we are told that Masons were "charged to be of the religion of that country or nation" to which they belonged, whatever it was. Conformity in ancient times was an easier matter than it is found to be in modern days. All the ancient religions were embodied in the "mysteries" which to the mass of mankind were enacted allegories, the symbolical sense of which was only fully revealed to the initiated. The mythological gods of Greece and Rome had other meanings to adepts in philosophy than they had to the common people. Socrates was accused of Atheism, that his teachings had a tendency to lead men to disregard the deities of the nation. And this was true in so far as the people worshipped those deities without regard to their true symbolism, of which they were ignorant. So far as their gods had become idols, Socrates denounced their worship, and for that was doomed to die by his own hand. But this did not make it inconsistent for Socrates, or imply any change in his opinions, to sacrifice a cock to *Æsculapius*, while under imprisonment for Atheism. To the Masons of old, the initiates in the ancient mysteries, conformity with the religion of their country as reduced to an allegorical form, and enacted at the celebration of the mysteries, was an easy matter, and required no straining or violence to the right of private judgment. But when the people of Athens had become idolaters, and the meaning of their Mythology had become hidden to them, Socrates was not acting un-masonically, but otherwise, in denouncing their worship; while at the same time he was guiltless

of the charge of Atheism which the ignorant multitude preferred against him.

In modern days, when the practice of religious mysteries calculated to give latitude to private interpretations are impossibilities, when religions as professed among men and nations, have assumed the form of dogmatic professions, of well-defined doctrines, calling for the exact and precise submission of minds to them, the requirement of Masons to belong to the religion of their country, whatever that was, would be out of place and impracticable. In these latter days to be a religionist is to be a sectarian. There is scarcely an avenue of escape from this now open. Therefore that conformity which was demanded of Masons in ancient times is inexpedient now. It would only compel a hypocritical profession of conformity, and Masonry would fail to be a centre of union to all good men and true, to all men of honesty and honor. Hence, in the language of the ancient charge, it is "now thought more expedient only to oblige them to that religion in which all men agree, leaving their particular opinions to themselves."

The position in which this Masonic doctrine places the Fraternity, towards all the religions and religious sects of the age, also places the Masonic Institution, for its tolerant character, in advance of the most liberal institutions of the times. This position, while in no single feature a departure from the most ancient usage of the Fraternity, is the only position possible to Freemasonry, and the only one which will enable it to fulfill its mission as the great harmonizer of modern society, and the great means of conciliating true friendship among persons that must have otherwise remained at a perpetual distance. In proportion as we study the first chapter of the "Charges of a Free-

mason," and penetrate its deep philosophy, will rise higher our estimation of the surpassing wisdom of those ancient brethren who framed them for our guid-

ance, and cause us to exclaim, may we never depart from the sight of these landmarks.

MUSIC.

AMONG the liberal arts and sciences, music stands conspicuous, and forms, among the Fraternity of Free and Accepted Masons, a valuable adjunct to the ritual ceremonies, and is worthy of due consideration by the Craft.

An imperfect knowledge of the fundamental principles has led to *gross improprieties* in its introduction in the lodge ceremonies. Embracing, as it does, the principles of harmony as well as melody, a proper attention to those principles is an indispensable requisite when we seek to avoid errors in our practices. Melody is the result of harmony, and no melody is tolerable that cannot be harmonized, and should, as a consequence be rejected as unfit and improper. It is a fact, not generally understood among the masses, that the inversion of the harmony changes its character, and a melody, no matter how familiar, becomes obscured when by an inversion the *subordinate harmony* rides above it.

To make myself more thoroughly understood I must here examine the nature of *musical concords* and their inversions, in order if possible to awaken a spirit of inquiry among those who seek to be caterers for the Craft, those who seek to supply the necessities of the Fraternity by publishing what they term, "Music appropriate to the Masonic ceremonies in Lodges, Chapters, Commanderies," &c.

The combination of various sounds

bearing such a relation to each other that there is a concordance or agreement, such a blending together so as to produce a *oneness* in their effect, are called a chord.

When such a *chord* consists of three distinct sounds the changing of these sounds by transposing the upper one down an octave, or the transposing of the lower one up an octave, does not change the fundamental principles on which that concordance depends; but a succession of chords, bearing certain relations to each other, produces a melodious effect growing out of the fact that the highest notes heard constitute a melody, and the other subordinate sounds strengthen the effect by producing harmony. The transposition of these upper notes, or in other words, the transposition of the melody, will change its character, for the upper notes in each chord will constitute the melody, and as a consequence, the former melody is lost or obscured no matter how familiar the tune or melody may be.— This will be more clearly understood by an example, and I would refer to the universally popular tune of "Old Hundred," which, when set for several voices, of which the air is designed for soprano or female singers and the other parts are subordinate thereto, what will be the effect if the air is transposed an octave, by being sung an octave lower, the other parts, remaining the same.

As male voices are by nature *pitched*

an octave lower than female voices, it is evident that the transposition I allude to is effected when male voices sing the air. What then shall we think of a compiler of a *suitable collection of music for the use of lodges, chapters, commanderies, &c.*, who gravely tells you in his preface, that he has not changed his *Bass* from the generally familiar copies of the same tunes. 'Are we to be astonished, after such a statement, to find in the subsequent pages of such a compilation frequent violation of the rules of propriety, and the melody often obscured by the *second* or the *bass*, frequently both riding above the air or melody. It is not necessary to point to

any particular publication, claiming Masonic patronage, for examples, they are easily found, when sought for, and my object is more to point out a glaring error than to criticise any particular work, to lead compilers in the future to be more particular, and also to warn those of the brethren who are distinguished in the church choir, of the impropriety of venturing in the lodge-room to follow the practice there in singing a tenor part, which they render so efficient in the choir where soprano voices prevail, but which is destructive to the same melody when sung by male voices only; such efforts invert the harmony and obscure or destroy the melody.

THE THREE PILLARS. — BEAUTY.

WE have previously treated of the Pillars of Wisdom and Strength, and it only now remains to illustrate the Pillar of Beauty. We have seen that in the first of the three great supports of Masonry, or of the Lodge, Wisdom is exemplified in its adaptation to the purpose for which it was designed; in the second pillar we observed its strength as a support to an institution, derived from its form and the material from which it was made; and in the third pillar we are called upon to admire the beauty of its appearance derived from a combination of qualities, including the excellence of its design, its strength and symmetry.

In the erection of the first temple, while the Wisdom of Solomon was observed in its contrivance, and the assistance rendered to him by the Tyrian King in supplying the material, yet the labors of both would have failed in the ultimate result had it not been for the

services rendered by Hiram Abiff, in the finish and beauty which he added to the workmanship. It is from this that the name of the Widow's Son has become associated with the last in order of the three great pillars which give support to Freemasonry. As in the lodge, the primary organization of our Fraternity, we find the Pillar of Wisdom, or Solomon, represented by the Worshipful Master in the East, and the Pillar of Strength, or Hiram the King, by the Senior Warden in the West, so we also find the Pillar of Beauty or Hiram Abiff, represented by the Junior Warden in the South.

The Lodge requires all the support which can be derived from the Pillars of Wisdom, Strength and Beauty; the services of their representatives, the first three among its officers, are absolutely essential to the well ordering of its operations, and in the prosecution of its designs towards completion. In

like manner the individual Mason, of which the lodge is but a symbol, will be found to partake of the three great qualities symbolized by the three Pillars, Wisdom to direct his way, Strength to resist every temptation which might cause his overthrow, and to support him in his most arduous undertakings, while Beauty will characterize the exemplification of his character should he embody in his life the virtues which Masonry inculcates.

The results of wisdom combined with strength and durability are simple utility. In a low utilitarian sense beauty only serves to please the eye and the fancy. Yet in a higher sense beauty aids utility to accomplish its highest service in the satisfaction it gives to the higher and finer qualities of our nature.

We have been taught that the lodge

also symbolizes the world, or humanity. Were the race possessed by Wisdom, and all its institutions strengthened thereby, and the pure principles of Masonic fraternity universally diffused and practiced, this world would be a beautiful world, an abode of perfect happiness, and the golden age which the ancients looked back to with regret as a thing of the past, would be found to be in the living present.

In our sketches of the three great supports of Masonry, all that we have sought to give has been the merest outline of their symbolism. It is the work of the Speculative Mason and Masonry to extract from them their full lesson. May every Craftsman attain full wisdom, and secure all needed strength, and may he be enabled to beautify and finish every work he undertakes.

JURISPRUDENCE.

FREEMASONRY, which is an empire within an empire, a society within a society, has its own usages, laws and jurisprudence, like the outer or public world. The needs of States and communities are continually calling for new decisions from the proper authorities, many of which may be simply the repetition of former ones, or partially embodied in them, to meet ever arising new cases which at least call for new applications of what may be old laws, and thus a body of jurisprudence is forever accumulating and assuming proportions which requires the entire devotion of individual minds to secure its mastery. So in Masonry, the same results follow from similar causes. A mass of matter is growing up under the

cognomen of Masonic Jurisprudence, decisions are being rapidly piled upon decisions of questions so innumerable, that the very contemplation of the subject partakes somewhat of the frightful. We very much fear if the evil continues that the Masonic Fraternity will be called upon to engraft upon their institution another evil of the outer world, namely a class of Masonic lawyers who will devote themselves to the unravelling of knotty questions, or to the tangling up of simple ones into difficult problems for some future generation of Masonic lawyers to untie. Who will save us from this threatening evil by taking hold of the vast accumulation of decisions of Grand Masters, and Grand Lodges, and of those much more

modern authorities Grand Secretaries, and codifying them or reducing them so near to first principles as to be easily mastered by ordinary Masonic mortals.

Our occupation as journalists forbid any attempt of ours to accomplish so desirable a result as we have hinted at—but one thing we seem called upon to do more and more every month, to open some department in the pages of the *Monthly* wherein may be chronicled the more recent decisions of authorities in Masonic Jurisprudence. With this purpose in view we shall hereafter devote a portion of our space every month to recording or commenting upon legal decisions.

For the present number we have selected from the recently published proceedings of various Grand bodies several decisions on important questions, which we here append:—

The Master of a lodge has the power to direct the withdrawal of a visiting brother therefrom, if, in his opinion, the presence of such visiting brother will disturb its harmony, or cause the withdrawal of any member on account of such presence.—*New York*.

A brother has a right to *affiliate* with any lodge he thinks proper, and is not restricted to the lodge in whose jurisdiction he resides.—*New York*.

A non-affiliated Mason (or one who was such at his decease) is not entitled to Masonic burial, but any lodge may bury him with Masonic honors, if a majority of its members by vote so decide.—*New York*.

It is irregular to propose or ballot for a candidate at a Special Communication, notwithstanding the lodge may be specially summoned for that purpose, and although notice of the intention to do so may have been openly proclaimed at its last previous regular Communication.—*New York*.

It is necessary for a Master elect, being a member in good standing of a Chapter of Royal Arch Masons, in this jurisdiction, to receive the degree of Past Master in Symbolic Masonry, before he assumes the East of his lodge; and members of a Royal Arch Chapter are not competent to be present at the conferring of the Past Master's degree at the installation of a Master elect, unless they have presided as Masters installed in a lodge.—*New Jersey*.

A candidate is elected in Lodge 1, but fails to report himself for initiation within the limited time. He afterwards applies to Lodge 2, and is black-balled. Lodge 1 cannot receive his petition again without the consent of Lodge 2.—*New Jersey*.

Any irregularity or informality in the manner or mode of making a Mason, does not affect his standing as a true and lawful Mason.—*Missouri*.

It is the duty of a Master of a lodge to suspend the advancement of a candidate, at any stage of such advancement, when it shall come to his knowledge that such candidate is either unworthy of receiving or ineligible to receive Masonic light, *regardless of the course or channel of such knowledge*.—*Michigan*.

A candidate is accepted, and receives the first and second degrees. It is then ascertained that he has been rejected by another lodge. Is he a Mason? If so, can the lodge which received him confer the third degree upon him? He is a Mason. The lodge which initiated him cannot be blamed, if they used reasonable diligence, and did not have any knowledge of such rejection. But they cannot proceed a step after they learn of such rejection, whether such knowledge comes through official sources or otherwise. If the candidate desires to proceed further, he must apply, with the recommendation of the lodge

which had initiated him, and a statement of the facts, to the lodge which rejected him, and abide the result. I recommend the adoption of an amendment to the constitution, requiring every candidate to state whether he has ever applied to any lodge for initiation, and been rejected; and providing that any Mason who gives a false answer shall be punished by expulsion at any time when his falsehood is discovered.—*Maine.*

An appeal to the Grand Lodge *may* be made by verbal notice to the lodge, or the Secretary, but it *should* be in writing.—*Maine.*

On the trial of a Mason for revealing out of the lodge what is done in it, persons, not Masons, to whom it is alleged the accused has made statements of the doings of the lodge, are competent witnesses, to prove what statements *were* made. They will be called by the pros-

ecutor; or by the accused, to rebut the testimony against him.—*Maine.*

A Royal Arch Mason, who has never been Master of a Chartered Lodge, cannot lawfully install the Master of a lodge. The Blue Lodge cannot distinguish him from any other Master Mason.—*Maine.*

A. is entered in Lodge 1, removes to Lodge 2 and obtains from Lodge 1 its consent for Lodge 2 to advance him. On application made to Lodge 2 he is black-balled. He removes back to Lodge 1. It cannot advance him without first obtaining the consent of Lodge 2, given at a stated meeting, by ballot, unanimously.—*Ohio.*

A Mason, suspended for non-payment of dues, dies during the suspension.—The payment of his dues to the time of his suspension or death, will not entitle him to Masonic burial.—*California.*

TWENTY-FIRST ANNIVERSARY OF STAR OF BETHLEHEM LODGE, CHELSEA.

ONE of the most interesting assemblages of Masons during the past month was on the occasion of the celebration of the twenty-first birthday of Star of Bethlehem Lodge, of Chelsea. This celebration took place on Tuesday the 15th ult. During the afternoon of that day public exercises in connection with the event were held in the Universalist Church in Chelsea. Rev. Bro. Charles H. Leonard delivered an address, and Bro. Benjamin P. Shillaber (Mrs. Partington) read a poem, one of his most humorous efforts, on the theme "Twenty-One To-day." There was also some very excellent vocal music introduced to enliven the proceedings.

The address of Rev. Bro. Leonard was exceedingly interesting, and several of its many really fine passages will bear reproducing. After a brief historical sketch of the Lodge, and the delivering of a merited tribute to the memories of its founders, he proceeds to discourse of Freemasonry, and asks—what does Masonry mean?

"Like some tree that stands in pillared majesty, it has its root in common earth—in work—in protection—in mutual helpfulness. In the early ages it meant protection in labor, and the protection of whatever was necessary to labor. The first efforts of human skill

were tried doubtless in agriculture; but the first science that taxed the human powers was architecture; and, in some simple sense, the first architects were philosophers. They held to some ideas; in their art they were learners every day. They grew into association for the mutual communication of knowledge, and for mutual improvement.—The aim was protection against the intrusion of those who were ignorant of architecture; so they instituted appropriate ceremonies, and adopted significant words and signs, that they might know each other. The first and only object of these ancient brethren was protection in this art, and the mutual communication of knowledge connected with it. Indeed the pursuit of science must have been secondary with them. First, they sought a safe and comfortable existence. Other things are secondary. Protection in work; that is what Masonry meant in the early ages. It means the same to-day. Only the protection is more refined and inward; and the work is of a higher and more intellectual character. We are builders in no external sense, but architects of character; and Masonry now fosters intelligence, and seeks to protect manhood. A man is to be built up in knowledge, in moral life, and in the graces of character. And the genius of our Order puts tools into his hands, and protects him while he is finding out how to use them. She protects him in ignorance and darkness; in weakness and doubt; reinforces his will; gives fresh energy to his conscience; braces his thought, and encourages his heart.

“Masonry also means vigilance. Our ancient brethren guarded well the approaches to their art. With them there was a first step and stage of success. Over this they set a double watch.—They knew the worth of that initial service, in its relation to other and suc-

ceeding steps, and they were careful that the lessons of their art should be taken up in a true order, and always with reference to the immediate need and capacity of the learner. There was a prudential vigilance, watching at every door of advance lest any should pass without having first earned the right to do so. Ours, however, is a nobler vigilance. It guards at the door of access to the most real gifts and blessings. It sets a watch over the thoughts, over the conscience, and over the heart. It is vigilant at the portals which open to the worlds without and at those which open upon the world within. The man is in a common court, midway between two chambers of imagery; one is the world without, and holds nature, history, science, art; the other is the world within, and holds all that is possible to thought, faith, hope, and love. Upon the walls without, are hung the pictures of morning and evening; of noon-day and midnight; of calm, sunny skies, of cloudy days, and everything which they contain and canopy; there are the unrolled scrolls on which are written the great names of the ages; there, too, are the great and good works—the living creations of master minds—those that stand for use, and knowledge, and beauty, and religion. Upon the walls of the inner chamber hang the most real representatives of which all other are but shadows. Here are the fair images of the thoughts more beautiful than any that have found investiture. Here are the pictures of moral ideas, which are infinitely above the actual life. Here, too, in the mysterious recesses of the spirit stand the real, the white shapes of those graces which art has yearned to embody. The doors both ways are thrown wide open. There is no monopoly of the externally great, and good, and beautiful, nor of the internally, divine,

and true, and fair. No one has exclusive right to the landscape, whether of nature, or history, nor of those ampler fields which are forever trodden by the feet of angels. But this we say—the nobler vigilance in which we believe, and of which the vigilance of our ancient brethren was but the faint sign and suggestion, holds its place there, in the middle passage, to warn off those who, with soiled hands, would play with the sunbeam, or tread with covered feet the white floor of the immortals. It guards those avenues, which are kept open and free by thought and aspiration, and on which the intelligence moves to gather those stores which enrich the imagination, and feed the heart; but it guards, only that the mind gather not too fast, nor seek at one essay to bring back too great a burden. It puts obstacles in the way that the moral nature may learn the ministry of difficulty, by many denials; it tests the soul's sincerity and patience, and encompasseth the whole being with a tender and wise watchfulness.

Masonry means intellectual and moral gradation. You have seen in what way she protects her church, and her treasurers of truth and beauty. You have seen, also, how she guards the precincts of her own life, and, for his good, every step of advance of her pupils. Learn now that she does not look for a life *full formed at once*. This is the reason why, in expressing her grand encouragements, she suppresses the truth she brings, waiting always for the fulness of the learner's need. She hides her face under the veils of a rare and beautiful symbolism, and takes them off, one by one, that we may slowly grow to that admiration which has its root in mind and conscience."

At the conclusion of the public services the Lodge partook of an elegant

supper in company with the lady friends of its members. Among the visitors present we noticed the Grand Master William Parkman, and several members of the Grand Lodge, and some of the leading citizens of Chelsea. P. M. Tracy P. Cheever presided at the table and conducted the festivities. He made some well-pointed remarks appropriate to the occasion and his duties, and offered the sentiment, "*Star of Bethlehem Lodge*—may the peace and good-will towards men, which first shone in its beams, continue to shine until they shall irradiate the whole of mankind."

The Grand Master happily responded to a sentiment in honor of the Grand Lodge of Massachusetts, and concluded with, "Convivial meetings—the wells in the desert of life at which we may all stop and be richly refreshed."

A brief poem by one of the *ladies* present was read by the chairman, to which the Orator of the day, Brother Leonard, felicitously responded.

Mrs. Partington (Bro. Shillaber) humerously touched upon, in a series of biographical travesties, the names and reputations of several of the prominent members of the Lodge. Remarks were also made by Brothers Low, Lothrop, Fellows, Williams, Gerish, Gibbs, and Walter, and the festivities were continued until a late hour, when the company dispersed, carrying to their respective homes many agreeable recollections of the occasion which time will not soon efface.

Star of Bethlehem Lodge commenced work under dispensation in the month of October 1843, and was the first new lodge to commence work in Massachusetts after the passing over of the great anti-masonic excitement. It held its first regular communication in Fraternity Hall, corner of Malden

Street and Broadway, near to its present place of meeting. On Friday evening, December 19, 1845, the ceremonies of Consecration, Dedication and Installation were performed at the Masonic Temple, in the City of Boston. Three only of its founders have been carried away by death, of the remainder, some were present, and others have removed from the neighborhood. Star of Bethlehem Lodge

has been well represented in the loyal Army and Navy, eleven of its members having entered the former and five the latter. All have seen severe service, six have received wounds, and four have suffered painful imprisonment. All honor to the lodge which has sent them forth, and may it long enjoy the prosperity which now blesses it, and its star shine for the benefit of future generations.

NOTES AND QUERIES.

QUERIES.

49. What ever became of the proposition to erect a Masonic Temple at Washington, D. C., which was started some ten years since?

FRANCIS J.

Nothing came of it. The Secretary of the Board of Trustees was Brother Ezra Williams, whose Circular Letter appealing to the Fraternity at large for aid, was dated March 18, 1854. We do not know that any notice was taken of it.

50. Your correspondents have considerable to say on the subject of Dimits. We have an Ohio Mason whose definition of Dimits has never been improved. Here it is:

"A Dimit is like a permit granted by many of the European States to their subjects to leave their country. After the permit is granted, if they continue to reside in the country of their birth, their allegiance continues. The permit does not denationalize them while they remain in its jurisdiction, but takes effect only on their leaving

that jurisdiction and becoming citizens of another."

51. A contributor to the *Monthly* gave us last Summer one of the *Old Traditions*, in which he alluded to John Newland Maffitt's Masonic Discourse. I wish you would quote the particular passage referred to. I am a great admirer of Maffitt, and desire to see it.

WELLS.

This is the one which we suppose our poetical friend had in mind:—"There is a signal known only to the Fraternity, at which the breath of every Mason is hushed, and deep silence pervades the Lodge. So when God rises in the magnificent Temple of the Universe and stretches forth his hand, sleeping millions will start from their graves, and there shall stand before Him a multitude which no man can number. There we shall meet our dead again, and give them the signals of our immortal love." But the whole peroration of Maffitt's Address is truly thrilling and sublime. His description of the "grand triumphal procession of the Redeemed in the New Jerusalem"

almost takes away the breath. We will insert it in the next number of the *Monthly*.

52. What does the expression mean, which I have seen in a late work upon Chivalry, "Brethren of the Bridges?" M. R.

The "Fraternity of the Bridges," or "Affiliation of Pontoons," is an organization that existed in the twelfth century, and like that of the Knights Templar and kindred Associations, was of a strictly charitable and benevolent character. The object was, in general terms, "to pass poor and weary pilgrims over running streams," provide for them when sick, &c. His expenses were borne by alms, gifts and legacies from pious people. The Brothers of the Society were subject to vows of celibacy, poverty, and the strictest obedience to their chiefs. Pope Clement III. issued a Bull in 1189, to Raymond their Father Superior. Remains of their bridge-building skill still exist; the celebrated bridge, "Pont St Esprit," in France, whose foundation-stone was laid August 21, 1265, is one, and others might be named. We do not know how long this society survived; it may yet be in existence in Europe, in a speculative form, as are so many of the old associations and guilds.

53. I have been told that in the excitement produced by the nullification question, some thirty years ago, one of the Southern Grand Lodges passed Resolutions strongly and thoroughly loyal. Have you any information upon this subject? Mox.

The Grand Lodge of Georgia is probably the one to which you allude. A general election was about to be held, and it was feared that Georgia would follow in the wake of South Carolina.

A resolution was therefore offered in the Grand Lodge, that "the Union should be preserved," or language to that effect. It passed without a dissenting vote. This information we derive from an Address, delivered at Hartford, Ky. June 24, 1753, by Thomas C. Taylor. He adds these forcible lines to the American flag:

Throw out, throw out that standard sheet!
Forever let it proudly float
Where rival hosts contending meet,
And loudest peals its brazen note,
In trumpet clang and sabre clash,
Masons will hail the lovely sign,
And cheering 'midst the cannon's crash,
Will victor embrace it or in death resign.

ANSWERS.

To 33. I see that one of your correspondents is touching upon the matter of Lotteries. That is right. I offer a ray of light on the subject. I have in my possession a ticket which reads thus:
Numb. 246.

1768. This ticket [No. 246] shall entitle the possessor to whatever prize may happen to be drawn against the number in the Mountain Road Lottery.

GEORGE WASHINGTON.

To 45. Your correspondent "Lovell" surely doesn't belong to the "Simon Pure" Ineffables or he would know that "body exalted" has its Sodality at somebody's expense, at each annual meeting. But he shall have a more particular fact for his memorandum book in the following authentic notice:

"*Boston Encampment Sodality Meeting.*"

"A Sodality meeting of the Boston Encampment will be held at Dr. Lewis' No. 75 Boylston street, on Friday next, at 7 P. M. You are invited to attend."
"Feb. 20, 1854."

To 46. Your correspondent "Lex"

can find the authentic he seeks for in one of the large scrap-books of the *Cosmopolitan Masonic Library Association*, New York. It is a clipping from the *Lutheran Standard*, at Columbus, Ohio, July 14th, 1854. The "Committee on Secret Societies," of the Lutheran Synod of that year, reported that "all societies out of the church, particularly secret societies, whenever they aim to accomplish those objects

which the Christian church, according to the Word of God, has and ever must have in view, are *unchurchly*, because calculated to produce indifference towards the Kingdom of Christ, and in many cases entire estrangement from Christianity, and even gross infidelity." The whole report is conceived in a singular spirit of bigotry and intolerance worthy of Roman Catholicism itself. L.

CORRESPONDENCE.

[We do not hold ourselves responsible for the opinions expressed by our correspondents.]

LETTER FROM NEW YORK.

To the Editor of the Masonic Monthly.

BROTHER:—The first number of the second volume of the *Monthly*, though late in its appearance, has come to hand, and its contents I have examined with much pleasure and edification.

There is one prominent feature in your magazine, and that is the small proportion of selected matter of which it is composed, and that which it does contain is chosen with much care and discrimination. Among the most interesting articles I am constrained to notice those on "The Ancient Scotch Rite," by "Saggahew," which, I trust, will be continued in future numbers, until all the different degrees of that important Rite have passed under his supervision, as the Rite is growing into favor with the Fraternity here with great and perhaps dangerous rapidity

—dangerous from the fact that by its attractions it may lead many to seek admission who cannot understand its designs or appreciate its philosophical beauties, and who, dazzled by the elevation they imagine it will give them in the Fraternity, may be led to pervert its teachings, and destroy its usefulness.

I would also allude to the article by "Saggahew," on page 24—27, particularly his remarks on Circumambulation, and desire to elicit information in regard to the *course of Circumambulation* as practised in our ritual. Its object and original use he has clearly pointed out, but there is a difference of opinion as to the course to be pursued, which grows out of the consideration whether our ancient brethren shaped their course by the apparent motion of the sun or the real motion of the pla-

nets, particularly the earth, in their orbits.

Brother A. J. Mackey, who is very good authority in most things, has advanced some ideas in his *Manual of the Lodge*, p. 22, which would lead us to the conclusion that our ancient brethren imitated the apparent motion of the sun from East to West; that is to say the apparent diurnal motion, and not the annual motion of our Planet in its orbit, around the sun. The modern practice is, as a general thing, in conformity with the idea, so fully expressed by Brother Mackey, yet many, very many, intelligent and philosophical masonic minds differ in opinion with him

on this point and deny the truthfulness of his explanation.

Parallel with this is another position assumed by Brother Mackey in regard to the form of the Tabernacle, a parallelogram, from East to West and between North and South, his explanation, see p. 45 of his *Manual of the Lodge*, is not received as legitimate by many whose opinions are hastily formed or who tire in an investigation; will "Saggahew" give your readers some light on these points, not forgetting that our ancient worthies were as well acquainted with the motions of the heavenly bodies as we are in this age of enlightenment. SELMA.

LETTER FROM BOSTON.—THE INUTILITY OF QUARTERLY COMMUNICATIONS OF THE GRAND LODGE.

MR. EDITOR:—In an early number of your first volume I noticed, at the time of its issue, a letter from a correspondent, raising the question, whether it was not desirable that the Grand Lodge of Massachusetts, should meet less frequently than quarterly, for the transaction of its business, and arguing in favor of annual, instead of quarterly business communications. I thought favorably of the recommendation then, and still do. The time is nearing when the Grand Lodge of this State, will again assemble, for the fourth time since the commencement of the year. The question is a proper one, and again comes up in my mind,—does the condition of Freemasonry in Massachusetts, require meetings of Lodge Representatives four times every year? Is there any need for this tax upon the time of these Representatives? Does Masonry in the Old Bay State, move so irregularly, that it is necessary for its legis-

lators to meet as often as four times a year, to regulate its machinery, and see that it does not run out of gear? Has our Grand Lodge so much legislation to do, small as is its jurisdiction, that it requires four times as many, meetings per annum, as the very much larger jurisdictions of the Grand Lodge of New York, or Illinois, with their three or four hundred subordinates? It would seem so, yet, it cannot possibly be the case. The communication of the Grand Lodges I have named, assume a dignity and importance towards the Craft under their authority from the fact that they happen once a year only, which they would not have, did they meet four times in the year. The dignity and importance, of the communication which the Craft in Massachusetts, would attach to the assemblies of their Grand Lodge would, I infer, from the same reasoning, rise higher in their estimation, did that body meet annually

instead of quarterly. Commonly there is scarcely enough of business, brought before these quarterly communications to make one respectable meeting out of all four which are held in the year, scarcely enough to justify the calling of the representatives together. The consequence is that the general unimportance of these meeting is so apparent to the representatives, that they fail to attach that importance to the assemblage of their Grand Lodge, which they should do. This conviction will in time steal over the minds of representatives, and the effect of it is very undesirable. Abolish the quarterly Grand Lodge meeting, let there be but one Grand Lodge communication in the year, and the character of those meetings will instantly improve; they will lose their mere Committee-like appearance and assume the proportions and tone of genuine Grand Lodge meetings. The mere fact that such meetings will only happen once in a year, will necessitate the better and more thoroughly digesting of the business, to be brought before them, and this will also make the meetings more important, and cause it to become a more important duty to attend them. What if it should be necessary to extend such meetings to an entire day, or at times to enter upon a second day's session,—the greater weight which would attach to the trans-

actions of such a meeting, would more than compensate for that, which in itself would be deemed sufficient inducement, to a more general attendance of representatives, than the expectation of a usually unimportant session of three or four hours duration. No one can be so foolish, as to suppose that the affairs of the Fraternity would suffer any detriment, did the Grand Lodge of Massachusetts, only meet once a year. If three meetings could be spared so easily without producing the least imaginable loss to the interests of the Fraternity, and no one can deny this, then the unnecessariness of those meetings is established, and you have the best of all arguments, in favor of their disuse, and when that disuse tends to add importance and character to the fourth meeting, the argument grows in strength.

Were I at present a representative to the Grand Lodge, I should certainly propose a change in the frequency of the meetings, and I have only to hope that this letter may meet the eye of some who think as I do, and who, if they have the privilege of belonging to the Grand Lodge, may feel prompted to make such a proposition, or to support such a proposition, if made by any other representative.

I am, Fraternally,
PAST MASTER.

MASONIC REVIEW.

A Familiar Treatise on the Principles and Practice of Masonic Jurisprudence.
By John W. Simons, Past Grand Master of New York. New York: Macoy & Sickels, 430 Broome Street. 1864.

VOL. II.

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This appears in the form of a small 12mo. volume of 319 pages, bound in boards. Its author and publishers have conferred a great boon upon the Fraternity by its production at this time. Few have had more of the experience

necessary in the writer of a work, of this description to have, and few more of the ability which is required to prepare such a work, than Past Grand Master John W. Simons. He has dedicated his volume to the M. W. Clinton F. Paige, the present Grand Master of New York, than whom none is more deserving of the compliment thus paid. The spirit in which our author set to work is well expressed, by his motto, taken from Bacon, "Stand on the Old Ways and make Progression." This is the true Masonic spirit, conservative and yet progressive. But for its progressiveness, Masonry would ages ere this have been numbered with the things which once were, but are not; but for its conservatism, Masonry would not now be what it is, a monument venerable for its antiquity, and a continuing proof of the deep hold which truth and fraternity, takes upon the human race.

The necessity for the production of a work of this description, will be seen from a perusal of the author's own words. "The lamentable want of knowledge, in regard to the simplest principle of Masonic Law, which prevails even among otherwise intelligent brethren, can only be fully known to those who, like the writer, have held official station in the Craft, and been called upon to answer the multitudinous questions that arise in the practice of Lodges. A dozen different interrogatories are frequently propounded in relation to the same subject, all of which might be readily answered, were the the questioners in possession of the fundamental principles on which it is based." The consequence is, that Grand Lodges, Grand Masters, Grand Secretaries, Editors of Masonic Journals, prominent Masons, all brethren who from their position or associations may be supposed to have an opinion worth taking, are being continually pestered

with questions which need never be propounded for the consideration of any one other than of those in whose minds they may have originated, but for this same "lamentable want of knowledge." The consequence is an interminable multiplication of decisions, spread over the pages of the proceedings of Grand Bodies, and of Masonic periodicals, without the least arrangement, and in the form least calculated from the very want of system, to benefit the Masonic Fraternity. All Jurisprudence, must of necessity be based upon certain axiomatic principles, general enough to cover all contingent questions, and while a certain amount of acumen is needed to apply them to the settlement of points, as they are raised, yet the more clear definition of what those primary or fundamental principles are, becomes a great service rendered to the Craft. Past Grand Master Simons, has made a most successful effort to render this needed service, and he deserves the thanks of the Fraternity for having set himself to the task. He makes no claim to have exhausted the subject, but we find the work to be exceedingly comprehensive, and calculated to meet every ordinary case, and a proportion even of those cases, which hairsplitting litigatists might consider extraordinary. His style of treatment is popular yet dignified, and its perspicuity is not a little remarkable. We heartily commend the work to all our readers, none of whom would be without it, did they know its excellence and value as an exposition of the fundamental principles of Masonic Jurisprudence.

The Freemason's Working Monitor: being a practical Working Manual for the Degrees in Lodge, Chapter, Councils, and Commandery. By George Wingate Chase.

Masonic Dictionary, and Manual of Masonic Law: for the use of the Ancient and Honorable Fraternity of Free and Accepted Masons. By Geo. Wingate Chase.

The Freemason's Pocket Library: comprising a Working Monitor for the Degrees in Lodge, Chapter, Council, and Commandery; A Masonic Dictionary and a manual of Masonic Law. "Multum in parvo." By George Wingate Chase,

A. W. Pollard & Co. of No 6 Court Street, Boston, are the publishers of these useful little works; their compiler is now well known to the Fraternity, as the author of a Digest of Masonic Law, Masonic Harp, &c. &c. These small volumes are neatly printed, and put in customary tuck form. From the "Working Monitor," in which "Webb" is closely followed, everything has been omitted which is not part of the *working* Ritual, and this has reduced its bulk to about one half of the size of most Monitors, which is quite a desideratum in a book of this class. We would highly recommend the "Masonic Dictionary, and Manual of Masonic Law." The Dictionary is calculated to be exceedingly useful to beginners in the walks of Masonry, and to possess considerable value for purposes of reference even to adepts. The Manual of Masonic Law, which is bound up with the Dictionary, appears to be an abridgement of the Digest by the same author, and its *law* may be relied upon. They together form a book rather smaller than the common Monitors. The "Freemason's Pocket Library," comprises the Working Monitor and the Manual and Dictionary, and is really a "multum in parvo." In no other work that we know of, do we find so much matter in the same convenient

form, and Brother Chase deserves the thanks of the Brethren for this service.

Masonic Odes and Poems. By Rob. Morris: published by the author at 545 Broadway, and Macoy & Sickels 430 Broome Street, New York, 1864.

This volume of Poems, by the widely known Brother whose name stands on its title page, appears before us in very beautiful form. No writer has done more, or better, to develop the poetry of Freemasonry than Bro. Rob. Morris. His songs are known wherever Masons are found who read the English language, and more than one of them will continue to be sung until the last Masonic Lodge has ceased to work. Bro. Morris has devoted to the service of Masonic literature talents which would have won for him a high position, among writers of general literature, and let it not be said of us, that in so doing, he has hid his light under a bushel. What living Mason is there who has not heard of "The Level and the Square?" It has been justly said of this piece that it has acquired a popularity equalled, perhaps, by no similar production, since the "Farewell" of Robert Burns, whose pathetic words,

"Adieu! a heart-warm, fond adieu,
Dear Brother, of the mystic tie,"

have opened a fountain of tears in three generations of Freemasons. Set to no less than ten distinct melodies, several of them original, and of rare merit, "The Level and the Square" is sung at *labor* and *refreshment*, upon the journey, at the grave's side, in the domestic circle, and wherever else Freemason's congregate to do Mason's work or to enjoy Mason's wages."

One hundred and thirty-two poems on almost every theme suggested by the emblems of our Order, its precepts and customs, make rare and acceptable

reading for Masonic eyes, while the lofty sentiments, fine similes, easy rhythm, and genuine poetic beauty of many of these pearls of rhyme, strung together now for the first time, render the book welcome in circles outside the Lodge. Some of these are suitable for singing in the Lodge-room, especially one entitled "Masonic Auld Lang Syne," with the suggestive chorus,

"With Gavel, Trowel, Guage, we work,
With Level, Square, and Line;
Come, join the Chain of Love, and sing
Of Auld Lang Syne;"

Another, entitled "Hymn of Mason-soldiers," carries the thoughts away to Camp and hospital, where its affectionate words are sung to the touching melody "When this cruel War is over." The hopeful words of the poem entitled "The Resurrection," thrill the heart as brothers remember seasons when with the emblematic sprig of Acacia, they stood around a departed brother, and joyfully the Masonic reader repeats,

"And we, who yet remain,
Shall meet our dead again,
Shall give the hand that thrilled within our
grasp
The token of our faith,
Unchanged by time and death;
And breast to breast his faithful form shall
clasp!"

The "Knight Templar's Dirge" is an inspiring hymn. But we need not farther particularize. From the first poem, entitled "The Sowing of the Seed," to the closing one, called "The Last, last Word," ringing pleasant changes on the expressive word "Farewell," the book is gleaming with gems of thought and resplendent with the glory of Brotherly Love. We commend the volume to all who love poetry or Masonry; and think it cannot fail to win the thanks of the readers, to its author,

and a kindly sympathy for the ceremonies and principles of our beloved Order.

WE have received a copy of the proceedings of the Grand Lodge of Canada, had at its ninth annual communication, held at the city of Hamilton, on the 13th last July. M. W. Brother T. Douglas Harrington, Grand Master, presided over the session, and there was a full attendance of representatives of Lodges in the jurisdiction. The Grand Master, in his address, spoke of the advancing prosperity and usefulness of Freemasonry in Canada, and of the rapid strides of the Grand Lodge to a vigorous manhood. "What was born in 1855 has become the fostering parent of upwards of one hundred and sixty lodges, all working he (the G. M.) had reason to believe, in order, peace, and harmony." Eight dispensations for new lodges had been granted during the year. The Grand Master informed the Grand Lodge that "the Grand Lodge of England, as it promised to do, has erased from its list all lodges claimed by me, as belonging to the Grand Lodge of Canada, retaining only those to which no objection can be raised." But there still remains between the Grand Lodge of England and that of Canada "one only unadjusted difficulty," and that regards Lodge No. 643 (440), Montreal. G. Master Harrington, in his address, says, "you have declared it to be an irregular body. The Grand Lodge of England as positively insists that it has never ceased to be one of her regular Lodges." We have no space here to display the grounds upon which the rival claims are based. But it does appear to us that the Grand Lodge of England is not in this matter acting in the spirit which we have a right to expect should ever actuate it as the Mother

Grand Lodge of Freemasonry throughout the world. It is an established principle that the jurisdiction of a Grand Lodge covers every Lodge, and all Masonic work within the territory over which its authority has been recognized. The existence of the Grand Lodge of Canada, as an independent Grand Lodge, has been recognized by other Grand Lodges, the Grand Lodge of England included. But so far as the latter body is concerned that recognition cannot be full and absolute as it should be, so long as it lays claim to the least imaginable vestige of authority over a single Lodge or a single Mason through the entire length and breadth of territory covered by the name of Canada. We say this not only with reference to the Montreal lodge in question, but also with reference to the other Lodges respecting which Grand Master Harrington states "no objections can be raised." The Grand Lodge of Canada will not be in reality what its title implies until this is consummated, and it seems to us that it would be more becoming in a body so dignified as the Grand Lodge of England to assist rather than oppose the slightest obstacle to such consummation.

The Officers of the Grand Lodge of Canada, for 5864-5 are as follows:—

M. W. Bro. W. B. Simpson, G. M; M. W. Bro. A. A. Stevenson, Dep. G. M; M. W. Bro. Edmond J. Sisson, G. S. W; M. W. Bro. John Henshaw, G. J. W; M. W. Bro. Rev. Vincent Clement, G. Chap; M. W. Bro. Henry Groff, G. T.; M. W. Bro. Chas. McDonell, G. Reg; M. W. Bro. Thos. Bird Harris G. Sec.

WE have also before us, the printed proceedings of the Seventh Annual Convocation of the Grand Chapter of Royal Arch Masons, of Canada, which was held in Masonic Hall, in the City of Que-

bec on the 9th day of August last. At the opening of the Grand Chapter, there were Representatives from eleven subordinate Chapters. The M. E. Z. T. Douglas Harrington, reported that Capitular Masonry in Canada was in a prosperous condition. He also takes the opportunity presented, to refer to matters in the United States, in the following terms,—“The miserable civil war still exists in the neighboring States causing ruin and grief throughout the land; but Freemasonry, though it cannot prevent, has there proved its beneficent power to mitigate suffering and distress, and our Order will ever be found side by side with mercy and humanity, provided its numerous members are only true to its attributes and themselves.”

The Officers of the Grand Chapter for the current year are as follows:—

M. E. Comp. T. D. Harrington, G. Z.; R. E. Comp. Alex. A. Stevenson G. H.; R. E. Comp. Chas. McDonnell, G. T.; forming Grand Council; R. E. Comp. Thos. Bird Harris, G. S.; R. E. Comp. Dennis Gale, G. N.; R. E. Comp. Marcellus Crombie G. Pl. Sojr; R. E. Comp. Thos. McCracken, G. T.; R. E. Comp. Henry Durable, G. Reg.

THE Grand Royal Arch Chapter of Kentucky, held its annual Convocation, in the City of Louisville, on the 17th October, this year, and we now have before us, its printed proceedings. Grand High Priest, S. D. McCullough, presided, and there was present a full attendance of Representatives. From a synopsis of returns from the Subordinate Chapters, we gather the following Statistics of Capitular Masonry in Kentucky: The total number of Companions under the jurisdiction, 1389, distributed throughout 44 Chapters. There had been during the year, 221 exaltations, and 29 admitted to membership;

31 had died, 4 had been rejected, 2 had been expelled, 17 suspended, and 6 reinstated.

The list of Officers for this Grand Chapter for the current year stands as follows;—

M. E. Wm. E. Robinson, G. H. P.; E. J. D. Landrum, D. G. H. P.; E. Rev. P. H. Jeffries, G. K.; E. M. Bristow, G. S.; Comp. Phillip Swigert, G. Sec.; Comp. A. G. Hodges, G. T.; Comp. Rev. R. G. Gardiner, G. Chap.; Comp. J. H. Branham, G. C. H.; Comp. Geo. R. Letcher, G. C. G.; Comp. R. G. Matthews, G. S. and T.

On the 19th of October, the Grand Council of the Order of High Priesthood, for the State of Kentucky, held its annual meeting and elected the following as its Officers for the ensuing year:

M. E. Samuel Reed, G. E.; E. Thos. Todd, G. V. P.; E. R. G. Gardiner, G. C.; E. T. N. Wise, G. T.; E. Wm. C. Munger, G. Rec.; E. J. D. Landrum, G. M. C.; E. John F. Fleming, G. C.; E. J. H. Branham, G. H.; E. L. D. Croninger, G. S.

In September last, a new Chapter, of Royal Arch Masons, of the roll of the Grand Chapter of Scotland, was formally opened in Miramichi, New Brunswick, as Mount Lebanon Chapter, No. 101, Comp. R. T. Clinch, who lately paid a visit to Boston, representing the Past Grand Officer of the Province on the occasion, which was one of great festivity.

On the 28th of October, the Grand Encampment of Knights Templars of Massachusetts and Rhode Island, sat in annual conclave in Boston, and elected the following Sir Knights as its Officers for the year ensuing.

M. E. Sir William S. Gardner, G. M.; R. E. Rev. Sir Chas. H. Titus, Dep.

G. M.; R. E. Sir Wm. W. Baker, G. Gen'o.; R. E. Sir Thos. A. Doyle, Capt. Gen.; R. E. Rev. Sir Wm. S. Studley, Prelate; R. E. Sir Benj. Dean, S. Warden; R. E. Sir Wm. B. Blanding, J. Warden; R. E. Sir Wm. Parkman, Treas.; R. E. Sir Solon Thornton, Re.; R. E. Sir Gardner T. Swartz, Standard Bearer; R. E. Sir Seth P. Miller, S. Bearer; R. E. Sir Wm. H. Salmon, Warder; R. E. Sir John Shepley, Cap. of Guards; R. E. Sir Eben Gay, Sen.

A charter was granted on this occasion to a new Commandery, to be located in Lawrence, Mass, which had been working for about two months under dispensation, and to be known as Bethany Encampment of Knights Templar.

On the 2nd ulto. was dedicated, with the customary ceremonies, a new and beautiful Hall, which has been erected for the use of Union Lodge, at Field's Corner, Dorchester, Mass. There were present to witness the ceremonies of dedication, at least 200 Masons, members and visitors, who participated in the bountiful collation spread before them, after the conclusion of the services. Union Lodge is one of the oldest Lodges in Massachusetts. Its charter bears the signature of that revolutionary worthy, Paul Revere. This Lodge is now in a very prosperous condition, and can boast of possessing one of the finest halls in the country.

On the 22nd ulto. Gate of the Temple Lodge elected the following list of Officers:

Benj. T. Wells, W. M.; Benj. F. Smith, S. W.; R. M. Barker, J. W.; J. F. G. Baxter, Treas.; E. A. Simonds, Sec.; J. E. McNeil, S. D.; Ralph Crooker, jun. J. D.; Hugh McCully, S. S.; E. N. Tapley, J. S.; W. W. Boyden, I. S.; I. C. Knowlton, Chap.; D. H. Bradlee, Mar.; Benj. Pope, Tyler.

Bro. Barker, the Junior Warden, elected at this meeting was the first W. Master, of Gate of the Temple Lodge, and by his present re-election to office in the Lodge, it secures an able representative to the Grand Lodge. On this occasion a very beautiful Past Master's Jewel, was presented to the retiring Worshipful Master, Benjamin Pope, than whom the city of Boston cannot produce an abler or worthier officer; and a similar presentation was also made to Past Master Richard M. Barker, in exchange for the less beautiful and less expensive one which was presented to him in the earlier days of the lodge's history, but which at the time none the less expressed the highest consideration of its members.

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We have to record the death of another old veteran in the Masonic world, Bro. Joseph Munn, of Bloomfield N. J. who passed away on the 17th day of

Oct., aged 91. When Gen. Washington called out the State Militia to quell the "Whiskey Rebellion," in Pennsylvania, Bro Munn was a volunteer. The funeral, which took place on the 20th Oct. was attended by Brookfield Lodge No 40, and a large delegation of the brethren from Newark. Grand Master Whitehead performed the Ceremonies.

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THE following are the Officers of St. Matthews R. A. Chapter for the ensuing year :—

Edward H. Brainard, H. P.; Charles H. White, K.; Frederick G. Walbridge, S.; Benjamin Pope, C. of H.; David Armstrong, P. S.; Benjamin F. Smith, R. A. C.; Hugh McCully, M. 3 V.; J. J. Dyer, M. 2 V.; Ralph Crooker, Jr. M. 1 V.; Horace Smith, Treas.; N. A. Apollonio, Sec.; Rev. J. I. T. Coolidge, Chap.; F. C. Anthes, S. S.; Wm. D. Rockwood, Tyler.

EDITORIAL NOTES.

OWING to preoccupation with other matter, we have failed, for several months, to give due notice of our exchanges, amends for which we will endeavor to make hereafter. With our regular exchanges we have received a new candidate for the favor of the Fraternity. The *Mystic Star* published in Chicago, Illinois and Fort Wayne, Indiana, by the Rev. W. J. Chaplin, who is also its Editor, assisted by Sol. D. Bayless, P. G. M. of Indiana, has entered on its sixth number, and comes to us fully freighted with Masonic reading of the genuine type. If merit de-

serves success, the *Mystic Star* will earn it.

The *National Freemason*, published and edited by Dr. McMurdy, also comes to us regularly every month. It is one of the most readable and interesting of Masonic periodicals.

The *Trowel*, edited and published by Harmon G. Reynolds, G. Secretary of the G. Lodge of Illinois, is also a monthly visitor, and furnishes much valuable Masonic reading, a considerable portion of its space being usually devoted to jurisprudence.

The New York *Despatch*, New York

Courier, and San Francisco *Mercury*, are also among the number of our exchanges. We have been frequently indebted to the *Dispatch*, which is ably edited by P. G. Master Simonds, whose work on Masonic Jurisprudence we have this month reviewed. The *Mercury* we shall be pleased to see regularly, as we shall look to it for information as to what is transpiring among the Craft whose homes are beyond the Rocky Mountains.

Der Triangel, must not be forgotten, although it comes to us in a language which we wish we could read as well as our own. Its editor, who has written several good words concerning us, is so ardent an advocate of the German idea of Masonry, and his antipathy to ought which savors of the higher degree system is so intense, that he has shown himself apt to misunderstand us. At least so we think. But he will appreciate us better when he knows as longer.

The *Masonic Review*, of Cincinnati, published by Cornelius Moore, we have ever gladly welcomed and continue to appreciate highly. We remember the hearty greeting it extended to us on our first appearance. We perceive in it however a changed tone towards us of late. In an article in our present number we have had to correct one unfair representation of us it has made. It seems disposed to find fault. Has its Scotch Rite affiliations jaundiced its perceptions?

On pages 519 and 561 of our first volume we stated that the first edition of Webb's Monitor was published in 1797, On page 543 by a typographical error we gave the date as 1787, a very careless error we admit, but still a printers error,—this Bro. Moore ferrets out and magnifies for the information of his readers, but passes over the places in which we give the date correctly.

Criticise, Brother Moore, as much as you please, but deal fairly with us.

Another exchange is the *Northern Monthly*; a Magazine of Literature, civil and military affairs, published by Messrs. Baily & Noyes, of Portland, and to which our valued contributor Rev. Bro. Cyril Pearl, is a regular writer; it is a magazine of which Portland may well be proud. New York has its *Continental* and its *Harper*, Boston its *Atlantic*, and now the Forest City has its *Northern Monthly*. Its pages are well filled with able and interesting articles, and every son of Maine, who would like to see the literature of his native State attain equal development with the literature of sister States, will become a subscriber to this periodical.

Just before going to press we received from the Grand Secretary of Rhode Island, a very important notice which want of space will prevent our giving in our present number. Next month we shall publish it entire. In it we find "that all Masons belonging to Mount Moriah Lodge, No 8 (so called) are irregular Masons, except—

W. Asahel Angell, W. Joseph Bicknell, W. Stephen Smith, Bro. Israel Arnold, Jacob Arnold, Dunham Bartlett, Samuel Cole, John A. Cutting, Putnam Emerson, Bradford Godfrey, Joseph A. Gilman, Ozias G. Heath, Henry Jencks, Richard Loy, Samuel Lester, Ahaz Mowry, Albert Mowry, Barney Mowry, Smith Mowry, 2d, Elisha Mowry, 2d, Thos. A. Nutting, Alden B. Paine, Mowry Randall, Welcome Sayles, Willard Sayles, Eleazer Sherman, Mowry P. Steere, George L. Vose, James Wilkinson, who belonged to Mount Moriah Lodge, No. 8. in this jurisdiction, before its Charter was revoked, and who are now, therefore, unaffiliated Masons in good standing in this jurisdiction.



THE
MASONIC MONTHLY.

VOL. II. — JANUARY, 1865. — NO. III.

A HAPPY NEW YEAR!

THAT is a pleasant custom which every nation in Christendom has adopted, of wishing to all one's acquaintances, as we meet them at this season, *a happy new year*. How refreshing it is to be surprised on this initial morning by the cherry greeting of a whole-souled neighbor—"a *happy new year to you*," and how heartily do we respond to the pleasant greeting. These compliments of the season are not meaningless between those who know and love each other. They are the expressions of that disposition which would promote a good will among men, and build up a peace on earth, which would endure through the year, and all years to come, did we not permit so many other tendencies to master us, and mar our better intentions.

On this second new year which the *Monthly* has seen, we experience a sense

of a nearer intimacy existing between us and our readers. Such as have perused our pages month after month, since our commencement, have acquired a certain knowledge of us, have framed certain notions concerning our individuality and idiosyncrasy, as exhibited in our articles, have become acquainted with our modes of thought and treatment of subjects, have very likely began to feel a special interest in speculating upon our probable course on questions and topics as they come up for discussion; in fact, our readers by this time will have come to know and understand us to some extent, and to enumerate us as among the personalities with which they are intimate and friendly. As the reader towards the editor, so, in a great measure, feels the latter towards the former. From the first of January

Entered according to Act of Congress, in the year 1863, by E. L. MITCHELL, in the Clerk's Office of the District Court of the District of Massachusetts.

until the last day of December, the editor labors, reading, thinking, writing, early and late, giving body and mind but little rest, in order that the one, two or three thousands who look to him month after month for food for thought and matter for conversation, may not go away unsatisfied. Correspondence commences to pour in, and the editor begins to acquire a more direct knowledge of those for whom he writes. They soon assume the form of familiar friends and acquaintances; and when the year's work is finished, and while taking a breathing space, as it were, before resuming the labors of another season, he feels disposed, like other mortals, as we do now, to exclaim,—“Readers, one and all, a *happy new year to you, and many, many returns of the season!*”

The past year, as the three preceding ones, has been one of civil strife, of war and bloodshed among us as a people. May the new year dawn upon a brighter day, and witness at least the commencement of a return to a new era—one of peace, and may the spirit of Freemasonry fail not to take advantage of the opportunity to do its best and utmost for the promotion of goodwill between all portions of this once happy nation. During the years of war we have passed through, Freemasonry has not been idle. It has done much to alleviate the many evils incidental to struggles of this nature. May it know no rest so long as its services are needed,—then will it make for itself and for the country a happy new year.

The Ancient Charges declared that “Masonry hath been always injured by War, Bloodshed, and Confusion,” and “that it ever flourished in times of Peace.” This was written chiefly, if not altogether, concerning Operative

Masonry. It is scarcely true in relation to Speculative Masonry as practiced among us in these days. The war, bloodshed, and confusion of the past four years have given to Freemasonry in America an impetus which it never before experienced, and it has been seen that while our institution may have flourished best in times of peace, it may also flourish in a time of war. The increase which Masonry has received in America during the past four years has been immense, and while we have our fears that much of this growth will cause injury rather than benefit to our institution, yet increase of the right kind is what Masonry really needs. May it continue until all good men and true are embraced within its ample folds.

Have any mistakes been made during the past year by individual Masons, or particular lodges or organizations of Masons, may the new year be a happy one in failing to see the repetition of them. Have there been during the past year bickerings, heart-burnings, or contentions from any cause in the bosom of our great Masonic family, may we be able to bless the old year for having seen the last of them, and to proclaim the new happy in rendering their revival impossible. “Let the dead past bury its dead,” and may the new year be one of unbroken harmony and concord throughout all our ranks. If there have been those among us who have sown discord in our midst by violent and unfraternal counsels, may we all, by ceasing to regard them, by sternly overlooking and ignoring them, compel them to desist in their efforts to disturb the Fraternity. Let us uphold the arms of all true masters in Masonry, and they only, and the new year will be a happy one to our institution.

FRATERNAL HINTS AND CRITICISMS.

May the coming year be a happy one to Masons everywhere; in their families and in their own persons, and in all

their interests, and it will be a happy new year to all mankind.

FRATERNAL HINTS AND CRITICISMS.—No. I.

BY SAGGAHEW.

BELIEVING that friendly and fraternal hints and criticisms are a proper means by which to seek the correction of errors and irregularities, as well as for general improvement, I propose to enumerate some of the more noticable *little* things which have from time attracted my attention, in witnessing the proceedings and work of lodges, and in my communication with individual members of the Masonic order. In doing this, I shall proceed upon the supposition that every member of the Fraternity has an honest desire to "improve in Masonic knowledge;" that officers of lodges are especially desirous to acquit themselves in the best manner—even upon the most unimportant matters connected with their official duties and stations; and that all who may read these hints will receive them in the same friendly spirit in which they are penned.

Reception of Visiting Brethren.—A brother, in visiting a strange lodge, is naturally sensitive in all that concerns his reception, and his feelings toward the lodge and its members will be largely influenced by the manner in which he is received by them. Let me, then, notice a few things which strike a visitor unfavorably.

1. He is too often approached, by the brother on committee delegated to examine him, as if he were intruding himself into a company where his pres-

ence was not desired, though they could not will decline to receive him. This ought not so to be. Every visitor who proves, by the ordinary tests, that he is a member of the Fraternity, ought to be received with *brotherly* cordiality; and every one applying for admission as a visitor, should receive the most courteous treatment from the moment of his application. The fact of his asking admission is in itself strong evidence that he is a worthy brother, and, until he is proved otherwise, word, look, and action, should vie with each other in assuring him that the lodge and its members recognize the universal nature of the Masonic tie, and will be pleased to extend to him a brother's welcome. Let the usual questions as to his residence, his affiliation, etc., seem rather like the inquiries of an old friend, than routine and chilly formalities.

2. "Tiler's O.B." should be proposed and administered as a well-known and universally observed preliminary to the admission of visitors, and not as if the suspicious appearance of the applicant seemed to render it particularly necessary in the present case. The incorporation into this obligation of such a clause as "I have *never been* suspended or expelled," is little better than an insult to a visitor and is entirely wrong. It is enough for the committee and the lodge, if the

visitor declare that he received his degrees in a regular and duly constituted lodge, and does "*not now stand suspended or expelled.*"

3. The examination is too often conducted as if the failure to answer the least important question—or to answer it in the precise form of words in use in the particular jurisdiction—were a serious matter. But a small proportion of the members of the order are posted in all the details of the lectures, and it is neither important or expedient to require it of a visitor. The lectures are modern, at best, and have been greatly (if not unreasonably and unprofitably) extended since their first introduction. Having made a solemn declaration of his regular and good standing as a Mason, the most that can reasonably be required of a visitor, is, that he be able to tell the when, the where, and the how, of his preparation, reception, and initiation into the several lodges, and to prove himself in possession of the necessary "means of recognition." To require a visitor to exhibit that which is neither required by present danger, distress, or for instruction, is highly improper, to say the least.

4. Except in the cities and larger towns, where the large number of visitors renders it difficult to do so, a few words of greeting to a visitor, on his introduction, is always to be recommended. If the lodge be called up, so

much the better; and if the business and work permit them to be "called off" for a few moments—still better. The visitor feels that he is indeed among brethren, and that he is recognized as a brother.

5. Where circumstances will admit of it, a visiting brother may very properly be invited to address the lodge, after the regular business and work are completed. If he accepts, the chances are greatly in favor of his imparting some useful hint, or pleasant information. If he declines, he still feels honored by the attention shown him, and goes away with a livelier appreciation of the virtues of brotherly love and friendship. In either case, the effect is *warming* upon all present. The writer will ever remember his first visit to a strange lodge. It was in a distant city, and where all were strangers to him. The Craft were called off, that the brethren might make his acquaintance. He was politely informed that "The brethren would be pleased to hear," etc.; and, to cap all, the Master called the attention of the members of his lodge to the fact that the visiting brother was a stranger in the city, and enjoined it upon them, individually, to endeavor to make his visit a pleasant one. Such attentions, shown to a young, humble, and stranger brother, left a deep and lasting impression.

(To be continued.)

THE ANCIENT CHARGES.

CHAPTER II. OF THE CIVIL MAGISTRATE, SUPREME AND SUBORDINATE.

If the first chapter of the "Charges of a Freemason" may be held as defining the relationship of our institution to Religion and the Church, the second chapter, on which we now pro-

pose briefly to comment, may be held as defining the relationship of Freemasonry to Politics and Government. While recognizing the claims of religion, yet discarding sectarianism, Free-

masonry recognizes civil Government and Politics as the science which treats of its administration, yet discards all political partizanship and all preference for particular political theories and forms of government. With these things Freemasonry, pure and simple, has nothing specially to do. Existing before governments, it has recognized every form of government as it has arisen, as in some measure necessary for the maintainance of order and law, and the carrying on of the affairs of general society. The special theory upon which any government may be based, the principles of its construction, whether these be the wisest or the best, better calculated, or not so well calculated, for the accomplishment of the true and legitimate purposes of government, all these are considerations beyond the province of Freemasonry. With special theories, religious or political, Freemasonry does not and will not interfere; and but a little reflection is required to satisfy the mind that this course is the only possible one for Freemasonry to pursue to be consistent with the principles on which it is founded.

In becoming Freemasons we do not surrender to Freemasonry the direction of our minds in matters religious or political. We may as individuals prefer this creed over that, accept the monarchy or the republic as the best form of government, advocate freedom of trade and commerce, or a system of protective tariff, and in carrying out our individual ideas may choose with perfect freedom our religious or political affiliations. But one great effect Freemasonry is calculated to produce: its impartiality and indifference towards all special sects or parties will tend to promote, in our disposition, a certain toleration of the opinions of others, which cannot fail to be beneficial in

toning down the excitement which political, no less than religious controversies, have a tendency to create.

Premising, therefore, that Freemasonry dictates no opinions to its disciples concerning either religion or politics, from which has resulted the admission into Masonry of men of all religious opinions and every shade in politics, we will add that the Ancient Charges are addressed to men as Masons, and not as members of churches or political parties. Therefore Chapter II. declares that "a Mason is a peaceable subject to the civil powers wherever he resides or works, and is never to be concerned in plots or conspiracies against the peace and welfare of the nation, nor to behave himself undutifully to inferior magistrates; for as Masonry hath been always injured by war, bloodshed and confusion, so ancient kings and princes have been much disposed to encourage the Craftsmen, because of their peaceableness and loyalty, whereby they practically answered the cavils of their adversaries, and promoted the honor of the Fraternity, who ever flourished in times of peace." Another rendering of this passage may thus be made. Masonry teacheth nothing to its disciples inconsistent with their rendering peaceable submission to the government of whatever country in which they may reside, that Masonry assumes no opposition to the government of any country, and that Masonry must not therefore be held responsible for any plots or conspiracies of a political nature. Masons may be found concerned in plots and conspiracies, but this must not be construed as implicating Masonry, which discards all political affiliations.

Chapter II. proceeds to say "so that if a brother should be a rebel against the state, he is not to be countenanced in his rebellion, however he may be

pitied as an unhappy man; and, if convicted of no other crime, though the loyal brotherhood must and ought to disown his rebellion, and give no umbrage or ground of political jealousy to the government for the time being, they cannot expel him from the lodge, and his relation to it remains indefeasible."

"If a *brother* should be a rebel against the state"—that word *brother* has much to do with a right understanding of Chapter II. Freemasonry, as an institution, recognizes the brotherhood of mankind as a something existing and continuing to exist independently and exclusively of all party ties, as having existed before the formation of all governments, as being unaffected by the downfall of governments, as a great fact which was, is, and will be, whatever may happen to governments. Freemasonry, which has thus provided for its continuance through all political contingencies, as it maintains no political relationship with any government, so neither will it countenance any brother in his rebellion against any government, although, if his rebellion bring trouble and misfortune upon him, he may be pitied as a brother. That the rebel is still a brother, Freemasonry must never fail to recognize, but his rebellion, or complicity therein, must be emphatically disowned. Freemasonry can take no cognizance of the articles of a man's political belief. Political orthodoxy is not a Masonic

virtue. Political heterodoxy is not a Masonic crime. Freemasonry has nothing whatever to do with politics, and can only interfere therewith to its own injury.

If the Masons who remain loyal to a government consider a brother in rebellion criminal, they have a right only to regard him as a criminal politically, and not Masonically. If they are of opinion that he deserves the treatment due to a criminal, as citizens, but not as Masons, they have full liberty to act upon his case. His lodge has neither cause nor right of interference. Although a rebel towards the government, his Masonic relationships have no more been affected than his human relationship.

In commenting on Chapter II. of the Ancient Charges in the preceeding sentences, we do not do so with the least reference to the political troubles which our own country is suffering from at the present time. The principles laid down in the sentences quoted are intended for the guidance and direction of Masons in all times and countries; and studied in the abstract, as we have studied them, excluding all political feeling whatever, they force upon us the conclusion that they are the only true and safe principles for us as Freemasons to follow as our rule, and that any departure from them as strict rules, either on one side or the other, can only prove destructive of Freemasonry.

MASONRY ITS OWN INDEX.

Happily what Masonry is, and what the relations of Masons with each other, is not settled by Lodges, Grand

Lodges, creeds or associations, but by inevitable and self-sustaining spiritual laws.

THE SHIPWRECKED BROTHER.

*Written for "The Masonic Monthly," and dedicated to D. W. Thompson, Esq.,
P. G. Lecturer of Illinois.*

[TREASON corrupts every spring of human nature. Freemasonry has been used during the civil war to decoy boats on shore, in the Western waters, that thus the river pirates might get possession and destroy them. Nothing is sacred, nothing tender with men who have deliberately plotted to destroy their country. The following lines describe an incident of this sort. The scene is laid near the mouth of the Yazoo River.]

Shipwrecked, nigh drowned, alone, upon the sands,
Chilled with the flood and with the frosty air,
Hungry and wounded, lo, the MASON stands,
And looks despairingly on nature there.

Her coldest frown the face of nature wears;
She offers to the shipwrecked *but a grave!*
No fruits, sustaining life, the forest bears,—
No cheerful flowers, nor yet a sheltering cave.

The brake impenetrable closes round;
Thence the dense clouds of stinging insects come,
Maddening with venom every bleeding wound,
Vexing the spirit with their ceaseless hum.

No hope, no hope! the soul within him dies;
He seeks a sepulture within the sands;
Once more unto his mother's breast he flies,
And scoopes a self-made grave with bleeding hands.

The river moans in solemn strains his dirge;
The unfeeling birds upon the tree-tops sing,
Or in the distant skies their pinions urge,
Southward to regions of perpetual spring.

He bids farewell to life; its joys so sweet;
Children and mother—happy, happy home!—
But yesterday, ran out his steps to greet
And bless his coming who no more shall come.

He bids farewell, and seals it with a prayer;
That lonely beach resounded with the word:
"Keep them ALL-GRACIOUS in thy tender care,
"Thou art the WIDOW'S, Thou the ORPHANS' God!"

Then downward lying on earth's kindly lap,
 He draws the sand as a thick blanket o'er,
 And strives in dreamless quietude to sleep,
 Vexed by life's fears and hungerings no more.

But hark, O joy! the voice, the voice of man!
 Springing with heart elastic from his bed,
 Life's strong desires in him revive again,
 And hopes that seemed but now forever fled.

A gallant boat hath down the river come,
 A thousand men upon its decks do crowd;
 Surely among the many there are some
 Who know the MYSTIC SIGN and HOLY WORD!

He makes his Signal and the Signal-cry;
 The pitying crowds his frantic gestures see;
 The echoing shores his solemn words swept by,
 "O, God, is there no help, no help for me?"

Alas, no help! 'tis thus that traitors work;
 Ay, even so full many a gallant boat
 Decoyed by pirates, as they grimly lurk,
 Has met the brand or the destructive shot.

Yearning to stop and save him, how they gaze!
 Some answering who know not what they do,
 Some weep, some turn away in sheer amaze,
 And so the vessel vanishes from view.

All then is death and solitude again.
 Months pass; a wary scout, in hurrying by,
 Sees on the beach the sad decay of man,
 And gives a grave for kind humanity.

And in the silence of the winter night,
 A voice from out that skeleton is heard:
 "The heart of man is smitten with a blight,
 "*There is no help but in the pitying God!*"

LODGES MAY INSTRUCT THEIR REPRESENTATIVES.

The Master and Wardens are bound on all questions that come before the Grand Lodge, truly to represent their lodge and vote according to its instructions.—*Albert G. Mackey, P. M. L.*, 106.

FREEMASONRY IN ENGLAND TO THE END OF THE REIGN OF JAMES I.

WITH the death of Queen Elizabeth, the direct line of the Tudor Family became extinct, and James VI., of Scotland, son of the celebrated, but unfortunate, Mary Stuart, ascended the throne of Great Britain as James I., being proclaimed king on the 25th of March, 1603. This was an auspicious event considered in its relation to the interests of Freemasonry in England. King James was himself a Mason, and delighted in Masonry. In his native kingdom of Scotland Masons and Masonry had enjoyed many and peculiar privileges. Anderson informs us that "the kings of Scotland very much encouraged the Royal Art, from the earliest times down to the union of the crowns, as appears by the remains of the glorious buildings in that ancient kingdom, and by the Lodges there kept up without interruption many hundred years, the records and traditions of which testify the great respect of those kings to this honorable Fraternity." Many of the Scottish kings held the dignity of Grand Master over the Masons of Scotland, and when the cares of state, or other causes, prevented their personal supervision over the affairs of the Craft throughout their kingdom, they deputized or appointed from among the Scottish nobility a Grand Master and Grand Warden, to whom, under the laws of the realm, great powers and privileges were given, to enable them to protect the Craft in all its interests, and effectually govern the Fraternity. At the time of the ascension of James to the throne of England, Freemasonry was in a very prosperous and flourishing condition in the north-

ern kingdom, and the Masonic experience and associations of the new king, were of great value in the promotion of a revival of Masonry in England, where it had suffered considerable decline, owing to the deep neglect under which Elizabeth had permitted its affairs to lay.

James the I. is known in England as the pedant king, and the propriety of the term as applied to him cannot now be questioned. But pedantry was an affectation of the times in which he lived and reigned. It is true that he was fond of displaying the learning he had acquired, but it must not therefore be understood that he possessed no solid attainments in knowledge. As kings were in his day, and have been both before and since, not the most enlightened of mortals, James may be regarded as a learned prince, if not a learned man. That his vanity was excessive cannot be denied, but one virtue among some others he did possess, namely, that of loving learning, and the society of learned and able men, many of whom he gathered around him, thereby causing his court to shine, in this respect at least, over all the courts of the world during the period of his reign.

King James was particularly attached to the study and practice of architecture. Throughout Europe this science, owing to the disturbed condition of European society for several preceding generations, had fallen into confusion. So far as England is concerned we need only mention as an instance in passing, the nondescript style of building in vogue during the reign of Elizabeth. But at the period of which we are

writing, architecture, as a science based on certain fixed principles of harmony and fitness for the purposes to which it was practically applied, was beginning to undergo a great revival throughout Europe, and particularly the southern portions of it, especially in Italy, the land of all lands where there were so many noble monuments of the Masonry of former ages to inspire its living disciples with truer and higher ideas of it as an art. In Italy we find such names as Bramante, Michael Angelo, Julio Romano, Vignola and others; but foremost among the Italian Masons of that period stands the name of Andrea Palladio, the Prince of Architects, of whose works Goethe wrote that "architecture never pushed splendor to a higher pitch." Palladio did much to spread the principles of operative Masonry by his large treatise on building, which has been several times republished.

While the great names we have mentioned were illuminating Italy with their works, a genius of equal brilliancy with the greatest of them arose in England, and fortunate was that country in having a man upon its throne who could appreciate Inigo Jones. By King James Inigo Jones was nominated as Grand Master, while under him as architect, worked Nicholas Stone as Master Mason. The patronage which Masonry in England received from the reigning monarch, gave a considerable impetus to the Masonic Association. The institution rose in consequence, and its prosperity and reputation attracted to the country multitudes of artisans from the continent, who met with much encouragement. A writer informs us that "Lodges were instituted as seminaries of instruction in the sciences and polite arts, after the model of the Italian schools; the communications of the Fraternity were

established, and the annual festivals regularly observed."

Operative Masonry, it will be perceived, was being developed and vitalized by speculative Masonry, and after the period of which we now treat, Masonry will be found to partake more and more of the speculative character. The influx of learned men into the institution at this time was great. Being adopted as associative Masons by the operative Craft, they soon assumed the position which their abilities and talents fitted them to occupy, and speculative Masonry began to appear above the operative in a very perceptible degree. Among the learned men of the time who entered the institution as accepted Masons was the celebrated antiquary, Elias Ashmole, of whom his biographer writes "he was elected a Brother of the company of Freemasons; a favor esteemed so singular by the members, that kings themselves have not disdained to enter themselves of this society. From these are derived the adopted Masons, accepted Masons, or Freemasons, who are known to one another all over the world, by certain signals and watchwords known to themselves alone."

Preston, the Masonic Historian, gives an account of the laying of the foundation stone of the celebrated banqueting hall, in 1607, by King James himself, "in presence of Grand Master Jones and his Wardens, William Herbert, Earl of Pembroke, and Nicholas Stone, Esq., Master-Mason of England, who were attended by many brothers, clothed in form, and other eminent persons, who had been invited on the occasion."

Grand Master Jones continued to preside over the destinies of the Craft until 1618, and was succeeded by the Earl of Pembroke, whom we have already seen was one of his Wardens.

The Earl of Pembroke continued to occupy the position of Grand Master during the remainder of the reign of

James I., who died in the year 1625, and was succeeded on the throne by Charles I., then Prince of Wales.

MASONIC MEMORIES.—TEMPLAR MASONRY.

THE year 1816 gave a new impulse to the order of Knighthood, as a branch of the Masonic Fraternity. A convention was called at New York, and held its sessions on the 20th and 21st of June for the purpose of organizing a Grand Encampment of Knights Templar. In this convention eight bodies were represented, viz:—

Boston Encampment, Boston; St. John's Encampment, Providence, R. I.; Ancient Encampment, New York; Temple Encampment, Albany; Montgomery Encampment, Stillwater; St. Paul's Encampment, Newburyport; Newport Encampment, Newport; Darius Council, Portland.

At this meeting was organized The General Grand Encampment of the United States, and the constitution then adopted remained in force, without essential alterations, till 1844. The officers elected and installed at this first organization, were:—

M. E. and Hon. DeWitt Clinton, of New York, G. G. Master; Thomas Smith Webb, Esq., Boston, Dep. G. G. Master; Henry Fowle, Esq., Boston, G. G. Generalissimo; Ezra Ames, Esq., Albany, G. G. Capt. General; Rev. Paul Dean, Boston, G. G. Prelate; Martin Hoffman, Esq., New York, G. G. Senior Warden; John Carlisle, Esq., Providence, R. I., G. G. Junior Warden; Peter Grinnell, Esq., Providence, R. I., G. G. Treasurer; John J. Loring Esq., Boston, G. G. Recorder; Thomas Lowndes, Esq., New York, G. G. War-

der; John Snow, Esq., Providence, R. I., G. G. Standard Bearer; Jonathan Schieffelin, Esq., New York, G. G. Sword Bearer. Triennial sessions were agreed upon, and the second session of this body was held at New York, commencing on the third Thursday of Sept., 1819. Seven of the Grand Officers were present.

At this meeting the death of the Deputy G. G. Master Thomas Smith Webb, Esq., was announced, and resolutions recognizing his eminent services and untiring exertions in the cause of Freemasonry were adopted.

A resolution was adopted requiring each Encampment to pay into the Treasury of the G. G. Encampment the sum of one dollar for each sir knight heretofore created, and two dollars for each sir knight hereafter created. Each of the Grand Officers was also required to notify the G. G. Recorder of the formation of every new Encampment for which they issue dispensation, and to pay the said dues into the Treasury.

Most of the old officers were re-elected; Sir Henry Fowle was chosen D. G. G. Master, and Sir John Snow was elected to fill his place. Sir Jonathan Schieffelin was elected G. G. Standard Bearer, and Sir E. Wadsworth, of Nassau, New York, G. G. Sword Bearer. Septennial sessions were agreed upon, and the next meeting fixed for Sept. 18th, 1826.

The impulse given by the new or-

ganization, and the growth of Templarism is seen in the fact that at the third meeting, in 1826, representatives were present from the Grand Encampments of New York, Massachusetts and Rhode Island, New Hampshire, Vermont, South Carolina, and Virginia. Sir Thomas Hubbard was admitted as a representative of Washington Encampment, No. 1., of Connecticut.

On the second day a vote was passed, allowing Encampments holding charters from the G. G. Encampments in the several States where there are no Grand Encampments, to be represented, and entitled to one vote, but without the right of sending proxies.

A resolution was adopted that no person shall be permitted to lecture on the several degrees of Knighthood, for which he shall receive compensation, in any State where there is a Grand Encampment, unless authorized by one of the first four officers of the G. G. Encampment, and a majority of the first four officers of such G. Encampment; nor in any State where there is no G. Encampment, without a license from a majority of the first four officers of the G. G. Encampment.

Upon a communication of Hon. J. R. Poinsett, in relation to Templar Masonry in Mexico, a committee reported a resolution authorizing the first four officers of the G. G. Encampment to constitute Encampments of Knights Templars, and the appendant orders, wherever they deem it expedient in any State and Territory without the jurisdiction of the United States, in which there is no G. Encampment.

The constitution was changed at this session so as to provide for triennial instead of septennial sessions.

The fourth meeting of the G. G. Encampment was opened in St. John's Hall, New York, Sept. 14th, 1829.

The M. E. Dep. G. Master, in an

opening address, announced the decease of the M. E. Gen. G. Master, Sir De-Witt Clinton. A special committee reported three resolutions, which were unanimously adopted, of which the closing is as follows:

"Resolved, That this G. G. Encampment, under a full sense of the loss sustained, feel called on to bow with humble resignation to the will of that merciful Father, in whose hand are the issues of life; and to rejoice in the assurance that that which is to us loss, is to him gain; and that he, with whom we have been so intimately connected, has left us a bright example in the faithful performance of his duties as a patriotic citizen, and as a Christian Freemason."

The G. Encampments of New York, Vermont, South Carolina, New Hampshire, Massachusetts and Rhode Island, were represented, also Mt. Vernon Encampment, Ohio, and Washington Encampment, No. 1., Washington City, and M. E. Rev. Jonathan Nye, of Claremont, New Hampshire, was elected G. G. Master.

The fifth session of the G. G. Encampment was held in the city of Baltimore, Nov. 29th, 1832, at which the G. Encampments of the States of Vermont, New Hampshire, Massachusetts and Rhode Island, New York, Connecticut, Maryland and District of Columbia were represented.

The decease of the D. G. G. Master, Sir Ezra S. Cozier, was announced, and suitable resolutions were adopted. On motion of Sir Thomas Powers the following resolution was adopted at this fifth session:

"Resolved, That this G. G. Encampment highly approve of the firm and dignified manner in which the several Encampments under its jurisdiction have conducted their affairs in relation to the persecuting and violent spirit with which they have been assailed by a political party; which, in assailing the Orders of Masonry, aim a blow at all the free institutions of the country."

The name of James Herring appears as G. Grand Recorder of this session, as well as the previous one. He was elected in 1829, after the rise of the Anti-Masonic crusade, and his firmness and fidelity during this dark period deserves honorable mention in view of his subsequent complication with the controversies in the Fraternity of New York.

In 1835 he was elected G. G. Generalissimo, and re-elected to the same office in 1838, but he was not at the meeting in 1841. At the opening of the session in 1835 only three of the G. G. Officers were present, Sir Jona. Nye, G. G. Master, Sir Peter Grinnell G. G. Treasurer, Sir James Herring, G. G. Recorder. Five of the G. G. Encampments only were represented on the first day. Sir Charles Gilman was elected G. G. Recorder at this meeting, and re-elected in 1838.

Some indications of recovery from the shock of Anti-Masonry were apparent in 1835. One of these was the republication of the constitution adopted in 1816, with the amendments to Dec., 1835. Little else was done at this, the sixth session, except to recognize an Encampment at San Philip DeAustin, Texas, in the Republic of Mexico.

On the 12th of Sep., 1838, the seventh session of the G. G. Encampment was held in the city of Boston, at which five of the twelve G. G. Officers were present at the opening, and five G. Encampments represented, viz: New Hampshire, Massachusetts and Rhode Island, Connecticut, New York and Maryland.

The only business that had been transacted by the G. G. Officers since the last meeting, was the organization of Lancaster Encampment, No. 1., in Ohio, in accordance with the vote of a previous meeting, declaring that no

Grand Encampment existed in that State.

The committee on the general state of of Masonry reported, that there is reason for thankfulness and rejoicing in the prospects of Masonry, and express the opinion that "the time is not far distant when the institution will again stand forth to the world in all its ancient splendor."

They, however, regret the difficulties which have occurred in some sections of the country, "which require prompt and efficient action of the body." The report details the controversies in New York. The Grand Lodge of that State, in 1837, had expelled Masons from Lodges of the city in pursuance of Masonic requirements, and for gross violation of Masonic duty. These had met and resolved themselves into a new G. Lodge, and had issued charters and formed spurious Lodges.

Expressing a doubt as to how far they might go in their action upon such a matter, they hold it a sound principle that expulsion from a Lodge ought to exclude one from Masonic communication, and that they ought to abstain from all intercourse with Masons acknowledging in any way the spurious G. Lodge. They recommended the adoption of the following resolutions:

"Resolved, That the G. G. Recorder be directed to communicate to the different G. Encampments under this jurisdiction the fact of the existence of a spurious Grand Lodge in the city of New York; and also the opinion of the G. G. Encampment that there should be no Masonic intercourse between them and any one connected with the spurious Lodge."

In 1841 the G. G. Encampment held its eighth triennial session at New York. Two of the twelve Grand Officers were present, and four Grand Encampments were represented, viz: New Hampshire, Massachusetts, and Rhode

Island, Connecticut and New York ; also one Encampment in Ohio, Cincinnati Encampment. The G. G. Capt. General, being absent, made a report by letter, and at its close made the following encouraging remarks :

" Within the last three years, and especially the last half of this period, there has appeared a remarkable manifestation of interest on all Masonic subjects. Lodges and Chapters have been created under the most favorable auspices. The sleepers have been awakened from their slumbers, Masonic bodies have been resuscitated, and a general and deep feeling elicited for the welfare of the Order. The dawning of the day of Masonic light has fairly broken upon us, and I can see nothing to interpose, with the exercise of prudence and firmness, until there shall be consummated the meridian brightness of the full and perfect day of Masonry. Men of the highest virtue and character are again seen in our processions, and are active, working members of the Lodge rooms. This is a most flattering demonstration that a great change has taken place in public opinion. I am happy that I have it in my power to present you with these interesting facts ; of course I speak now only of the West. The Masonic field of labor here, like our own luxuriant soil, re-

quires only that the weeds be rooted out, and the golden grain will ripen to the harvest. I feel that I now address an elevated body of wide and extended jurisdiction, that will rejoice at the happiness of any event which goes to establish the common interest, and to perpetuate the common weal."

Such a letter from the Capt. General of the G. G. Encampment of the United States was like a trumpet blast, though addressed to a mere handful of men. It was worthy of the head and heart of SIR KNIGHT WILLIAM J. REESE. It was almost the only encouraging word which the committee on the doings of Grand Officers had to deal with. The G. G. Master reported that " nothing had required his official action, and that during the recess he had issued no dispensations for the constitution of new Encampments, or the revival of old ones." No returns had been made by the D. G. G. Master or the G. G. Generalissimo.

An amendment to the constitution was adopted, excluding past Grand Officers of State Grand Encampments from membership in the G. G. Encampment, after their G. Encampments had ceased to exist. The G. G. Encampment closed to meet at New Haven in Sept., 1844.

SOLOMON'S TEMPLE.

AN ORATORIO,

As it was performed at the Philharmonic Rooms in Dublin, Ireland, (prior to the year 1769), for the benefit of sick and distressed Masons. The words by James E. Weeks. Music by Richard Broadway, who was the Organist of St. Patrick's Cathedral.

CHARACTERS.

SOLOMON, *the Masons' Grand Master.*

HIGH PRIEST.

HIRAM, *the King of Tyre.*SHEBA, *Queen of the South.*URIEL, *Angel of the Sun.**Chorus of Priests and Nobles.*

With explanatory notes, written for the "*Masonic Monthly*."

This elaborate and beautiful production has rarely, if ever, been republished in America. We do not know that the original music is extant. Some of the *libretto* is used among us at the present day in detached portions, and has awakened much inquiry as to its origin. This calls for a full copy, to be comprised in the large and excellent bill of fare offered by the "*Masonic Monthly*," for 1865. We are mistaken if any piece in these pages will be read with more interest.

The name of the author, Weeks, is all that remains of him; we do not even know that he was a Mason. But that he was an elegant writer, and one whose soul was deeply imbued with the sentiments of Masonry, a very casual perusal of these lines will show. The commentary, found at the end of the Oratorio, will suggest some passages remarkable for their spirit and beauty.

The first Act suggests the laying of the Corner Stone, and commencement of the work.

SOLOMON. *Recitative.*

Convened we've met, Chief Oracle of Heaven,
To whom the sacred mysteries are given;
We've met to bid a splendid fabric rise,
Worthy the mighty Ruler of the skies. (1.)

HIGH PRIEST.

And lo! where Uriel, angel of the sun,
Arrives to see the mighty business done.

Air.

Behold, he comes upon the wings of light,
And with his sunny vestment cheers the sight. (2.)

URIEL. *Recitative.*

The Lord supreme, Grand Master of the skies,
Who bid Creation from a chaos rise,
The rules of Architecture first engraved
On Adam's heart. (3.)

Chorus of Priests and Nobles.

To Heaven's high Architect all praise—
 All gratitude be given ;
 Who deigned the human soul to raise
 By secrets sprung from Heaven.

SOLOMON. *Recitative.*

Adam, well versed in arts,
 Gave to his sons the plumb and line ;
 By Masonry, sage Tubal Cain,
 To the deep organ tuned the strain. (4.)

Air.

And while he swelled the melting note,
 On high the silver concords float.

HIGH PRIEST. *Recitative.*

Upon the surface of the waves,
 When God a mighty deluge pours,
 Noah, a chosen remnant sava's,
 And laid the Ark's stupendous floors.

URIEL. *Air.*

Hark ! from on high the Mason-word :—
 " David, my servant, shall not build
 " A Lodge for Heaven's All-Sovereign Lord,
 " Since blood and war have stained his shield,
 " That for our Deputy, his Son,
 " We have reserved Prince Solomon."

Chorus of Priests and Nobles. (5.)

Sound great Jehovah's praise,
 Who bade young Solomon the Temple raise.

SOLOMON. *Recitative.*

So grand a structure shall we raise,
 That men shall wonder, angels gaze !
 By art divine it shall be reared,
 Nor shall the hammer's noise be heard (6.)

Chorus.

Sound great Jehovah's praise,
 Who bade King Solomon the Temple raise.

URIEL. *Recitative.*

To plan the mighty dome,
Hiram, the Master Mason's come. (7.)

Air.

We know thee by thy apron white
An architect to be ;
We know thee by thy trowel bright,
Well skilled in Masonry ;
We know thee by thy jewel's blaze,
Thy manly walk and air ;
Instructed, thou the Lodge shalt raise,—
Let all for work prepare. (8.)

HIRAM. *Air.*

Not like Babel's haughty building,
Shall our greater lodge be framed ;
That to hideous jargon yielding
Justly was a *babel* named.
There confusion all o'er bearing,
Neither sign nor word they knew ;
We our work with order squaring,
Each proportion shall be true. (9.)

SOLOMON. *Recitative.*

Cedars which since creation grew,
Fall of themselves to grace the dome :
All Lebanon, as if she knew
The great occasion, lo ! is come. (10.)

URIEL. *Air.*

Behold, my brethren of the sky,
The work begins, worthy an angel's eye.

Chorus of Priests and Nobles.

Be present, all ye heavenly host,
The work begins, the Lord defrays the cost.

ACT SECOND.

The second act, which is divided into two scenes, suggests the Temple completed.

SCENE I.

MESSENGER. *Recitative.*

Behold, attended by a numerous train,
Queen of the South, fair Sheba, greets thy reign !

In admiration of thy wisdom, she
Comes to present the bended knee. (1.)

SOLOMON TO HIRAM. *Recitative.*

Receive her with a fair salute,
Such as with majesty may suit.

HIRAM. *Air.*

When all allegiance bids obey,
We with pleasure own its sway.

(*Enter Sheba attended.*)

Obedient to superior greatness, see
Our sceptre waits thy mightier majesty.

SHEBA. *Air.*

Thus Phœbe, queen of shade and night,
Owning the Sun's superior rays,
With feebler glory, lesser light,
Attends the triumph of his blaze. (2.)

Oh, all-excelling Prince, receive
The tribute due to such a king ;
Not the *gift*, but *will*, believe !
Take the *heart*, not what we bring

SOLOMON. *Recitative.*

Let measures softly sweet,
Illustrious Sheba's presence greet.

Air.

Tune the lute and string the lyre,
Equal to the fair we sing ;
Who can see and not admire
Sheba, consort for a king !
Enlivening wit and beauty join,
Melting sense and graceful air ;
Here united powers combine
To make her brightest of the fair. (3.)

Recitative.

Hiram, our brother and our friend,
Do thou the queen with me attend.

SCENE II. *A view of the Temple.*

HIGH PRIEST. *Recitative.*

Sacred to heaven, behold, the dome appears;
Lo! what august solemnity it wears!
Angels themselves have deigned to deck the frame,
And beauteous Sheba shall report its fame.

Air.

When the Queen of the South shall return
To the climes which acknowledge her sway,
Where the Sun's warmer beams fiercely burn,
The Princess with transport shall say—
"Well worthy my journey, I've seen,
A monarch both graceful and wise,
Deserving the love of a Queen
And a Temple well worthy the skies!"

Chorus.

Open ye gates, receive a Queen who shares
With equal sense your happiness and cares.

HIRAM. *Recitative.*

Of riches much, but more of wisdom see
Proportioned Workmanship and Masonry.

Air.

Oh, charming Sheba, here behold
What massy stores of burnished gold—
Yet richer is our art:
Not all the Orient gems that shine
Nor treasure of rich Ophir's mine
Excel the Mason's heart.

True to the fair, he honors more
Than glittering gems or brightest ore
The plighted pledge of love;
To every tie of honor bound
In love and friendship constant found,
And favored from above.

SOLOMON and SHEBA. *Duet.*

Sheba. One gem above the rest I see,
And charming Solomon is he,

Solomon. One gem above the rest I see,
Fairest of fair ones thou art she.

Sheba. Oh thou surpassing all men wise !

Solomon. And thine exceeding women's eyes.

HIRAM. Recitative.

Wisdom and beauty both combine
Our art to raise, our hearts to join.

Chorus.

Give to Masonry the prize
Where the fairest choose the wise !
Beauty still shall *wisdom* love
Beauty and order reign above.

NOTES TO THE FIRST ACT.

(1.) The ceremonies in this mystical drama are opened by an address from the Secular to the Sacerdotal head. The object of the assembly is stated, viz: to lay the foundation stone of a "a splendid fabric" worthy even of God himself. That King Solomon so viewed his Temple may be gathered from other expressions in this work; but in his great "Dedication Prayer," (1 Kings: 8 ch.,) he asks in a spirit of humiliation "But will God indeed dwell on the earth? behold the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded!"

There is a view of this subject not to be overlooked in that the plan of the Temple was drawn by God himself. See the following passages from 1 Chronicles, ch. 28: "David gave to Solomon, his son, the patterns, * * * all this, said David, the son made me understand in writing by his hand upon me."

(2.) It seems ever to have been a custom in Masonic matters to invoke

the Divine presence and blessing in the incipency of an enterprise. This is finely allegorized here, by the descent of Uriel, the angel of God. As if the Being for whose worship the Temple was intended, and whose hand drew the designs of the building, should be represented by proxy in the very first step of the work.

(3.) This idea is taken almost literally from Anderson's Constitutions, the only Masonic work then in general use.

(4.) It is a fine thought that this historical sketch of Freemasonry should be opened by the angel. He derived the science directly from God, who taught it to Adam. King Solomon transfers it from Adam to his sons, who are said in Scripture to have *built* a city. The High Priest passes the matter into the hands of Noah, who exhibited large skill, particularly in ship-building. And when these successive stages had been described, the angelic messenger renews the strain as in the succeeding note.

(5.) This text is admittedly one of

the most practical passages in our literature. We should like to see an appropriate melody for it.

(6.) This corresponds with Solomon's opening recitative, where he promises that the sacred Fane shall be "worthy the mighty Ruler of the skies." In his Dedicative Prayer he says to God: "I have surely built thee an house to dwell in, a settled place for thee to abide in forever."

(7.) No distinction is made in this Oratorio between the two Hiram, a distinction so prominent in the Masonic lectures. The following verse, however, would imply that it was "the Widows Son" who is introduced here as the man who should "plan the mighty dome."

(8.) A stanza much quoted by Address-writers. The "bright trowel," as an emblem of skill, is a happy conceit. Uriel makes the apron, trowel, upright walk, and jewel of office, sufficient indications of ability, and orders all to prepare for work under his guidance.

(9.) The ground being designated, the architectural designs resolved upon,

and the materials ready at hand, we now have the *programme* of the Master-builder. This work should in no wise resemble the erection at Nineveh two hundred years before, nor be subject to the same fate. This work should be squared according to admitted principles, and all the proportions observed that science demands.

(10.) How significant the thought that Lebanon nods and bows, and its great cedars falling of themselves to grace the Temple! The conception is well sustained here by the royal Builder.

(11.) Uriel now addresses his celestial fellows, and pronounces that the laying of the corner-stone is well done. The work is begun "worthy an angel's eye," and he returns to Heaven to report it so, while the Chorus of Priests and Nobles follow his upward path. "The Lord defrays the cost," is probably an allusion to the English custom of collecting from the audience a sum of money at the laying of a corner-stone, and laying it on the stone for the benefit of the workmen.

NOTES TO THE SECOND ACT.

(1.) The Second Act is less worthy the reader's attention than the first, although there are a few fine passages in it. It seemed to be a necessity of the writer to introduce some love passages, and this he has done by calling in the Queen of Sheba.

(2.) That the moon, however beneficent in its gifts to earth, is inferior in light and glory to the sun, affords a pleasant thought here to the poet, of which he has made good use.

(3.) An amusing piece of gallantry,

but what could the composer do better with such a theme?

(4.) The character of Hiram is better sustained in this drama than either of the others. He never loses an opportunity to expatiate upon the law of proportion and the dignity of the architectural art. The treasures of jewels, marbles, all precious metals and woods, are not to be compared with that, "yet richer is our art," and the Mason's heart, his moral perfections paralleled by his perfect structures, excel all nature's gifts.

MASONIC CHARITIES.

It has frequently been charged against Freemasonry, by the enemies of the institution, that it has no charity except towards its own members, no feeling of Fraternity with any but those who are linked together by the chains with which the Craft are bound to each other. No charge can be more unreasonable, none more false than this. That members of the same family should entertain a certain preference in their good-will towards each other over those without the circle of blood relationship, is naturally to be expected; that this feeling of preference should be exhibited among the members of churches, literary societies and scientific institutions, is scarcely less natural, and surprises no one. Yet because of these preferences it is never charged as a fault that they exist and are shown in operation in all families, and in all societies in which men come together and work towards common ends. But Freemasonry is selected from among all societies for crucifixion on this very ground. The prejudiced and ignorant denounce Freemasonry for an exhibition of that trait, which flows as a natural result from the very principle of association, in whatever form it may be realized, whether in the family, church, literary or scientific society. What is recognized as natural and proper in almost every form of human society, is reserved as a special crime to be laid at the door of Freemasonry, an institution which is based upon the recognition of universal brotherhood, and is therefore devoted to the strengthening of the tie of brotherhood among all good men and true who may seek affiliation with it. It is one of the greatest paradoxes that we can

conceive of, that an institution the central teaching of which is, love to brethren, can for a single moment, even by the most blind, be supposed capable of that extreme selfishness which, while ready to extend its sympathies freely and spontaneously towards every man who may seek admittance to its charmed circle, at the same time closes its heart, and every avenue of good-feeling, towards the remainder of mankind. But Freemasonry is that paradox in the estimation of its enemies, and of those who know nothing concerning it except from the statements of its enemies.

Frequently interests arise which are calculated to force upon every one the admission that Freemasons, who are so attached to each other, do retain some little regard for the rest of mankind.

Heat and light are no more self-diffusive than the principle of fraternity among those who have ever adopted it or been actuated by its teachings, and this trait is illustrated by the Masonic certainly no less than by other institutions. To pass by many instances to prove that the Lodge does not and cannot confine within its own four walls the living principle of self-diffusing brotherly love and charity, we point with pride to the Masonic Mission recently established in the city of New York. Brother Walter H. Shupe, the President of the Mission, has communicated to the New York *Despatch* a statement of its objects and purposes, from which we make the following extracts:—

“The articles of its incorporation provide for two main purposes—to send female nurses to the army and to dispense general Masonic charity. The

first feature has been found impracticable because the sentiment of the army officers and surgeons is against it, and therefore the society intend to go no further in that direction. Under the second department it is pressing forward in two directions. 1st. To send reading matter to the soldiers; 2d. To aid the deserving poor at home.

"In gathering up reading matter, all are invited to co-operate with us by saving the papers, books, magazines, &c., of every kind that they may have on hand and to spare, even if they be of old date. Lodges could gather large quantities of such matter, and it is hoped ladies will volunteer to act as agents in making such collections. All kinds of reading matter is desired, from the lightest to the gravest.

"2d. *Relief to the Poor.*—This part of our labor, it is felt is of the greatest importance at this time, and the special consideration of the Fraternity is invited to our plan of operations, which is very simple, and has already been demonstrated a success. The history of its details and test are as follows: During the extremely cold weather of the latter part of last winter, a committee was appointed by Eastern Star Lodge, to see if any relief could be afforded the poor in the reduction of the price of coal. They found that the grocers were charging sixteen cents a peck for it when they could buy it for eight dollars a ton of 2,300 lbs. or 100 pecks of 20 lbs. each—thus doubling their money upon a class who bought by the peck because they could not pay for more. The committee found a gentleman who would receive the coal from the dealer at eight dollars per ton, pay him on delivery, and donate his time in measuring out the coal at eight cents a peck (cost) to those who desired it. The arrangement was kept up six weeks, and during that time one boy

thus delivered to the poor *ten thousand pecks*—making a saving of eight hundred dollars to the very class and in the way most serviceable.

"In the light of this experience, the Mission intend to carry out a similar plan this winter including the entire city.

"If a man who can only buy a barrel of flour goes to the Corn Exchange, his offer to buy is unheeded, but if one goes upon change and says to a receiver, "I am the representative buyer for two thousand families, and am prepared to take a cargo, he is at once sought by those who have cargoes to sell *at cargo prices!*

"Upon this idea, the Mission proposes to appoint a buyer for the poor of New York, to represent their *massed miles*, and by virtue thereof to approach the lowest possible point in prices."

It needs but a moment's thought to be satisfied as to the immense good which a plan of this description well conducted is calculated to confer upon the deserving poor of a large city, at a time like the present, when the prices of the prime necessities of life and comfort are so high as to overtask the means of large numbers to provide a sufficiency thereof for themselves and families. The Masonic Mission of New York city has commenced its benevolent operations, with every prospect of carrying them on to a successful and extensive issue. It is particularly to be remarked that the benefits of the Mission are not intended for poor Masons exclusively, but that any worthy laboring man may enjoy them, and buy his flour at several dollars per barrel and his coal at several dollars per ton less than he could purchase it in the usual way.

Why cannot the Masonic Fraternity, which has such numerous representa-

tives in all our large cities, imitate the glorious example of their brethern of New York, and thus help to alleviate the distress from which we fear thousands of most deserving families may this winter suffer owing to the unnecessarily but erroneously high prices of

those necessities of life and comfort, food and fuel. We hope that the example of our New York Brethren will not be lost upon the Fraternity in other cities, and that we may hear of similar experiments being tried elsewhere with equal prospects of success.

THE ANCIENT SCOTCH RITE.—NO. X.

Grand Enquiring Commander.

This degree,—which is, perhaps, more commonly known as “Grand Inspector-Inquisitor Commander,”—is the 31st of the Ancient Scotch Rite, and the thirteenth conferred in a Consistory. It is also known as “Grand Inquisitor,” and “Grand Inquisitor Commander.” It is simply administrative in its character—the duties of the members being to examine and regulate the proceedings of inferior bodies of the Rite; and to examine candidates for advancement to the next degree. Previous to the revision of 1786, this degree formed a part of what is now the 32d degree of this Rite; or what was the 25th in the Old Scotch Rite. It is conferred in connection with the next degree—of which it was originally a part—and forms the first point in that degree.

The assembly is styled a Sovereign Tribunal. The hangings of the room are white, supported by eight gilded columns. The first officer (or master) is styled Most Perfect President, or Perfect Puissant, and is elected for life; the two Wardens are styled Inspectors; the Secretary, as Chancellor; and the Members, Most Enlightened.

No apron is worn in the lodge. When visiting inferior bodies, the members may wear a white apron, having on its flap a Teutonic cross. The or-

der, which is worn as a collar, is white, with a triangle, surrounded by rays, on the bottom of it, and the number 31 (or 30) in Arabic figures, in the centre. In the inferior lodges, inquisitors wear a gold chain around the neck, from which is suspended the cross of the Order, the links being composed of the principal Masonic emblems. The jewel is a silver Teutonic cross. The battery is ○ — ●●○ — ●●●○ — ●.,

Sublime Prince of the Royal Secret.

This is the 32d degree of the Ancient Scotch Rite, and the fourteenth and last, conferred in a Consistory. It is also known as “Sovereign Prince of the Royal Secret, or Ne Plus Ultra of Masonry.” Previous to 1786, it was the 25th, and highest degree of the Rite. The assemblies are styled Consistories, and the members, Guardians of the Treasure of the Temple. Attached to the degree is a long history, peculiar to itself, of the origin of Masonry, with explanations of the symbolic meaning of the preceding degrees.

Three apartments are necessary in conferring the degree,—and should always be in the upper part of a building. The first apartment is the guard room; the second, the preparation room; and the third, the Consistory. The hangings of the latter are black, sprinkled

with tears, with skulls, cross-bones, and skeletons, embroidered in silver. The throne is in the east, and elevated by seven steps. On the throne is the chair of state, lined with black satin, flamed with red. The wardens are placed in the west, under separate canopies. Before each is a table covered with crimson cloth, trimmed with black; on the front of the table cover, embroidered in black, the letters N. K. M. K. A balustrade divides the hall into two parts, east and west. In the west is the tracing board, or plan of the Encampment.

The carpet, or tracing board, is a nonagon, in which is inscribed a heptagon; in the heptagon is a pentagon; in the pentagon, an equilateral triangle; in the latter, a circle. These forms refer to the mystic numbers, 3, 5, 7 and 9. In the space between the heptagon and pentagon, and parallel to the sides of the latter figure, are five standards, designated by the letters T. E. N. G. U. The standard T. is purple, and on it is embroidered the Ark of Alliance, and the motto "Laus Deo." The standard E. is azure; its device, a golden lion, with a collar about his neck, and holding a key in his mouth; its motto, "Ad Majorem Dei gloriam." The standard N. is white, or silver; on it a winged heart, surrounded with flames, above which is a laurel wreath, or crown. The standard G. is green; upon it a crowned double-headed eagle, holding a sword in the right claw, and a bleeding heart in the left. The standard U. is gold; on it a bull (or ox) in black. On the sides of the nonagon, are nine tents and flags, and at the angles, nine pennons, of the same colors as the flags of the tents that precede them. The pennons are designated by letters disposed from right to left, in the following order:—I. N. O. N. X. I. L. A. S. These tents represent the divisions of

the Masonic army, as follows:—Tent I., named Ezra,—flag and pennon blue—represents the degrees of Entered Apprentice, Fellow Craft, and Master Mason. Tent N., named Joshua,—flag and pennon green—the tent of the Perfect Masters. Tent O., named Aholiab,—flag and pennon red and green,—the tent of the Intendants of the building, and Intimate Secretaries. Tent N., named Joiada,—flag and pennon red and black, checkered,—the tent of the Provosts and Judges. Tent X., named Peleg,—flag and pennon black—the tent of the Grand Master Architects and Elected Knights of Nine. Tent I.; named Johaben,—flag and pennon black and red, the tent of the Sublime Knights Elected, and Illustrious Elect of Fifteen. Tent L., named Nehemiah,—flag and pennon red—the tent of the Grand Elect Perfect and Sublime Masons. Tent A., named Zerrubbabel,—flag and pennon light green—the tent of the Knights of the East. Tent S., named Malachi,—flag and pennon white, spotted with red—the tent of the Princes of Rose Croix, Knights of the East and West, and Princes of Jerusalem.

The Master is styled Sovereign Grand Commander, or Thrice Illustrious Grand Commander, and represents Frederick the Great, King of Prussia. He is seated in the chair of state, clothed in the modern costume of royalty, and armed with a sword and shield. On a table before him are his sceptre and a balance. The Wardens are called First and Second Lieutenant Commanders, or Thrice Illustrious Lieutenant Grand Commanders. They are dressed like modern princes, and have swords and shields and military hats. Besides these, there is an Orator, (called Minister of State,) who is placed at the right hand of the Sovereign, a Grand Chancellor, who stands at the left hand of the Sovereign, Grand Architect, Grand

Secretary, Grand Treasurer, Grand Master of Ceremonies, Expert Brother, Grand Captain of the Guards, Standard Bearer, Sentinel, and two Guards. These officers, and at least six of the members should be clothed in red, and stationed in the east. They do not wear aprons. They wear the order, from which is suspended the jewel.

The order, is a collar, or ribbon, of black, with silver edging; on its point is embroidered a red Teutonic cross, in the centre of which is a double-headed eagle, in silver. The order is lined with red, on which is a Teutonic cross in black. The girdle, or sash, is black, edged with silver, with a red cross embroidered in front. The jewel is a golden Teutonic cross. The apron is white, lined and edged with red,—on the flags a red cross, embroidered with silver; on the centre of the apron, the plan of the Encampment. The order, sash, and jewel, are worn by all the members.

The battery, is ○ — ● ● ● ●; the hour for the departure of the army, the fifth after sunset.

Sovereign Grand Inspector General.

This is the 33d and last degree of the Ancient Scotch Rite. It is an official grade, and is only conferred on those who have been elected members of the Supreme Council,—which is the chief tribunal, or governing body of this Rite. The circumstances under which this body is said to have been created have already been noticed.*

The number of active members in a council, is limited to nine; but as members sometimes resign their seats, to make room for brethren on whom they wish to confer the degree, the number often exceeds the prescribed nine. Supreme Councils exercise control over

all the degrees above the Prince of Jerusalem; though in the Northern Jurisdiction of the United States, they control all the degrees above the Secret Master.

The hangings in this degree, are purple, with skeletons, skulls, cross-bones, &c., painted or embroidered thereon. In the east, under a purple canopy, trimmed with gold, is a throne. Beneath the canopy is a triangle, in the centre of which is the ineffable name, in Hebrew. Near the centre of the room is a square pedestal, or altar, on which rests an open Bible, with a naked sword across it. North of this pedestal stands a figure, holding in its left hand the white banner of the Order, and in its right, a poniard, in the act of striking. Over the door of entrance, on the inside, is the motto of the Order, embroidered on a blue scarf:—"Deus meumque jus." In the east, is a chandelier, of five branches; in the west, one with three branches; in the south, one with two branches; and in the north, one with one branch—in all, eleven lights.

The assembly is called a Supreme Council. The Master represents Frederick the Great, King of Prussia, and is styled Most Potent, (Puissant, or Powerful) Sovereign Grand Commander. He is clothed in a crimson satin robe, trimmed with white, wears a crown, and holds a naked sword in his right hand. There is but one Warden, who is styled Most Illustrious Lieutenant Grand Commander, and represents Louis of Bourbon. He is seated in the west, dressed in a blue satin robe, wears a ducal crown, and also has a naked sword in his right hand. The other officers are,—an Illustrious Treasurer General of the Holy Empire; Illustrious Secretary General of the Holy Empire; Illustrious Grand Master of Ceremonies; and an Illustrious Captain of

* See "History of the Rite."

the Guards. (In the Northern Jurisdiction of the United States, there has been added to the above, a Grand Chancellor, and an Assistant Secretary.) The Captain of the Guards wears an ancient military costume. The members are styled Illustrious Sovereigns Grand Inspector-Generals, and all wear the order, and jewel, and also a red Teutonic cross attached to the left side of the coat.

The order, or badge of the degree, is a white sash, or water-colored ribbon, four inches wide, edged with gold fringe, and suspended from the right shoulder to the left hip. At the bottom is a white and red, (or white, red and green) rosette, trimmed with gold. Where the order crosses the breast, is a triangle of gold, surrounded with rays, and

within the triangle the figures 33, in Arabic. On each side of this emblem is a drawn dagger, directed towards the centre. The jewel is a large double-headed black eagle, (or Prussian eagle,) crowned, with wings extended, and holding a naked sword in his claws. The beaks, claws and sword, are of gold. The jewel is worn suspended from the bottom of the order, or from a gold chain around the neck. No apron is worn in this degree. The motto is, "*Deus meumque jus*,"—God and my right. The battery, is ● ● ● ● ○ — ● ● ○ — ○ — ● ●; the hours of work, from the time when the word of the order is given until the morning sun begins to illumine the Council.

NOTE—A brief Dictionary of the Rite will close this series of articles.

MASONRY ACROSS THE ATLANTIC.

FROM the frequency with which Grand Masters in their addresses, Committees of Grand Lodges in their reports, and Masonic Periodicals in their leading articles, do now-a-days, and in this country, impress upon the Craft the importance of being careful and cautious as to whom admission is given, it would not be wholly unreasonable for American Masons to infer that a special danger overhung American Masonry, that it was particularly liable to be caught with its gates too widely open, and disposed to give too ready admission to whoever might seek to cross its portals, and that American lodges in particular were in danger of receiving unworthy members. But the fact is that these are prominent dangers of Masonry everywhere, and at all times. Although there is great need

in the present to warn American Masons to guard well the avenues of access to the Lodges, it is none the less needful as advice and caution to Masons throughout the world.

The London *Freemason's Magazine* for November of last year, contains the following:—

"The London Masonic season may be considered to have now fairly commenced; and we must again urge upon the Brethren, as we have done before, to be careful whom they propose in their Lodges for initiation, always remembering that no man should be introduced to a Masonic Lodge whom the Brother proposing him would not welcome in the inmost recesses of his domestic circle—a man against whose character there is a taint of immorality which should exclude him from the

purest society, being altogether unfitted to enter into a Masonic Lodge. We are fearful that this fact is too often overlooked, and that Brethren are too apt to regard their candidates only as "respectable men," or "jolly good fellows," while they would, at the same time, regard them as "a little too fast" for introduction to their wives or daughters. Such should not be, as no one who is considered "a little" too free, either in his language or actions, is fitted for Masonry; and no Brother, having a due regard for the obligation he has taken, or the teachings of the Order, should introduce such a man within its circle.

We are taught not to seek for candidates unduly, and that should make us even more careful as regards the character of those whom we do introduce for admission into the Craft, even on their own seeking."

The same number of the magazine from which we have just quoted, also contains the following paragraph—which not only shows that our English Brethren are awake on the subject of

Masonic Charity, but in addition furnishes us with an insight into the operations of the English Lodges:—

"But with our reassembling in our Lodges there are other duties we have to perform, viz., the providing for those of the Brethren or their widows who have fallen in the decline of life into distress, or of their children who are knocking at our doors seeking education; and their numbers are at present far in excess of those we have the means of receiving. The annual festivals for the increase of our Charitable Funds will be quick upon us, and we trust that 1865 will be no less successful in the results of the collections than those which have preceded it. We will merely now remind the Brethren that the first festival on the list is that of the Royal Benevolent Institution for Aged Masons and their widows, which takes place on the 25th of January, with the Deputy Grand Master in the chair, and that the list of Stewards is now being completed. We trust that the list will be worthy of the occasion, and the collection worthy of the list."

THE COSMOPOLITAN MASONIC LIBRARY.

WHEN the Publisher of the *Monthly*, a short time since, spent portions of a week looking up matters of information among the archives of this Library Association, at No. 545, Broadway, he was so kind as to offer a few pages of his work to a history of the collection. The offer is now thankfully accepted.

The collections were made by Bro. Robert Morris, who until recently has been Librarian of the Association now having the Library in charge. In the burning of Dr. Morris's house, Nov.,

1861, the books were saved, brought to New York and taken in charge by the Association formed in fact expressly for that purpose. It will not be too great a digression to add, that out of the money contributed to him by this Association Dr. Morris has been enabled to purchase another homestead, and that his family has entered into possession of it.

The manner of collecting the multiplied objects stored up at No. 545 Broad-

way, was various, and may be divided into three parts following :—

1. *From Bookstalls.* Fifteen years ago the bookstalls in Boston, Philadelphia and Baltimore abounded in old Masonic publications offered often for a trifle, often thrown in as a make-weight for other purchases. These were repeatedly ransacked by Mr. Morris, and thus sets of Monitors, Histories, etc. were made up that could not now be duplicated in the world.

2. *From Correspondence.* Since 1853 Mr. Morris has kept standing in the various periodicals of which he has had supervision, a request for "everything that has a Masonic mark upon it." This has loaded the mails with all manner of publications, from fly-leaves and by-laws to heavy volumes. Much of such collection is of course worthless or nearly so, large portions are but repetitions of works a hundred times before furnished him, yet out of them all were culled such things as illustrate any, even the smallest matters of Masonic history. Among his correspondents may be named nearly every man whose name has been prominent in the local or national proceedings of the Masonic Craft.

3. *By Purchase.* Dr. Morris computed the cash cost of these collections at a sum exceeding six thousand dollars. Those who have begun to make Masonic collections even on a moderate scale can readily believe that if postages and other cash outlays are included, double the amount would not be an extravagant estimate, while if the value of time is computed the sum is even more largely increased.

4. *Through a European Agent.* An intelligent and most enthusiastic young Mason, Mr. Elisha D. Cooke, was sent to Europe under the instructions of Dr. Morris, then Grand Master of Kentucky, in the spring of 1849, and re-

mained there for more than two years; visiting lodges, examining records, archives, bookstalls, etc., and while there made it a subject of time and expense to collect works for this library. Many of these are truly unique; the best Masons of Great Britain seconded his labors, and the results are seen in the catalogue.

5. *By Devise.* Dr. Salem Town, Philip C. Tucker, Charles Gilman, Luther S. Bancroft, and a very large number of the older Masons, mostly all deceased, gave their collections to Dr. Morris, in whole or part, to complete his library.

Through all these efforts whatever has been published upon Masonry, may as a general thing, be found in the Cosmopolitan Library. Sets of Masonic and anti-Masonic periodicals, of the proceedings of Grand Lodges and other governing bodies of Masons, of Masonic Addresses, of Bye-laws, of Histories, of Text-books and Hand-books, and dissertations upon the morality, antiquity and philanthropy of the institution are found upon its shelves.

Soothe to say, not many valuable books have been written upon Masonry, but such as there are this collection contains them. A considerable part of the store is there classed under the head of Addresses, Proceedings, and Text-books. Perhaps the full sets of Masonic periodicals form the most interesting department. A number of heavy Scrap books are filled with what will prove the seeds of Masonic history. Works upon subjects collateral to Masonry are numerous, and these can be extended almost *ad infinitum*; for whatever has been written upon Moral Science, Theological themes, Chivalry, and in fact the history of mankind, belongs to the broad range called "the Kindred Sciences of Freemasonry."

A visitor to the Reading Room of the Cosmopolitan Masonic Library As-

sociation will see about 1200 volumes, many of them old and ragged, of all sizes and forms and styles of binding. His first feeling will be one of disappointment; he thought Masonic literature was a grander institution than this. He must look at the volumes and find that a large portion of them are in fact *fasciculi*, or bundles of works collected together, often fifty in a book. He must examine the index and see what has been written upon each subject, (say "History,") or by each author, (say "George Oliver.") He must take a subject, (say "the History of the various Masonic Temples in Boston, Mass.,") and trace it out through fifty volumes for sixty years. He must follow up a subject (say "Hand-books") from the first (Preston's) to the last.—By this process he will become satisfied,—

1st. That Freemasonry has a literature of its own worthy of the most careful study.

2d. That no one but an enthusiast and one who possessed unparalleled and almost unlimited opportunities of communicating with Freemasons the world over, could have made such a collection.

3d. That no Mason should visit New York without making a call at the

Reading Room, nor can a day be better spent than in examining its treasures.

The President of the Association is John A. Simons, Esq., author of various Masonic Works of value, and a Past Grand Master of the State. Himself always an ardent collector of Masonic works he has taken the lead in the movement here recorded, and entertains sanguine hopes of making the Library a place of resort to all who love the Craft, whether resident Masons or sojourners. Large additions of room and of alterations to the room will be made as time and means are afforded.

The present Librarian is John Sheville, A. M., Past Grand High Priest of New Jersey, a gentleman well known in all the amenities of Masonic and social life. The Masonic Mission, of which Hon. William H. Shupe is President, has also its headquarters in the same apartments.

Grand Secretaries and other brethren are urgently invited to direct their current publications to the Cosmopolitan Library, No. 545 Broadway, for introduction into the files. Publishers of works upon Masonic and kindred topics can have their works exhibited here, while they will subserve the cause directed by this Association.

N.

MAFFIT'S TRIUMPHAL PROCESSION.

We quote, from an address delivered about the year 1843, at St. Louis, Mo., by Rev. J. N. Maffit, the peroration containing his admired "Triumphal Procession," alluded to in our "Notes and Queries" last month:—

"Again the same mysterious vision comes booming across the sea of my

imagination, as before, but more palpable and distinct. It is too big a picture for my soul—yet I must grasp it, while my ear trembles with strange music, and my eye beholds beings of terrible beauty standing before me, and takes in the flashing banners of an innumerable multitude.

I see the Christian Masonic procession as it marches through this to the upper world—thousands upon thousands, millions upon millions! Have the Crusaders come again, that they direct all their hopes to the East and travel towards the Holy Land? See! they will go back the way of Moriah and Calvary—and yet the procession goes onward still, and rises higher than the pinnacles of earth.

I see the hierarchies of soul and intellect, the Sovereigns of the Order, the Knights of the Sun, of the Red Cross, of the Brazen Trumpet, and of the East and West—I see the Princes of Mercy, of the Tabernacle, of Libanus and Jerusalem—I see the Templars, the Knights of the Holy Sepulchre, and of the Ninth Arch.

I see them come—the Masters, the Craftsmen, the Apprentices—then come the vast army of Martyrs, the true Templars of the Cross, the pioneers of

Redemption, having on them the marks of fire and violence, red with their own blood—and then a vast multitude of every nation, kindred, tongue, and people.

What a procession! The loud song of cymbal and harp, the harmony of celestial choirs, rings in my ears—the wind of their banners fans my heated brow!

They have washed their robes and made them white in the blood of the Lamb.

I look higher—far beyond Calvary. I see the everlasting doors of the upper Temple open. "*Let there be light!*" speaks the great sweet voice of the Grand Master of Eternity. An exceeding brightness burns upon the head of the vast procession. Banner and plume, and crosier and cross, are bathed in the ineffably pure white that rolls down its ocean gush of living purity. *I see them no more!*"

WHO IS A MASTER MASON?

BY REV'D BRO. J. K. FULLER, GRAND ORATOR GRAND LODGE OF IOWA.

LATITUDE and longitude on the earth's surface, are measured by degrees, minutes, and seconds, and the smaller divisions, the minutes and seconds, are estimated to be equally important with the degrees, and absolutely indispensable to the perfection of measurement. So that he, who placing undue emphasis on the degree, is unmindful of the minutes, will be regarded as unskilful and defective in his calculus. And so brethren, in computing our Masonic latitude and longitude, it is to be feared too great stress has been laid upon the degrees, as such, while too *little* importance has been attached to the minutes and seconds,

or what Masonry enjoins upon us between the degrees. It is to this deflection, this criminal want of attention to what have been *falsely* called the *little* things of Masonry, that such false estimates have been made as to the character of our institution, and that *profanes* have sometimes said, Masons are no better than other people, whereas, Masons should so exemplify their principles in their lives, as to constrain others to desire admission to our rights, lights, and benefits.

But I hasten to the consideration, who is a Master Mason? I hear a brother say, he is one who is regularly initiated, passed and raised, according

to the due and ancient form. But does this really make a Master Mason? I answer unhesitatingly, no. Masonry, as you are aware, is a great moral science, and in strictness he only is a Master Mason, who has succeeded in mastering the whole subject in all its parts, whether speculative, preceptive, or practical. He who has simply graduated on the third degree in Masonry, has only entered the vestibule of our glorious old temple, having not yet penetrated far enough to become familiar with its sublime mysteries. If to live in a christian country, to profess the christian religion, and join a christian church necessarily makes a man a christian, then to have taken the third degree in Masonry, makes a man a genuine Mason; but the premise being false the conclusion is of course untrue; still farther, a person may take upon him the solemn obligations of christianity, and still have done nothing more than "stolen the livery of Heaven, to serve the devil in." So if you were to ask a brother what makes him a Mason, and he were to answer, my obligation, he would have but half answered your question, because his obligation only makes him a Mason nominally, not *de facto*. It is the working out of that obligation into the life that makes him such in reality, it is profession and practice, married faith and works, as cause and effect, that illustrate Masonry, as well as christianity.

I have already suggested that Masonry is a fountain of light; allow me now

to recur to one of the first questions propounded after a lodge of E. A. has been alarmed, and also to the answer. Here is an admission, whatever may have been his prior advantages for mental culture, that he is then in darkness, and blind as compared with what he expects to enjoy by admission to our mysteries. What comest thou hither to do? The answer indicates that sometimes at least he finds his passions controlled by self, that unclean demoniac spirit which humanity imbibed at the fall; and he comes to our altars that selfishness which has forcibly inaugurated itself on the throne of the soul, may be deposed; self, which makes man a slave to ambition, lust, pride, and all that viperous brood of nestling demons which ambush in the corrupted heart; self, which like an incubus settles with its fearful atmosphere of gloom upon the spirit, crushing out every elevating emotion, and stifling every heavenward aspiration; self, which like an unclean bird builds its nest in our passions and shelters its fledgelings amid the clustering branches of our affections, and by the bewitching music of its song, lulls us into a lethargic repose, upon the very verge of some engulfing maelstrom of destruction. And so he presents himself at our altar, and enters our consecrated Temple, that he may learn how to subdue these selfish passions, how to curb this inclination to gratify the sensual appetites, and how to repel all these importunities to deviate from the path of holy right.

JURISPRUDENCE.

THE following resolutions emanate from the Standing Committee on Masonic Jurisprudence of the Grand Lodge of Ohio, in its report presented

at the communication of that Body in October last, and adopted:

The Master elect of a lodge must, before he can preside, be installed by

the ceremonies known as the Past Master's Degree.

A lodge cannot be called from labor to refreshment from one day to the next. It must be regularly closed at each meeting.

A person receives the degree of Entered Apprentice in one lodge, and then removes into the jurisdiction of another. The former gives permission to the latter to confer the degrees of Fellow Craft and Master Mason on him, on terms with which the latter refuses to comply. The refusal restores the brother to the jurisdiction of the lodge in which he received the degree of Entered Apprentice.

A Past Master is a Master Mason who has been elected and installed W. M. of a Lodge of Master Masons, and such Past Master can *alone* install the officers of a lodge.

The same Committee also reported their answers to certain queries as follows:

After the degree of Entered Apprentice has been conferred upon a candidate, he is maimed for life by the loss of a leg or arm, can the remaining degrees be legally conferred upon him?

Answer: They can. The ancient charge in relation to the perfection of the person applies only to Entered Apprentices.

Can Grand Rapids Lodge legally hold its communications alternately at Gilead and Weston, both of which places are within the jurisdiction of said Lodge, provided said Lodge does not thereby change its present jurisdiction?

Answer: A Lodge cannot hold its meetings at any place other than that named in its charter without the action and consent of the Grand Lodge.

A member of a Lodge is expelled on charges of unmasonic conduct, afterwards at a stated meeting—the former

action on the case was on motion reconsidered—the Lodge proceeded again to the trial of the Brother on the same charges, and suspended him indefinitely. On a case of this kind the Grand Lodge of Ohio has decided the last action of the Lodge to be irregular, and that the sentence of expulsion stands unreversed.

Grand Master Edward A. Guilbert, at the last session of the Grand Lodge of Iowa, decided as follows:

A Warden who has filled the East during the absence of the Master, which has been of month's duration, is not therefore entitled to the Past Master's degree. Only such are entitled to the degree as are regularly elected Masters of Lodges.

It is not lawful to elect a Brother to the East who has never served as Warden, without special dispensation from the Grand Master. Such election would be void.

In the proceedings of the Grand Lodge of Illinois we find the following:

No Entered Apprentice or Fellow Craft is bound to advance except of his own free will and accord; and every Lodge possesses the inherent right to refuse them advancement.

Where a Lodge has expelled a member without notice, it is competent to reconsider, unless notice has been sent to the Grand Secretary.

In the proceedings of the Grand Chapter of Scotland, the following case of Jurisprudence is reported:

The Provincial Grand Superintendent of Bengal suspended all the Principals, Officers and Members of "Kil-winning-in-the-East" Chapter, No. 64, Calcutta, on the following charges: 1. "That they removed the place of meeting of the Chapter from the rooms

formerly occupied, to a new one fitted up by the members, 'without the consent or order of the Grand Chapter of Scotland.' 2. For refusing to obey the orders of the Provincial Grand Superintendent to call a special meeting of emergency." The aggrieved Companions appealed against this suspension, when the matter was referred to a special Committee of the Supreme Grand Chapter for investigation. In their report, this Committee "view with great regret the step taken by the Provincial Grand Superintendent in the present case, as suspension is a sentence which should not be lightly passed upon any one; and even where it is deserved, time should be allowed to the party accused to endeavor to remove, if possible, the cause of offence. However, sentence of suspension has been pronounced, and the Committee have now to consider whether sufficient grounds existed, or indeed any grounds at all, to warrant this sentence." After reciting the cause which led to removing the place of meeting—viz., "the danger that the working of the degrees might be heard outside," and justifying the action of the Chapter—the Committee report that "the first charge being groundless, the second is equally so, because the special emergent meeting was called by the Provincial Grand Superintendent *at the rooms vacated*, to

confer degrees without giving proper notice before balloting," in which case "the E. Z. was justified in declining to comply with the Provincial Grand Superintendent's order." The Committee thus close their very interesting and able report:—

"A Provincial Grand Superintendent may order a meeting of any Chapter in his province to be called at its ordinary place of meeting whenever he pleases; but, most certainly, he has no power to order the First Principal of a subordinate Chapter to call a meeting within a few hours, at a place other than the ordinary place of meeting of the Chapter, and to admit candidates of his selection. An interference with the rights of a subordinate Chapter, such as the present, the Committee have never seen, and they think it right to report the matter to the Supreme Chapter, in order that it may be considered whether the Provincial Grand Superintendent of Bengal has not totally disqualified himself for holding such an office, and whether his commission should not, therefore, be cancelled."

This report was adopted, when the suspensions were reversed and the Provincial Grand Superintendent's appointment cancelled, because he refused to reconsider his decision when requested to do so by the Committee.

NOTES AND QUERIES.

NOTES.

54. The titular, Earl of Derwentwater, Chas. Ratcliffe, established the first Lodge in France, in 1725. The

Lodge was held in the house of a *traîleur* (eating house keeper) in the Rue de Boucheries, Paris.

55. I wish to enter among your

"Notes" the following good definitions of the words "Free" and "Accepted." They are quite ancient and in my opinion better than those given in our Entered Apprentices' Lecture. "We are *Free* because no bondsman is permitted amongst us, and *Accepted* seeing we have stood the test of several probationary degrees with applause.

56. Among the many valued memoranda which you are preserving in the department of "Notes and Queries" pray insert this one: Bro. Emilius Brewer, of Port Gibson, Miss., deceased in 1855. He had read aloud at midnight from his favorite Shakespeare, and we may presume, as was his custom before retiring, had read a Chapter of the Bible, with which he had been familiar from infancy. Then he went to bed, closed his eyes, and expired. Was not this a proper ending for a good Mason?

Another note please insert. A Brother, whose Masonic works will doubtless live, has been accustomed for many years to read daily one Chapter out of a travelling Bible, and to write on the margin the place where he happens to be while reading. The book is covered with dates and localities, forming a sort of diary.

A Grand Lodge officer of District Columbia, died while lecturing a lodge. A Brother in the State of New York fell dead while assisting in the work of the Most Excellent Masters' Degree. I-like to see these facts perpetuated.

W—V.

QUERIES.

57. Give in your columns the history of Laurence Sterne's tombstone. I know you have it, and your readers can read nothing better.

FRANCIS J.

We cheerfully comply with our friend's request, and agree with him that the episode of Sterne's tombstone is creditable to Masonry. We judge from the epitaph that Sterne had been proposed or had intended to become a Mason.

Near to this place

LIES THE BODY OF

THE REV. LAURENCE STERNE, A. M.

Died September 13th, 1768.

Aged 53 years.

Ah, molliter ossa quiescant.

If a sound head, warm heart, and breast humane,

Unsullied worth and soul without a stain,

If mental powers could ever justly claim

The well-worn tribute of immortal fame,

STERNE was the man, who with gigantic stride,

Mowed down luxuriant follies far and wide;

Yet, what though keenest knowledge of mankind

Unsealed to him the springs that moved the mind,

What did it cost him—ridiculed, abused,

By fools insulted and by prudes accused,

In his, kind reader, view thy future fate,

Like him despise what 'twere a sin to hate.

This monumental stone was erected by two BROTHER MASONS; for though he did not live to be a member of their society, yet as his all incomparable performances evidently prove him to have acted BY RULE AND SQUARE, they rejoice in this opportunity of perpetuating his high and irreproachable character to after ages.

58. I should like to know if you have the title of a Masonic work published at Enfield, N. H., in 1824?

L. S.

From the "History of Freemasonry in Kentucky" we copy the following:—*"Masonic Casket*, by Ebenezer Chase. Printed monthly, 16 pages octavo, 60 cents in advance." Vol. 2. No. 1, is dated July, 1824.

59. Why are not the lodges in Massachusetts numbered like those of all

other jurisdictions in the world? My Diploma was most coldly criticized in New Jersey recently, because the Lodge had no appended number.

LIBER.

The Massachusetts Lodges were numbered some 70 years ago, but when the union of the two Grand Lodges in this State was finally formed, such contentions arose as to priority of dates, that it was decided to cut the Gordian knot instead of untying it. *All numbering was omitted*, and has been to the present hour, much to the inconvenience, and sometimes to the serious annoyance of brethren resident in this jurisdiction.

We would submit to our Masonic authorities the query whether this singular want of system cannot even now be remedied? surely the feelings of 60 years ago do not now exist, and it becomes Massachusetts to cover up a defect in her records by amending that which only serves as a monument to perpetuate the follies of former days.

60. Can you give me any information, or if not, can any of your contributors give me light upon "The Union Masters' Degree" which was said to have been introduced into this country as a means of detecting Morgan Masons.

In the proceedings of the Grand Lodge of New York, is a sketch of this system so far as it could be given in print. It was introduced into that State from Canada, and accepted by the Grand Lodge of New York. It could only be given in a Master Mason's Lodge, in the presence of five or more, and it was obligatory on the Master of a Lodge to communicate it to all Master Masons deserving it. The "Charge" of this Degree was given by a cotemporary last year.

61. Was there not a proposal some

years since to publish a Masonic paper in one of the Southern cities, the proceeds to be given to the widow of a deceased Brother? If so, what was it? did it succeed? Can you give a list of the Masonic Journals that have been published in the United States up to the present time?

• FOCUS.

We will give the list at some future time. In answer to the first query we suppose "Focus" alludes to a proposal, made Feb., 1827, by Virginian Lodge, No. 272, Baltimore, Md., to publish a periodical styled "The Record of Masonry and Literary Gazette," the proceeds to be appropriated to aid in the support of the sisters of the late William C. Inglis, and for the creation of a fund dedicated to the widow and orphan. The project failed, as all such projects *do* fail. The Masonic Fraternity is composed largely of intelligent, shrewd, business men, who prefer to give money *directly* to the object in whose behalf it is solicited. Hence, the projects with which our history abounds are nearly all failures.

61. Please give me the best reasons for *Masonic Secrecy* that your note books afford.

Q.

It is hard to choose the best out of so many that are at our command, but we quote one from a Masonic Discourse, delivered Dec. 27, 1794, in Lodge No. 534, Lancaster, England, by Rev. James Watson. In reply to the same query made by yourself and others at the present day, "why masonry has always been locked up in secrecy" he beautifully and pointedly says, "the Almighty locks up gold in the earth and pearls in the ocean, not to bury them unkindly from human use, but to reward human industry for its search after them. And why do men lock up

precious things but to keep them from pilfering and unhallowed hands? moreover silence and secrecy inspire awe and solemnity. Hence the moral precepts, illustrations, allegories, signs and tokens of Masonry are prohibited from being written or printed, and have been with oracular caution transmitted by *oral tradition* from generation to generation."

ANSWERS.

To 33. Your query relative to Masonic Lotteries will doubtless call out quite a number of answers. In Rhode Island we used to think our Masonic Lottery quite an innocent treasure. In a letter from Grand Master Seixas, dated Newport, Aug. 23, 1803, and directed to the "R. W. Master, W. Wardens and Brethren of Mount Vernon Lodge," inclosing Tickets, Nos. 3161 to 3208 inclusively, he says, "Impetuous necessity having constrained the Masonic Fraternity of this place to have recourse to a Lottery to enable them to discharge the debt upon their Mason's Hall, I have therefore to solicit your Brotherly aid in the accomplishment of their object, by becoming adventurers therein, assuming that we shall be ready to reciprocate the service to the extension of our abilities whenever occasion may require. The Lottery will commence drawing on the 28th of next month.

HISTORIAN.

In one of your first paragraphs in the department of "Notes and Queries," your contributor asks for all the information that can be given relative to Masonic Lotteries. I think I can add something to your readers' stock, but probably not so much as others. I know that the old grand Lodge Hall at

Natchez, Miss., was built out of the proceeds of a Masonic Lottery, which was kept up as a source of profit to the Grand Lodge of that State, until 1849, as the proceedings will show. I think the present Grand Lodge Hall at Baltimore, Md., was built in the same way. I know this was the case with the old Grand Lodge Hall at Lexington, Kentucky, and that the lottery of the Grand Lodge of Kentucky is a perpetual Charter from which that body draws five hundred dollars per year rental. (By the way, the Episcopal College at Shelbyville, Ky., also has its lottery, and makes a good thing out of it too.

But why dwell on this? does not every reader know that in the last century lotteries were as common as any other associations. Churches were built by lotteries; turnpikes were constructed by them, and the profits of the great lottery at Havana go far to pay the annual expenses of the Island of Cuba for the Spanish government. So the lotteries in Italy are government property. George Washington was President of a lottery, and I have a lottery ticket in my possession signed by him.

I am not one who favors these institutions. I think they demoralize a people, and I would not employ a clerk who dabbled in them. At the same time I cannot join in the indiscriminate abuse which the pulpit and the press heaps on them. Nothing in the way of Wall Street speculation is half so fair as a well conducted lottery, and to compare it with theft, drunkenness, and other abominations is simply ridiculous. What the most moral and intelligent men of the last century approved, can scarcely be in itself vicious, though the advance in moral sentiment sheds new light on this and other things.

READER.

CORRESPONDENCE.

[We do not hold ourselves responsible for the opinions expressed by our correspondents.]

LETTER FROM WORCESTER.—BLUE LODGE MASONRY.—
MASONIC REFORM.

MR. EDITOR:—If there is one feature in your Magazine more than another which I admire, it is its independence and its eclecticism. Although from time to time articles and series of articles have appeared in your pages with the views and opinions published in which I could not and hope I never may agree, yet their appearance has never prompted me to indite any brief note instructing you to send me no more of your numbers. I have always felt that I had the liberty to combat in your pages anything which might therein appear, whether Editorial or otherwise. Where the liberty of discussion is so amply conceded, while some erroneous opinions may creep into notice, truth and the right will be sure to come uppermost before the end of the chapter.

Your course in the respects I have mentioned may lead to the formation of misapprehensions in the minds of some. You may come to be regarded as an uncertain and perhaps a dangerous light in the estimation of superficial readers. Your correspondents, as for instance O. B. A., in the first number of the present series, may charge against you "an attempt to bring into notice through your columns, a new Rite of Masonry," because you permitted, as I think most liberally, a member of the Rite of Memphis to publish in your pages a synopsis of the Degrees of that so-called Masonic Rite. Your

admission of two or three letters on Adoptive Masonry brought down upon you the criticism of "Aquila" in your September number. Bro. Cornelius Moore, of the *Cincinnati Masonic Review*, may take up the quill against you, as I should judge he had done by the article in your last, entitled *Misrepresentations*, and he may prefer against you the charge of being the organ of such new enterprises as the Memphis Rite and Masonry of Adoption. But I am satisfied, Mr. Editor, that one and all of these writers fail to read you aright. Although Adoptive Masonry and Memphisian Masonry have each had space, and sufficient, I think, allotted to them,—although that wearisome series of articles on the Scotch Rite, by "Saggaheew," has dragged its slow length along through so many numbers, (and I am sincerely thankful is on the point of giving up the ghost, to make way, I trust, for more sensible matter,) still I recognize under all this surface appearance of interest in the mis-called *higher* degrees, a deeper and stronger current of advocacy of plain and simple Blue Masonry than is given to the other systems which have clung around the symbolic lodges. The circumstances under which this advocacy appears, disposes me to think too that the leading aim with you is to re-direct the Craft to their old love of pure and simple free and accepted Masonry, as it existed before the invention of

those modern parasitical systems of Cryptic, Chivalric, Scotch, Coptic, or Adoptive Masonry, none of which possess a sufficiency of innate vitality and worth to subsist them a twelvemonth on their own merits.

I was greatly entertained in perusing the article on the Memphis Rite, by the magniloquent descriptions of the aims of the degrees of that name, and was also somewhat amused to notice the indignation of your correspondent, O. B. A., (evidently a member of the Scotch Rite,) at what he considered the *slurs* which the members of the Memphis Rite cast at "an old and established Rite," yeleft Scotch. I thought of the old saying,—“put both in a bag, and shake them, and which will come to the top?” But, to my mind, the climax was reached when your correspondent T., in your December issue, expressed a hope for the continuation of the articles on “The Ancient Scotch Rite,” and proceeded to speak of the “*philosophical beauties*” of that system. His “*philosophical beauties*” are very pretty, but will fail to allure the philosophical I think. Whoever wended his way through the mazes of the Scotch Rite, and visited the tawdry exhibitions of the barbarous paraphernalia described in the articles of “Saggahew” in your Magazine, and in his journey made any additions to his stock of philosophical ideas, must have possessed but a very small modicum of such when he started on his travels. I would most respectfully request any member of the Scotch Rite to commu-

nicate to me in a letter to your care one solitary philosophical idea which the Scotch Rite has added to the intellectual acquisitions of mankind. Whoever enters the chambers where the Scotch Rite is observed, or the caverns in which that strange Memphis system purports to be studied, in search of philosophy of the true or beneficial kind, will return with his hands empty. After the perusal of the synopsis of the Scotch Rite Degrees of “Saggahew,” I should fear for my sanity the very moment that I might conclude to go in search of anything useful or philosophical behind the glitter and spangle, solemn mockeries, and stilted absurdities of that system.

Mr. Editor, my letter is growing too long, but in conclusion for the present, permit me, in behalf of myself and every Mason reader of yours who follows the lead of plain common sense, to thank you for having published the article on the Rite of Memphis, and the papers of “Saggahaw” on the Scotch Rite. They will open the eyes of many to the true beauty and utility of symbolic Masonry, and attach them more strongly than ever to the Blue Lodge, in which alone Freemasonry can find a home. When my attention is attracted by the noise of the worshippers of these idols which have misled so many of us, I feel like raising a cry to the best of my ability for Masonic reform. Nothing, I am assured, is more needed in the present days. Of this subject more in the future from

HIRAM ABIFF.

LETTER FROM MILFORD.

MILFORD, Jan. 1st, 1865.

BRO. MITCHELL:—I have just been perusing your excellent “*Monthly*,”

and am pleased to notice the new features which you are introducing into its columns, with the energy and ability

evinced; I have no doubt it will become sought for, as a light in our Masonic path.

We are now entering upon a new year, and our duties should be fresh in our minds; let our obligations to soothe and comfort the poor and unfortunate be the constant practice of every true friend of the order. To distribute alms to the poor and needy, and bind up the wounds of the afflicted, is a Christian virtue, and what a miserable world this would be if there were none who felt it their duty and privilege to do so. *Brethren* should let THEIR light shine, not that the world may behold the luminous blaze, but that it may kindle the spark of kindness, and be fanned into a glowing heat, that shall warm and gladden the hearts of those that are despondent.

Peace and harmony prevails in all our meetings here from Lodge to Com-

mandery; so may it ever be. We have passed over our annual elections in Lodge and Chapter during the past month, and have installed the following:—

Officers for Montgomery Lodge:

Geo. E. Stacy, W. M.; W. B. Gibson, S. W.; A. A. Burrell, J. W.; L. Hunt, Treasurer; L. Fales, Secretary; E. F. Halbrook, S. D.; G. A. Whiting, J. D.; Rev. Joseph Ricker, Chaplain; H. T. Bradish, Marshal; J. M. Wood, Treasurer.

Officers for Mt. Lebanon R. A. Chapter:—

S. Mathewson, H. P.; H. C. Skinner, K.; I. R. Spaulding, S.; Geo. E. Stacy, C. H.; W. B. Gibson, P. S.; J. H. Smith, R. A. C.; J. S. Cox, 3rd V.; S. C. Sumner, 2nd V.; L. Fairbanks, 1st V.; J. M. Wood, Tyler.

Wishing you a happy new year, I remain, yours,
G. E. S.

MASONIC REVIEW.

The Manual of the Chapter: a Monitor for Royal Arch Masonry, containing the degrees of Mark Master, Past Master, Most Excellent Master, and Royal Arch; together with the Order of High Priesthood, and the ceremonies for installing the Officers of a Chapter. By John Sheville, Past Grand High Priest of Grand Chapter of New Jersey, and James L. Gould, Grand King of Grand Chapter of Connecticut. New York: Macoy & Sickels, 430 Broome Street. 1864.

This little volume is intended to supply a constantly increasing demand

for a Monitor of convenient size, devoted exclusively to the Chapter Degrees, and bearing to them the same relation that the several recent reprints of Webb's Monitor do to the Symbolic Degrees.

The preface states, that "the published works of Preston, Webb, Town, Rollin, Dalcho, Sawin, Oliver, Harris, Bradley, and numerous others, together with many old and valuable unpublished manuscripts of these and other Masonic celebrities of the last century, have been diligently compared in the preparation of the work, and the authors have no hesitation in averring

that the arrangement of its several parts is in accordance with the oldest and best system of work in use, before the hand of innovation, and so called improvement, had been laid upon the Lectures and Work of the Chapter Degrees."

Companions Sheville and Gould are experienced and accomplished Royal Arch Masons, and few, if any, could be found better qualified to undertake the work of making this useful addition to the literature of Capitular Masonry. The whole plan and arrangement of their new Manual for the Chapter is most excellent. This little work will prove an invaluable assistant to the officers and members of Royal Arch Chapters, in the study of the ritual and work of the Chapter Degrees, and we take great pleasure in giving it our best recommendation.

In our Editorial Notes for December we mentioned that we had received an important official notice over the seal of the Grand Lodge of Rhode Island, and the signature of the M. W. Grand Master, Ariel Ballou, attested by the Grand Secretary, but which we had not then space to publish entire. We now return to this business, and would direct the attention of Masons everywhere to the following statements which embody the contents of the notification referred to, and request them to govern themselves accordingly: It appears that certain evil disposed persons, calling themselves Free and Accepted Masons, clandestinely meet together at Lime Rock, in the Town of Smithfield, within the State of Rhode Island, &c., under the name of Mount Moriah Lodge, No. 8, that being the name of a Lodge within that jurisdiction, whose Charter, for good and sufficient reasons, was, by that Most Worshipful Grand Lodge, long since re-

voked; that said Mount Moriah Lodge, No. 8, (so called,) holds meetings, and pretends to elect officers and to make Masons; that certain persons, claiming to be members of said Mount Moriah Lodge, No. 8, (so called,) visit just and legally constituted Lodges of Free and Accepted Masons within other jurisdictions, without hinderance, as only true and worthy Masons, of right, ought to be permitted to; and that said Mount Moriah Lodge, No. 8, (so called,) is a clandestine Lodge, and has no lawful authority for exercising and enjoying the rights and privileges of Freemasonry, and that said Mount Moriah Lodge, No. 8, (so called,) does not hail under, nor acknowledge allegiance to, the M. W. Grand Lodge of Rhode Island, &c., and that all persons, claiming to belong to said Mount Moriah Lodge, No. 8, (so called,) are irregular Masons, except the Brethren whose names we published in our last, and who belonged to Mount Moriah Lodge, No. 8, in this jurisdiction, before its Charter was revoked, and who are now, therefore, unaffiliated Masons in good standing in that jurisdiction.

It is therefore requested that the Most Worshipful Grand Masters of other jurisdictions will take such immediate action in the premises, in regard to their Subordinate Lodges, as will prevent the exercise and enjoyment, by the false and the spurious, of rights and privileges designed, only, for the good and the true.

On the 11th of November the Grand Lodge of the State of California held its fifteenth annual Communication. There were present representatives from one hundred and thirty-five chartered Lodges, eight Lodges U. D., and a large number of Past Masters. The session was unusually interesting, and several matters of deep interest to

the Craft were introduced and discussed. Among the most important of these was a plan, submitted by Bro. Alex. G. Abell, President of the Masonic Hall Association, for the completion of the Masonic Temple in the city of San Francisco, and for the extinguishment of its debt.

Bro. Abell proposes that a tax of twenty-five cents per month be levied by the Grand Lodge upon all the members of Lodges in the jurisdiction, which would produce a revenue of some eighteen or twenty thousand dollars per annum—which, if continued during a period of four or five years at the farthest, would extinguish the debt, complete the Temple, and with the stock in it which it now possesses, would make the Grand Lodge the owner of at least one half the property. Its revenue therefrom then would amount to a sum more than sufficient to meet all its expenses of every kind; and it could abolish all payment of annual or other dues by the subordinate Lodges, and thus free them from taxation forever.

The subject of uniformity was also brought up, and caused a lengthy debate, but was finally disposed of by the Grand Lodge adopting the work as recommended by the Grand Lecturer.

Bro. Wm. H. Hill paid a most eloquent and glowing tribute to the memory of the late Grand Orator, Bro. Thomas Starr King, which we hope will be published with the proceedings of the Grand Lodge.

The following Grand Officers were elected and appointed for the ensuing year:

M. W. Wm. Caldwell Belcher, Grand Master; R. W. Gilbert B. Clarborne, Deputy Grand Master; R. W. Wm. A. Davies, Senior Grand Warden; R. W. Isaac S. Titus, Junior Grand Warden;

R. W. James Laidley, Grand Treasurer; R. W. Alex. G. Abell, Grand Secretary; R. W. Wm. H. Hill, Grand Chaplain; W. Addison C. Niles, Grand Orator; W. Lawrence C. Owen, Assistant Grand Secretary.

On Monday, the 17th of Nov., the officers were installed by M. W. James L. English, Past Grand Master, when, the business of the Grand Lodge having been concluded, it was closed in ample form.

California Commandery, No. 1, of Knights Templars, held their annual banquet, in honor of the Grand Commandery of the State of California, on Tuesday evening, the 18th of November.

The magnificent dining hall was brilliantly illuminated and decorated with the emblems and standards of the Order. The table was a model of taste and elegance, arranged in the form of a triangle, and beautifully decorated with ornamental confectionary. Ample justice having been done to the more substantial viands, the feast of reason commenced, and wine, wit and sentiment were the order of the night. Speeches were made by many of the Sir Knights present on subjects Masonic, patriotic and witty; and all seemed to appreciate the importance of crowding as much enjoyment as possible into the short period of time allotted them for festivity.

The officers of the Grand Commandery of Knights Templars of California for the current year are as follows:

R. E. Sir Wm. Caldwell Belcher, Grand Commander; V. E. Sir Wm. M. Rundell, Deputy Grand Commander; E. Sir Thomas Callow, Grand Generalissimo; E. Sir Theodore F. Tracy, Grand Captain General; E. Sir Henry Holcombe Rhees, Grand Prelate; E. Sir Wm. W. Traylor, Grand

Senior Warden; E. Sir Chas. H. Seymour, Grand Junior Warden; E. Sir Elisha W. Bourne, Grand Treasurer; E. Sir Lawrence C. Owen, Grand Recorder.

The annual election of officers of the Grand Royal Arch Chapter of the State of California was held on Friday the 7th of November, with the following result:—

M. E. Isaac Davis, Grand High Priest; R. E. John Kirkpatrick, re-elected, Deputy Grand High Priest; R. E. Charles Marsh, re-elected, Grand King; R. E. Wm. A. Davis, re-elected, Grand Scribe; R. E. Philip W. Shephard, re-elected, Grand Treasurer; R. E. Lawrence C. Owen, re-elected, Grand Secretary; E. Gilbert Lanphier, Grand Captain of the Host; E. John W. Harville, Grand Royal Arch Captain.

The Masonic Board of Relief, of San Francisco, Cal., was established in January, 1856, by the Masters of the various Lodges then existing in San Francisco, for the purpose of giving to Masonic beneficence its best effect, and to ensure to the worthy, distressed Brother, his wife, widow or orphans, prompt and efficient aid. Since the organization of the Board of Relief in 1856, more than forty thousand dollars have been expended under its direction for charitable purposes.

Excelsior Lodge, No. 166, of San Francisco, having received its Charter from the M. W. Grand Lodge at its late session, was constituted on Wednesday evening, the 19th ult., by the Officers of the Grand Lodge, M. W. James L. English, Past Grand Master, presiding. The ceremony of Constitution was most impressively preformed, and not a little was added to the interest of the occasion by the beautiful music

arranged and executed under the direction of Bro. Wm. Horton, Grand Organist. After the Lodge had been regularly constituted, the following Officers were installed:

Lawrence C. Owen, W. M.; Geo. S. Hull, S. W.; Thomas Kyle, J. W.; Seymour B. Clark, T.; Thomas Y. McNally, S.; Theodore E. Smith, S. D.; Irason C. Brown, J. D.; William H. Davis, M.

The ceremony of installation having been concluded, the Brethren formed in procession and marched from the Temple to the Cosmopolitan Hotel, where a magnificent banquet had been prepared.

The Grand Encampment of Knights Templar of the State of Ohio, at their Annual Conclave, held last month, elected the following Sir Knights, officers for the present year:—

Sir Knights Heman Ely—a most capital and judicious selection—Grand Master; Charles Brown, D. G. Master; Charles C. Keifer, G. Gen'o.; Edgar B. Hyde, G. C. (ten't); Rev. E. Burr, G. Prelate; H. H. Wagoner, G. S. Warden; Samuel P. Axtell, G. J. Warden; Peter Thatcher, Jr., G. Treasurer; John D. Caldwell, G. Recorder; Stith M. Sullivan, G. Standard Bearer; Joseph M. Stuart, G. Warder.

We omitted in our last to publish the organization of Waverly R. A. Chapter, Waverly, Mass., which is as follows:

F. J. Foss, H. P.; Lyman Dike, K.; W. B. Bryant, Scribe; Geo. W. Heath, T.; Walter Littlefield, S.; Thos. Winship, C. of H.; Saml. Tidd, P. S.; Chas. C. Dike, R. A. C.; Moors Patee, M. 3 V.; Geo. P. Cox, M. 2 V.; F. C. Taylor, M. 1 V.; J. W. F. Barnes, Chap.; Daniel Walton, Senior Steward; R. J. Chute, Junior Steward.

Bro. O. A. Whittemore, Grand Secretary of the Grand Lodge of Colorado, sent us official notice, (for which he has our thanks,) of the election and installation, on the first Monday in November, of the following principal officers of that Grand Body, namely:

M. W. A. J. Van Deren, Grand Master; R. W. O. B. Brown, D. G. Master; R. W. A. Sagendorf, S. G. Warden; R. W. Chase Withron, J. G. Warden.

On the evening of December 5th, St. John's Lodge of Boston held its annual meeting, when the following officers were installed:

Theodore H. Emmons, W. M.; Wm. H. Kent, S. W.; James B. Pickett, J. W.; Thomas Lyford, Treas.; Solon Thornton, Sec.; Rev. E. M. P. Wells, D. D., Chap.; Lyman B. Meston, S. D.; James Mills, J. D.; George B. Knapp, S. S.; N. A. Woodbury, J. S.; Chas. G. Jackman, Mar.; W. D. Martin, Organist.

The ceremonies were followed by an excellent supper. A Past Master's Jewel was presented to P. M. Fox; also to Bro. Tarbell, to replace that lost by him during the fire at Freemasons' hall. There were about 250 members present.

In annual Assembly of St. John's Encampment of Knight Templars, holden in Ionic Hall, Providence, R. I., Monday, Dec. 5th, the following Sir Knights were duly elected officers for the year ensuing:

Daniel Rounds, Jr., G. C.; Russell A. Denison, G.; Stillman White, C. G.; Samuel Ginnodo, P.; A. Crawford Greene, S. W.; William H. Carpenter, J. W.; Alfred W. Fiske, T.; Oliver E. Greene, R.; William Walker, Sword Bearer; Job W. Hill, Standard Bearer; Andrew Hutchinson, Warder; W. Jackson, J. H. Sweet, W. G. Morgan, C. G.

At the annual convclave of Calvary Commandery, of Providence, R. I., held on Tuesday, December 6, the following officers were elected for the ensuing year:

Levi L. Webster, C.; Edwin J. Nightingale, G.; James H. Armington, C. G.; Charles A. Webster, P.; Thos. W. Chace, S. W.; Nicholas Van Slyck, J. W.; William Butler, Treas.; Clinton D. Sellew, Rec.; Thomas J. A. Gross, Sword Bearer; George W. Hayward, Standard Bearer; Eugene D. Burt, Warder.

The officers elect were installed by the R. E. Sir Thomas A. Doyle, Grand Captain General of the M. E. Grand Encampment of Massachusetts and Rhode Island.

At the annual convocation of Providence Arch Chapter No. 1, of Providence, R. I., held Nov. 17th, the following Companions were elected officers for the year ensuing:

Thomas A. Doyle, H. P.; Henry C. Field, K.; Wm. D. Hilton, S.; Eugene D. Burt, C. of H.; Andrew Hutchinson, P. S.; Henry T. Stone, R. A. C.; Stillman White, M. 3 Veil; Henry A. Chace, M. 2 Veil; Ezra S. Dodge, M. 1 Veil; Gardner T. Swarts, T.; Henry M. Rawson, Sec.

The annual communication of What-Cheer Lodge, No. 21, of Providence, R. I., was held Nov. 30th. The following named brethren were elected officers for the year ensuing, and duly installed by M. W. Grand Master Ariel Ballou, assisted by other officers of the Grand Lodge:

Henry C. Field, W. M.; Andrew Hutchinson, S. W.; Henry T. Stone, J. W.; Richmond P. Everett, T.; Clinton D. Sellew, S.; Robert A. Pierce, S. D.; Edwin Baker, J. D.; Geo. F.

Robinson, S. Steward; Eugene D. Burt, Junior Steward; Rev. Augustus Woodbury, Chaplain; Charles R. Dennis, Marshal.

The retiring Master, Thomas Phillips, Jr., received from the Lodge the appropriate testimonial of a Past Master's Jewel. A pleasant social festival in the evening closed the exercises.

At the annual Communication of St. John's Lodge, No. 1, of Newport, R. I., Monday evening, December 5th, the following officers were elected:

Wm. J. Underwood, W. M.; John Fadden, S. W.; Nathaniel B. Allen, J. W.; Edmund J. Townsend, Treas.; Asa Hildreth, Sec.; John Myers, S. D.; Charles A. Spencer, J. D.; George F. Barker, S. S.; Peleg Bryer, Jr., J. S.; Thomas T. Carr, Chap.; Thomas B. Carr, Mar.

The following Officers of John Abbot Lodge, Somerville, Mass., were elected and installed Dec. 6, 1854.

Philip R. Ridgway, W. M.; William E. Robinson, S. W.; Henry F. Woods, J. W.; Reuben E. Demmon, Treas'r; George A. Pratt, Sec.; Rev'ds J. M. Masters and G. H. Emerson, Chaplains; Charles H. Delano, S. D.; Robert W. Stimpson, J. D.; Charles F. Wyman, S. S.; Henry A. Barry, J. S.; Charles F. Wells, Mar.; J. W. D. Leavitt, Organist; J. Frank Conant, Sen.; Francis L. Raymond, Tyler.

There was a large gathering of the members of the lodge on this occasion. Bro. Ridgway, on behalf of the Lodge, presented Past Master Lord with a beautiful P. M's Jewel, and in so doing made some pointed remarks which were feelingly responded to by the receiver. A silver service was also presented to Bro. Gilman, the retiring Secretary. Bro. Gilman has served the Lodge as

Secretary from its birth, and most acceptably. He now retires from that office in consequence of ill health, and to the regret of all the members of the Lodge. In the election of Bro. Pratt to fill the place made vacant by Bro. Gilman's retirement, John Abbot Lodge has made a good and wise choice.

The Officers of Union Lodge, Dorchester, Mass., were installed on the evening of December 7th, by R. W. Bro. Charles H. White; their names are as follows:

Wm. T. Adams, W. M.; Geo. T. Stoddard, S. W.; Nelson N. Farrar, J. W.; Jas. H. Upham, Treas.; Thos. F. Temple, Sec.; Rev. Stephen Bailey, Chap.; S. B. Hildreth, S. D.; Theodore Hersey, J. D.

The members numerously mustered on the occasion, accompanied by their lady friends. Excellent music lent its aid to enliven the evening, which closed with a bountiful collation, which all present seemed heartily to enjoy.

The Grand Lodge of Massachusetts held its annual communication the past month, the most important business transacted at which was the passage of a Resolution which has, we trust, for ever settled the long pending controversy in this jurisdiction on the question of the privileges in the Grand Lodge of virtual or Chapter Past Masters. It has always seemed to us most absurd, in the Grand Lodge of Massachusetts, to insist upon extending privileges in its Body to Chapter Past Masters, every one of whom, in the Chapter, had been instructed, when receiving that Degree, that it conferred upon them no privileges whatever other than in the Chapter itself. The Grand Lodge as an institution has no means of knowing who are Chapter Past Masters.

The following is the organization of the M. W. Grand Lodge of Masons of Massachusetts for 1865:

M. W. William Parkman of Boston, G. M.; R. W. Chas. C. Dame of Newburyport, D. G. M.; R. W. Wendell T. Davis of Greenfield, S. G. W.; R. W. Solon Thornton of Boston, J. G. W.; R. W. John McClellan of Boston, G. Treas.; R. W. Charles W. Moore, of Boston, Rec. G. Secretary; R. W. Charles L. Woodbury of Boston, Cor. G. Sec.; W. Rev. Wm. R. Alger of Boston, G. Chap.; W. Rev. William S. Studley of Boston, G. Chap.; W. William D. Stratton of Boston, G. Mar.; W. Henry W. Muzzey of Cambridge, G. Sword Bearer; W. Samuel P. Oliver of Boston, S. G. Deacon; W. Henry Mulliken of Waltham, J. G. Deacon; W. John A. Goodwin, Lowell, G. Steward; W. H. Tabor, 2d, New Bedford, G. Steward; W. Lovell Bicknell of East Weymouth, G. Steward; W. F. L. Winship, Brighton, G. Steward; W. F. J. Foss of Malden, G. Pursuivant; W. Henry L. Dalton of Boston, Grand Pursuivant; W. E. D. Bancraft of Groton Junction, G. Lec.; W. L. H. Hayward of Boston, G. Lec. W. Horace G. Barrows of Boston, G. Organist; W. William H. Kent of Charlestown, G. Chorister; W. Eben F. Gay of Boston, G. Tyler.

District Deputy Grand Masters.—Dist. No. 1—R. W. James A. Fox, of Boston; No. 2—R. W. William Sutton, of Salem; No. 3—R. W. W. F. Salmon, of Lowell; No. 4—R. W. H. C. Skinner, of Milford; No. 5—R. W. J. P. Lovell, of East Weymouth; No. 6—R. W. Rev. J. W. Dadmun, of Roxbury; No. 7—R. W. L. W. Lovell, of Bridgewater; No. 8—Rev. R. S. Pope, of Hyannis; No. 9—Henry Chickering, of Pittsfield; No. 10—David W. Crafts, of Northampton; No. 11—R. W. W. E. Parmenter, W. Cambridge; No. 12

—R. W. Newell A. Thompson, of Boston; No. 13—R. W. G. H. Kendall, Dep. for Chili, S. A.

Board of Directors—William Parkman, Wendell T. Davis, Solon Thornton, Charles W. Moore, *ex officio*—Winslow Lewis, W. D. Coolidge, Benjamin Dean, Samuel K. Hutchinson, Sereno D. Nickerson.

Auditing Committee—S. D. Nickerson, Samuel P. Oliver, Solon Thornton.

Committee on the Library—Winslow Lewis, J. H. Sheppard, W. S. Gardner.

Committee on Charity—S. H. Gregory, Wm. Read, E. F. May, L. L. Tarbell, Edward Stearns.

On the 13th of December the Grand Chapter of the State of Massachusetts met in annual convocation. The attendance was very large, indeed, the largest ever known in the State. Twenty-five out of the twenty-nine Chapters on the Register of the Grand Chapter were represented during the session. Capitular Masonry is flourishing in the Old Bay State, and its membership is steadily increasing. Dispensations were granted to three new Chapters, one at Taunton, one at Cambridge, and the third at Waltham. The work underwent exemplification. We must again speak in terms of commendation of the Grand High Priest for his fidelity and zeal.

On the evening of the 28th ulto. a very interesting affair took place during the communication of Gate of the Temple Lodge, South Boston. Bro. John J. Dyer of that Lodge, presented it with a set of the three great lights in Masonry. The Square, and Compasses, which are most beautiful pieces of jewelry, were manufactured out of old Mexican silver dollars, and the Bible is a noble specimen of the

Printer's and Bookbinder's arts. Past Master Benjamin Pope read a letter from Bro. Dyer, making the presentation, and described the articles, the choice of which by Bro. Dyer shows the nature of the estimation in which he holds his Lodge. The newly installed and excellent W. Master Benjamin T. Wells responded in a brief but neat speech on behalf of the Lodge, which unanimously passed a resolution of thanks to Bro. Dyer for this solid expression of his good will towards Gate of the Temple Lodge.

We have before us the printed proceedings of the Grand Lodge of the State of Ohio, held at Cleveland, on Tuesday the 18th of October. M. W. Bro. Thomas Sparrow, Grand Master, presided, and there were present at the opening of the session, representatives of two hundred subordinate Lodges of the jurisdiction. The address of the Grand Master covers fifteen printed pages, and is an able and comprehensive document. He remarks, that "more than half a century has elapsed since the organization of the Grand Lodge of Ohio. At its first annual Grand Communication, it was composed of twelve representatives from four Lodges, and there were hardly as many more within our borders. Since that time its history has been one of almost uninterrupted prosperity. More than three hundred Lodges, composed of the most respectable citizens of the State, are now engaged, with commendable industry, in discharging the duties which brotherly love, relief and truth, impose upon its members. Harmony has kept pace with our prosperity. Schisms have been unknown among us. Questions which have agitated and distracted other jurisdictions have here been discussed with moderation, and perma-

nently settled in the true spirit of Masonic charity."

Grand Master Sparrow also warns the Fraternity against the evils and dangers of a too rapid growth, and adds—"It is worthy of inquiry, whether a longer probation and a more extensive range of studies should not be prescribed before advancement; whether a knowledge not only of the ritual, but of the history, laws, and usages of Masonry, should not be required before any candidate should be permitted to reach the sublime degree of Master Mason."

Grand Master Sparrow also communicates the following information :

"In June he received from a committee appointed by a convention of the Masonic Brotherhood assembled in Fairmont, West Virginia, on the 22nd of February, a letter asking his opinion as to the propriety of forming a Grand Lodge for that State. To that communication he ventured to reply: 'That it was a settled principle of Masonic jurisprudence, that the brethren of every separate independent political organization have the right to form a Grand Lodge whenever there is the requisite number of private Lodges within its jurisdiction. That the Craft of West Virginia needed a supreme authority to draw designs on the Trestle Board and direct their work. That he (Grand Master Sparrow) had no doubt, that should the brethren of West Virginia organize a Grand Lodge, that the Grand Lodge of Ohio would recognize and welcome it into the Sisterhood of Grand Lodges.'"

"It appears that the convention re-assembled at Fairmont in June, and elected Grand Officers, but Grand Master Sparrow had received no official information of the fact, or of the completion of the organization by the installation of those officers."

This is the first official notice which has been taken, so far as we are informed, of the proceedings of the Fraternity in West Virginia, and is also the last information we have concerning the matter referred to.

A resolution, appointing a committee to consider the question of erecting a hall for the Grand Lodge of Ohio, to report their action at the next session, was adopted.

Bro. Lemmon, Chairman of Committee on Foreign Communications, presented a lengthy and interesting report, reviewing the proceedings of eighteen Grand Lodges. We notice with pleasure that Massachusetts has at length received a passing notice in the report of this committee, and an extract is made from an address of Grand Master Parkman. If Massachusetts has received little consideration in the proceedings of the various Grand Bodies, it has been its own fault hitherto, or rather that of its officials.

Resolutions were unanimously adopted, strongly condemning the order of "Conservators."

The Grand Lodge of Ohio has 314 Lodges on its Register, and 15,654 members. During the past year it initiated 2,056, and there had been 340 deaths of Masons belonging to that jurisdiction.

The Officers of the Grand Council of Royal and Select Masters for the State of Ohio for current term were elected in October last, and are as follows:—

W. M. Cunningham, P. Grand Master; Isaac Robertson, P. Dep. Grand Master; Charles Brown, Ill. Grand Master; Henry H. Wagoner, Grand P. C. of Work; Joseph M. Stuart, Grand Captain of Guard; Flavius J. Phillips, Grand Treasurer; John D. Caldwell of Cincinnati, Grand Recorder; and Jacob Randall, Grand Sentinel

EDITORIAL NOTES.

OUR correspondent, "Hiram Abiff," this month indulges in some criticisms upon the Scotch Rite, on which his strictures are perhaps unnecessarily severe. But our correspondence department is free to all, and a letter cannot be toned down as an article may be, without destroying its epistolary character. The utility of the higher degree system is fairly open to discussion among the Fraternity. It has its friends and its enemies in considerable numbers, and among the

latter must undoubtedly be reckoned "Hiram Abiff." Although he is no exponent of our own opinions, we confess to being a little tolerant of this correspondent's animosity to the Ancient and Accepted Rite in consideration of his very decided attachment to the principles of genuine Masonry as developed in the Blue Lodge.

We miss the *Trowel* for November, and the *Mystic Star*. Bro. Reynolds and Bro. Chaplin, please make a note of this.



THE MASONIC MONTHLY.

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OVER-WORK.

WE read in the Great Light that man shall earn his bread "by the sweat of his brow." Associating this with the cause why this necessity has been placed upon mankind, there are those whose principles of interpretation of the language of Scripture construe this as teaching that a *curse* was there imposed upon mankind, which they term *the curse of labor*. The idler and the sluggard hasten to join hands with this class of commentators, and sustained by their authority, shun all labor as a curse. It is not thus that we interpret the Great Light. Whenever there is placed upon an unfortunate man the necessity of excessive labor to secure a livelihood for himself and family, we can not blame him for pronouncing labor to such extent a curse. Whenever we find an individual compelled by his hard lot in life

to labor early and late to earn a sufficiency of the means of sustaining the connection between body and soul, and unable to obtain for other and higher uses any portion of time, there we ourselves pronounce that man to be living under circumstances which operate towards him as would a curse. But far be it from us to regard this bare necessity to labor under which mankind is placed, in the light of a curse. Nearer to our mind is the conclusion that *not to labor* is more likely to work as would a curse. All compelled excess of labor is a curse to those who are subjected to it. To labor aright, and to labor sufficiently for the proper ends of it, is far more of a blessing than an evil to those who labor. Right work honors the worker, and in right qualities reflects to his highest benefit. The old saw regarding "all work and no play,"

Entered according to Act of Congress, in the year 1863, by E. L. MITCHELL, in the Clerk's Office of the District Court of the District of Massachusetts.

and "all play and no work," is trite but profoundly true. Man's nature needs relaxation. He was no more intended for incessant labor than for incessant play. To those who have to labor from necessity it gives health and tone to character. To those who are not so compelled, labor becomes a relaxation, and helps to relieve life from a monotony which, to the right feeling and thinking, would otherwise be intolerably and oppressively dull.

To labor sufficiently to secure its proper uses is, we think, a blessed, and not a painful necessity under which we exist.

We have been led into these thoughts by observing the effect, nearly akin to weariness, which seems to follow the excessive work which the prevailing influx of candidates for the degrees in Masonry imposes upon the Blue Lodges. The Masonic Fraternity is not only suffering directly under its present too rapid growth, from the danger of giving introduction to material which is unfitted for Masonic uses—to individuals who are totally unworthy of having conferred upon them its great and important benefits—but is also suffering from the incessant labor which this too rapid growth imposes upon the lodges.

While lodges need to work to give their members practice and keep them bright, there undoubtedly is such a thing as having too much of this work to do. While one of the proper employments of the lodges is to "raise" Masons, they do exist for other purposes in common with this. While they need to work for this end, and for the sake of the proper benefits which arise from working, yet in doing nothing but work, during all the hours devoted to meetings, general and special, is to reap an injury and an evil, even if every candidate admitted should be of the most unexceptional

character and fitness for participation with us in the rights and benefits of Masonry.

One of the best uses to be derived from visitation to our Lodges is the opportunity it gives us to cultivate the social relationships which are supposed to subsist between members of the same Fraternity. Very generally, and, we think, very properly, do the brethren seek to realize this use. But let the members of any lodge, which is suffering from the epidemic complaint of over-work, ask themselves how much opportunity they can secure for themselves, or are enabled to give to their visitors, to achieve this very desirable end, and they will at once perceive within what a wonderfully small number of moments at a time these much sought for opportunities can alone be found.

We have a conviction that we but give utterance to a prevailing sense of weariness among the Fraternity from this incessant work; a weariness which is far from being unreal because it has not as yet generally taken shape and found a voice. We feel it ourselves, and we think we are not mistaken in recognizing what we regard as signs of its presence everywhere.

It is high time that the Lodges take this matter in hand. It is time that they take steps to prevent their members from the consequences of this their almost total deprivation of one of the most important rights and benefits of Freemasonry. We assemble, it is true, to work, but not to be over-worked. Remove this great evil from us. We need relaxation. We speak for the Lodges generally. They suffer everywhere from the bad effects of over-work, and to an extent which is greater than many estimate.

We go to our Lodge meetings to enjoy the pleasures of social inter-

course, to which we have a right, and opportunities to enjoy which it is the duty and should be the pleasure of Lodges to furnish, and we do this month after month at the regular communications, and week after week at special communications, and are more frequently disappointed than gratified in our desires.

There is a great hunger abroad among the Craft for the benefit of a fuller and freer social intercourse at our meetings, than is now attainable. Go when you will, especially to city lodges, and while a certain amount of interest is manifested, it is only that which but few can avoid taking in the performance of work in the degrees. But go where you will, and you will detect the absence of the right proportion of pleasure from social intercourse.

It is work everywhere; always work on one, two and very frequently on all three degrees. No rest, no relief, no relaxation from this excessive labor.

We do not receive our due wages. We go away from our meetings dissatisfied with the results. Are there none to help us? Is it not time to demand

a change in these respects? Let the Masters, officers, and leading members of all our lodges weigh these things, and see what remedy can be applied. The good feeling and harmony which is the great strength and support of Freemasonry, is a matter for which we should not fail to give every opportunity for cultivation. The Institution cannot afford to neglect it—to let the pillar of Strength fall into the possibility of ruin. Let the Fraternity insist upon proper attention being paid to it. Let them demand the intervention of more frequent seasons of refreshment, and their extension at least once in awhile to entire evenings. One evening devoted to the cultivation of sociability will do more to establish and deepen the flow of good feeling in a lodge than a dozen devoted to work on the degrees. Should our remarks direct the attention of the members of a single lodge to this—to our minds so important a matter—we shall feel that, we have accomplished enough to repay us for our labor. We hope, however, that we may hereby succeed in directing general thought to this subject.

FRATERNAL HINTS AND CRITICISMS.—NO. II.

BY SAGGAHEW.

HAVING, in the preceding number, thrown out some hints upon the examination and reception of visiting brethren, I now propose—in the fraternal spirit—to consider the reception of candidates for degrees.

As a candidate must resolve, upon his honor, that he offers himself as such *unbiased by friends*, members of the Order cannot be too careful in talking

with the uninitiated upon the subject of Masonry. The present rush toward our doors shows that the institution has no need of “solicitors of proposals,” like an insurance company, but rather needs a double guard at its doors, to prevent suffocation from over-crowding. A member may very properly say to his friend, “It is not considered proper for Masons to in-

fluence their friends to join the institution, but if you have made up your mind to ask admission, I shall take pleasure in endorsing your petition ;" yet he should be careful not to attempt to convince any one that they "*had better* make an application."

As a candidate makes his formal application to the "officers and members" of a lodge, the Secretary is the proper person to notify him of his acceptance or rejection. If accepted, he should be notified of the fact, and of the time when he will please attend for initiation. If rejected, his deposit fee should be returned, with a respectful note to the effect that his application did not receive that unanimous endorsement required by the rules of the institution, and his deposit fee is therefore returned. He may also, if the Secretary shall deem it advisable, be informed of the rule in relation to re-applications.

Members cannot be too careful in their observations on discussions upon cases of rejection. The statement, by a member, that he believes the applicant was rejected from unworthy motives, is in itself highly unmasonic and uncharitable, and sufficient to call for Masonic discipline. The general standing of a man in the community is but a feather in the scale against the secret objection of a brother. Instead, then, of presuming unworthy motives in a brother, it is safer, and more consistent, to presume some secret unfitness in the candidate, and to express a confidence that the objector was conscientious in his ballot.

A candidate having presented himself at the anti-room for initiation, it becomes a matter of importance that his first impressions from the *inside* should correspond with his favorable impressions from the outside. This will depend largely upon the men and

the manner by which he is approached. If the interrogator be a man of well known and respectable standing, and he approach the candidate with dignity, and yet with a courteous and gentlemanly manner, the latter will be impressed with the fact that he is among gentlemen, that he is to be treated as a gentleman, and that the business of his admission is no light and frivolous matter. During the few moments he is then left to himself, (as every candidate should be) he will naturally reflect upon the answers he has made, and, however light and gay he may have been before, he will soon become serious and thoughtful.

Too little consideration is apt to be given in the selection of the preparing officers. They are too often selected without any reference to their age—standing in the community, or personal address. But each of these points is important. Youth is no objection, but it should be accompanied by a dignified and pleasing address, and a good social position in society. With such qualifications, the work of preparation is easily and gracefully entered upon, without fear of offending the most sensitive mind, or affording excuse for levity. It is always advisable to first inform the candidate of all that is required—rather than to give the instructions by piecemeal—to remind him that he is among gentlemen ; inform him that Freemasonry is "a beautiful system of morality, veiled in allegory, and illustrated by symbols ;" and express the confident belief that when a full explanation is given him, he will have a still higher respect for the institution.

The lesson required to be taught a candidate upon his entrance to the Lodge, should not—as is too common—be deferred until he has reached a central position. The lesson loses much

of its force, if not given on the threshold. The conductor should also remember that the line of a man's duty is straight, and that an earnest man will hardly stop to describe military angles in his approach to the altar of his God. The same hint should be remembered in the ceremonies of circumambulation. The symbolism is that of a point within a *circle*, and not within a *square*. Military angles are as much out of place in these ceremonies, as would be a military quick-step. The boundary line for every brother is a circle, and not a square, or a parallelogram. It is not a perambulation of the boundary of the lodge which

is required, but a *circumambulation* within the lodge.

The inquiry of a correspondent, as to the proper course of the circumambulation, seems to me hardly worth many words. The man, or the flower, that "travels with the sun," will hardly be found moving from West to East by way of the South. If the sun rises in the East to open and adorn the day—is in the South at meridian—and is in the West at the close of the day—I think that there need be no doubt as to the direction in which those should move who "imitate the course of the sun." But enough for this time.

FREEMASONRY IN ENGLAND TO THE END OF THE REIGN OF CHARLES I.

WHEN dwelling upon the history of Freemasonry in England under the reign of James the First, we made no reference to the political condition of that country, nor to the state of the popular mind at the accession of King Charles the First. These matters form no part of the history of Freemasonry, except when they directly influence the progress of the mystic art, or retard or aid the growth of the institution.

So long as James reigned, and patronized the Craft, its affairs flourished. That monarch gave direct encouragement to Masonry, and every kindred art. But while thus conferring substantial benefits upon the Masonic Fraternity, the political character of his administration was such as to foster a condition of things most decidedly unfavorable to the progress of

Freemasonry and the further advancement of the illustrative arts.

In the little island of Great Britain has frequently been laid the scene of great dramas, at which the Powers and Thrones of the earth have paused to gaze, most deeply interested spectators of the deadly earnest play.

The period of the civil wars of the reign of Charles the First, was one of these powerfully influential and impressive epochs in English history. The principles and practices of government, put in operation by James the First, formed the prologue to the great national tragedy to which we have here alluded.

It was unfortunate for King James that he had reigned as monarch in Scotland before he ascended the throne of England. The ideas which inspired his administration of the affairs of his

little northern kingdom were not wholly unadapted to the condition of its semi-civilized population, but were ill-suited to the temper and tone of the Southron English, among whom the sentiments of civil and religious liberty, as inculcated by the old Puritans and Nonconformists, had so generally spread, that but little ground was left in which the absurd notions of James concerning the "divine right of kings" could take root and grow. His frequent presentation of this, his favorite doctrine, became an offence in the estimation of his English subjects, and of their most powerful leaders; and when Charles, who had been schooled under such untoward political influences, attempted to put in practice the teachings of his royal father, a Hampden started forward from among the Commons to test his right to rule the free people of England according to the same principles acted upon by the Scottish Kings in the government of their feudal inferiors.

All readers of English History know the result of this collision between the the king and the people too well to justify us in dwelling upon this part of our subject with very great particularity.

Neither James nor Charles were bad men, but they proved bad monarchs. The one created a spirit of resistance among his people, which took rapid form as a spirit of political progress, and the other exerted himself to the utmost to resist that progress, and in the vain effort sacrificed his life. We question whether James would not have halted in his career long before there was any danger of its culminating on the scaffold, as he was not without a certain faculty for acquiring wisdom from experience. On the other hand, Charles was incapable of learning any lesson from events. Of

the two kings, Charles was much the more amiable as a man, and won more completely the affection of those by whom he was surrounded. The inordinate vanity and egotism of King James produced an entirely opposite effect. Flatterers around his throne fluttered in great numbers, but his friends were few.

It was unfortunate for Charles that his father was King of England, for in the real sense he himself never was, although duly proclaimed and crowned so. It was fortunate for the English people that Charles lived and endeavored to reign with so high a hand, as the result of his policy gave a deeper root and a more practical development to free institutions than would have otherwise been effected for generations.

We are informed by Anderson, in his history of Freemasonry, that "King Charles I., being also a Mason, patronized Mr. Jones too, and firmly intended to have carried on his royal father's design of Whitehall, according to Mr. Jones' style, but was unhappily diverted by the civil wars," as undoubtedly were the intentions of many of his nobility with regard to designs upon the Trestle Board of operative Masonry. The "Mr. Jones" here referred to was the celebrated Inigo Jones mentioned in our former number.

We will here take the liberty of quoting a note which Anderson has appended to this passage, and having reference to the Royal Palace of Whitehall :—

"The plan and prospect of that glorious design being still preserved, it is esteemed by skillful architects to excel that of any other palace in the known earth, for the symmetry, firmness, beauty and convenience of architecture, as indeed all Master Jones's designs and erections are originals, and

at first view discover him to be the architect. Nay, his mighty genius prevailed with the nobility and gentry of all Britain, (for he was as much honored in Scotland as in England,) to affect and revive the ancient stile of Masonry, too long neglected, as appears by the many curious fabrics of those times, one of which shall be now mentioned, the least, and perhaps one of the finest, the famous Gate of the Physic Garden of Oxford, raised by HENRY DANVERS, Earl of Danby, which cost his Lordship many hundred pounds, and is as curious a little piece of Masonry as ever was built there before or since, with the following inscription on the front of it, viz :

'GLORIÆ DEI OPTIMI MAXIMI, HONORI CAROLI REGIS, IN USUM ACADEMIÆ ET REIPUBLICÆ, ANNO 1632.

HENRICUS COMES DANBY.'"

On the death of King James we have elsewhere mentioned that the Earl of Pembroke occupied the exalted position of Grand Master over the Masons of England. He continued to hold that office until the year 1630, having presided over the affairs of the Fraternity for a period of twelve years, and resigned in favor of Henry Danvers, Earl of Danby, who, three years later, transferred his honors and position to Thomas Howard, Earl of Arundel, who, in 1635, was for one year succeeded by Francis Russell, Earl of Bedford, an ancestor of the present English Minister for Foreign Affairs, Earl Russell, and following the Earl of Bedford, Inigo Jones, by re-election to that office, to grace which his ample acquirements and genius so admirably

qualified him. Grand Master Jones continued at the head of Masonry in England from the time until his death, in 1646, or until one year after the conclusion of the civil wars.

During the years over which we have thus rapidly glanced, the affairs of the Masonic Fraternity (who were principally Operative Masons) must, from the very troubled nature of the times, have greatly languished.

The tone of the class which became dominant under the powerful leadership of Cromwell—the puritan republicans—could not be interpreted as in any way favoring the development of the ornamental or illustrative arts with which operative Masonry or Architecture must be numbered. Although Oliver Cromwell, in his broad-slouched hat, big, ill-fitting coat, broad, turn-down shirt collar, leathern breeches, high boots and spurs, huge broad sword, with his coarse, rough features, stood before Europe the greatest and most powerful ruler that England ever had before his day, or since has seen; no one, not even Anderson, who has claimed every great king who ever reigned as a Grand Master in Masonry, would dare to associate great Oliver's name with the Oriental Chair. Under Oliver Cromwell, England's greatest ruler, Freemasonry had no prospects but of a discouraging kind.

Other powers must assume control of the destinies of that land, and influences, then depressed under the hard hoof of military power, must regain possession of their wonted spheres before Freemasonry can again be favored with a revival. How that revival came about, we shall relate in future numbers.

THE MUSIC BOOKS OF FREEMASONS.

In the former days, the "good old days," as some of our writers are fond of terming them, music was an essential element of the rituals of the few degrees worked. A *Lodge* without a *song*, would have been a self-contradiction in terms. As Lodges were ever closed with refreshments, so a set of good-natured jovial odes where Masonry and drinking were combined, are found in nearly all books appropriated to the Order in the 18th and early part of the 19th century—I propose to give you some proofs of this.

In Preston's *Illustration of Masonry*, first edition (1772) there are no convivial songs. A few odes to be used in the ceremonials are all that the author thought necessary to his book, which he little anticipated was destined to run to its tenth and twentieth editions. But in the edition of 1788 he is more diffuse. While running up his pages from 261 to 360, he says: "At the end is given a collection of Anthems and Songs, some of which have never appeared in any former publication. These being occasionally introduced into our assemblies, in the course of our ceremonies, may tend greatly to enliven the proceedings." There are twenty-eight of these pieces; but few of them, however, have sufficient merit to outlive the age for which they were written. Amongst the best we would name:

"Come ye Masons hither bring."
 "When earth's foundations first were laid,"
 and the old song—

"Come let us prepare."

Of real wine-bibbing songs there is not one. Though such drinking allu-

sions as the following may often be found:

"Take the flowing glass in hand," etc.
 "Then charge bumpers high," etc.
 "Then drink success and health to all," etc.
 "My brethren charge your glasses high," etc.
 "Pour the rosy wine again," etc.

But to find the bibulous propensities of former Masonic days we must go to the Scotch and Irish publications. An edition of Jones' *Masonic Miscellany*, published at Dublin, Ireland, in 1800, has one hundred and six odes, besides duetts, oratorios, prologues, and every variety of poetical contributions to Masonry, part of them accompanied by the melodies. Of the songs we need give but few specimens to show their character. The 5th, to the air of "A Sailor's life's a life of woe," the first verse is:

"A Mason's life 's the life for me,
 With joy we meet each other;
 We pass our time with mirth and glee,
 And hail each friendly brother.
 But when the glass goes round,
 Then mirth and glee abound.
 We're happy, every soul—
 We laugh a little, we sing a little,
 We work a little, we play a little,
 We sing a little, are merry a little,
 And quaff the flowing bowl."

The 71st of the songs has for its chorus:

"Fill to him,
 To the brim,
 Let it round the table roll;
 The divine
 Tells us wine
 Cheers the body and the soul"

The last verse of this delectable strain is:

"Then landlord bring a hogshead,

And in the corner place it;
Till it rebound,
With hollow sound,
Each Mason here will face it."

Among the Glees we find the following on page 112:

"Though a set of jolly souls
All the world may call us,
Drowning reason in our bowls,
Let them, let them maul us;
They may laugh who win, I think,
Fill your glasses then, and drink
Mirth to every Mason.

A Catch for three voices has a good share of spirit, as the reader will see:

"Gaudemus igitur
Juvenes dum sumus;
Post peractam juventatem
Et molestant senectutem
Nos habebit humus."

So much for our Irish song literature. Now to the Scotch. Of this we have an exceedingly rare collection before us, of which the following is the title page:

"A Collection of Masonic Songs and Entertaining Anecdotes, for the use of all the Lodges. By Gavin Wilson, Poet Laureate to the Lodge of St. David, Edinburgh, 1788."

This Gavin Wilson was the boon companion of Burns. His name occurs, we think, in more than one of Burn's lighter pieces. He was a shoemaker by profession, as he acknowledges in his poetical preface, (which, by the way, is the most *unpoetical* thing we ever read, unless it were John Bunyan's attempts in the way of rhyming prefaces) where he says:

"You are inquisitive, no doubt,
How this odd fancy comes about
That old unlettered leather-toaster,
Should now commence a poetaster!"

Wilson was excessively vulgar in the expression of amatory sentiments, but some of his stanzas rise to the level of good poetry. We give one verse from page 4:

"Complacency, mirth and good nature,
Is every Freemason's enjoyment;
Which by the glass rendered completer,
Doth soften our harder employment.
The graces and virtues united
Regard us with fond admiration;
Beholding their work so completed
In forming the heart of a Mason."

Of English song literature we have many specimens, the best, or at least largest number of which, we find in a London work of 1828, called "The Mason's Minstrel," by J. Johnson. We give a specimen of the drinking songs from this publication:

"Pray don't sleep or think,
But give us some drink,
For faith I'm most plaguily dry;
Wine cheers up the soul,
Then fill us a bowl,
For ere long, you all know, we must die."

German Masonic song-books are very numerous; so are the French. In American literature we have kept pace in this department with the foreign; most of the many editions of Webb's Monitors having song appendices. But our works are less given to drinking and more to moral songs, which is certainly an improvement. Neither Taylor's Masonic Manual (1855) nor Chase's Masonic Harp has any of that sort.

In this article we have alluded only to a certain class of songs; if agreeable to the publisher we may follow it up with others, to show that much of the song literature of the past century was of a higher character than that which we have quoted here.

DEATH OF THE HON. GEORGE M. DALLAS.

THE secular press comes enshrouded with the announcement of the death of this distinguished Statesman and Freemason, which occurred at Philadelphia, Pa., Dec. 31st, 1864.

"George Mifflin Dallas was born at the place in which his last breath was exhaled, viz., Philadelphia, Pa., July 10, 1792. This made him seventy-two years of age. He graduated at Princeton College, N. J., commenced the study of law in his father's office, the Hon. Alex. James Dallas, and was admitted to the bar in 1813. In the same year he accompanied Albert Gallatin to Russia as his private secretary, when that gentleman was appointed a member of the commission to negotiate a peace under the mediation of the Emperor Alexander. He returned home in 1814, and after assisting his father for a time in his duties as Secretary of the Treasury, he commenced the practice of his profession in Philadelphia, Pa. He took an active part in politics, and in 1825 was elected Mayor of Philadelphia. On the accession of General Jackson, in 1829, he was appointed to the office of District Attorney, which he held until 1831, when a vacancy in the United States Senate from Pennsylvania occurred, and he was chosen to fill it. On the expiration of his term, in 1833, he declined a re-election. In 1837 President Van Buren appointed him Minister to Russia, and he remained there till 1839. In 1844 he was associated as Vice President with James K. Polk on the Presidential ticket, and was elected. In 1856 President Pierce appointed him to succeed Mr. Buchanan as Minister to the Court of St. James, in which position he was retained by Mr. Buchanan when he be-

came President. Upon his return home he retired into private life, for he had many financial professional matters to settle in large estates, and died in the year 1864."

The above, from the *Louisville Journal*, is a worthy sketch of Mr. Dallas' labors as a professional man and a servant of his country. As a Freemason, in which relation the readers of the *Monthly* are mostly interested in him, there is an equally creditable record to be made. In the year 1836 the Antimasonic party, which had lost all influence in other states, was at the zenith of its powers in Pennsylvania, and had acquired so much influence that the legislature was induced to summon to its bar a large number of the most intelligent Freemasons of that State to testify as to the purposes, rules and secrets of Freemasonry. Among these were George M. Dallas, Ex. Gov. Wolf, Joseph R. Chandler, Rev. Wm. T. Sprole, and some twenty others. The most of these refused to obey the summons, accompanying the refusal with well-written protests founded upon the Constitutional "Bill of Rights" against the power of the legislature to do so. It was then ordered that the contumacious gentlemen should be taken in custody by the Sergeant-at-arms, and brought before the house to answer for *contempt*. This brought matters to an issue, and on the 21st of January, 1836, there stood before the bar, under arrest, the following gentlemen, all of distinction: Ex. Gov. Geo. Wolf, George M. Dallas, Joseph R. Chandler, F. R. Shenck, Thos. C. Miller, Geo. F. Harper, T. B. Freeman, Josiah Randall, Charles Stout, Rev. T. B. Sprole, Robert Christie, S. C. Bonham,

Jacob Emmert, Joseph Desilver, Allen Ward, Daniel Ringwalt, and others. Pennsylvania readers of the *Monthly* can easily believe there was excitement in Harrisburg that day.

An oath was tendered to the recusants "that the evidence they should give touching the evils of Freemasonry should be the truth, etc.," but all declined taking it, and for so doing referred to the reasons given in their recent protest. Very much and acrimonious debate followed. An infinitude of motions, resolutions, calls of order, etc., were brought in and voted down, which consumed the morning. At the afternoon session a motion was adopted that the Speaker *request* the witnesses to make a defense either by themselves or counsel. Upon this Bro. *George M. Dallas* rose in behalf of the witnesses, and tendered their thanks to the house for the indulgence extended to them, declining to take up the time of the house by adducing any other reasons than those heretofore admitted. The remaining part of the day was taken up as before, until an adjournment took place. The next day they were all discharged.

The position in which these gentlemen were placed was peculiar. Their discharge by the legislature was only a vindication of their constitutional rights; but the very fact that they had, by the action of the legislature, been impliedly charged with being concerned in an institution which was dangerous to the rights of the community, and had been put under arrest, was calculated to leave an imputation upon their characters. They therefore prepared the following statement, which was sworn to and published:

" TO THE PUBLIC.

The subjoined statement is believed by the signers thereof to be due to themselves and to the society of which

they are members; and its publicity seems to be further called for by the assertion of some members of the House of Representatives, that the asserverations in favor of Freemasonry, made by many of the witnesses recently before that body, are not, and would not be sworn to.

The subscribers, citizens of the Commonwealth of Pennsylvania, were recently summoned before a Committee appointed by the House of Representatives, and required to testify, as witnesses on oath, in relation to what are called the evils of Freemasonry. They believed it to be a duty to the cause of civil liberty, to the Constitution, to the community, to their families, and to themselves, to resist a compulsory examination for that purpose; and they obeyed the dictates of their consciences, by respectfully, but firmly pursuing that course. Many of them have long ceased to participate in the meetings or deliberations of Masonic societies, and retain in recollection very little more than their general objects, principles and tendencies; but all of them are able to give to their fellow-citizens, under the most solemn of sanctions, and with the pledge of their characters as christians and men, certain assurances which may be calculated to remove erroneous impressions, to dispel ungenerous suspicions.

Appealing, therefore, to the Searcher of all hearts, for the truth of what they say, they declare:

First, That they do *not* know, and do *not* believe that Freemasonry enjoins upon, or sanctions in its members, any conduct incompatible with the strictest and purest citizenship, with the most absolute obedience to the laws of their country as paramount to all voluntary rules and regulations, and with the fairest administration of justice.

Second, That they do not know, and

do not believe that Freemasonry is, or can be made an engine of political party, or of religious sectarianism; having always observed and understood that its societies were indiscriminately comprised of men hostile to political sentiment and action, and of every religious persuasion.

Third, That they do not know, and do not believe that what are termed 'the secrets' of Freemasonry can impair the personal independence, or injuriously affect the morals of its members.

Fourth, And that, while humbly sensible that wherever human beings associate or exist, there must be error, misjudgement and folly in individuals, they do not know, and do not believe that Freemasonry, as a society, has for its foundation or cement, any principle or motive at variance with the cardinal ones of Charity, Friendship, Virtue, Knowledge and Industry."

Few, perhaps, of the Craft at the present day see the true importance to be attached to such a passage of history as this. In the then present state of feeling against the Masonic institution, had such men as Dallas, Wolf, Chandler and Harper quailed, and, feeling themselves exonerated from their Masonic faith by legislative action, given endorsement to the "Expositions" with which the country was flooded, a blow would have been struck at the institution to which all the secessions, publications, conventions and worriments of ten years, were as nothing. We repeat it: the Tuckers, Gil-

mans, Towns, etc., of 1816 to 1836 had the fate of the Masonic institution for at least one generation in their hands. It was simply a question "Are the statements made by Morgan, Allyn, Bernard and the rest, true?" They kept silent and saved alike their own conscience and the arcana of Freemasonry. The society was but little injured by the secession of the rank and file, and as for the aspersions of political antimasonry, they were no more damaging to Masonry than a child's arrow-flight at the moon.

It was in such times and under such circumstances as these that *George M. Dallas* sealed his devotion to the Masonic Order. All honor to his memory for the same! On the shaft of Masonic testimonials let his name be engraved with those of Washington and Jackson! In the perusal of his biographies, which are now sealed forever, let us not forget that he was as faithful to the Level and the Square as he was to the interests of his profession and his country.

Recalling that grand passage from the old Latin hymn:

"Liber scriptus proferetur,
In quo totum continetur,
Unde mundus judicetur;"

let us not entertain a single doubt that the "*Juste Judex*" will extend to *George M. Dallas* an ample reward for deeds of charity, an upright walk and conversation, fidelity to his vows, and a long, brilliant and honorable example to his countrymen.

THE ANCIENT CHARGES.

CHAPTER III. OF LODGES.

THE first chapter in the "Ancient Charges" treats of the relationship which Masons and Masonry should sustain toward religion; the second treats of

those relationships towards the political organization of communities; and the chapter which we now propose briefly to consider, treats of lodges and the

relationship which the individual Mason sustains thereto.

The term Lodge has a double signification as defined in this chapter. "A Lodge is a *place* where Masons assemble and work,"—also "that *assembly*, or duly organized Society of Masons, is called a Lodge." It must be remembered that these "Charges,"—and it is the edition of 1723 we use—are in the form in which they were collated and revised for the use of the Lodges in London, after they had assumed the character of complete and permanent organizations.

These London Lodges, which were the germ out of which grew the present united Grand Lodge of England, were themselves the successors of the organizations of operative Masons who were numerous in London during the rebuilding of that city after the great fire, and who also found steady employment in the erection of the Cathedral of St. Paul's. The permanence of their occupation in one city favored their assumption of a more complete organization, and this again led to the re-organization of lodges on the present basis, which was effected in the year 1717. Previously to this, lodges were but chance assemblages, convened as circumstances required, by a brother who ranked as Master among the Craftsmen.

The "Charges," in the chapter now open before us, lay down as a rule, that every brother ought to belong to "a Lodge," and "to be subject to its By-Laws and the General Regulations." It is evident that this portion of the "Charges" refers to lodges under their new and more settled forms. They could scarcely apply to the Masonic Fraternity of those earlier periods, when the Craftsmen only remained in one locality so long as they could find employment, and who, when that failed, either in bands or individually,

started on their travels, and continued them until Mason's work and Mason's wages could be again secured for a time.

Under the modern system of Masonic organization, it clearly appears from the "Charges," that a Mason fails in performing his full duty to the Institution so long as he remains unaffiliated. He certainly by inference fails in the performance of his full duty towards himself. An unaffiliated Mason has no home and abiding place among the Fraternity, and however deep the impression which the work of conferring the degrees may have left upon him, it can hardly be expected that he will be able in his loneliness to keep enkindled the fire which at the outset may have burned warmly and brightly within him. For his own sake, and that of the Fraternity at large, every Mason should as early as convenient, after receiving his degrees, associate himself with some lodge. The number of unaffiliated Masons is quite large, and is an evil in proportion to its extent, which, while no regulation can be put in motion wholly to remedy—as Masonry is *Free-masonry*—yet whatever influence can be exerted, should be exerted to lessen it.

Speaking further of the Lodge, it is added, immediately after our last quotation—"It is either Particular or General," and with considerable point continues—"will be best understood by attending it, and by the Regulations of the General or Grand Lodge hereunto annexed."

If a Mason wishes to know anything concerning a lodge, or his lodge, the answer, if given in the spirit of the "Charges," would be, "Go and see for yourself."

"In ancient times, no Master or Fellow could be absent from it, especially when warned to appear at it,

without incurring a severe censure, until it appeared to Master and Wardens, that pure necessity hindered him." What would the member of a lodge now-a-days think, if he found himself called to account by the Master and Wardens of his lodge for his absence from a previous meeting? He would feel that his rights as a Mason were being encroached upon. And yet we presume the practice formerly was as here stated. Such rigid rules are not in full harmony with the spirit of our times and country, and Masters and Wardens do not feel called upon to carry out in their practice the law here laid down by the "Charges," yet it does devolve upon them to make some endeavor to promote, as far as in their power, the regular attendance of the members at the Meetings of the Lodge. It is also evident from a consideration of this passage in the "Charges," how very important our ancient brethren considered regular attendance at lodge meetings; and it were well if members of lodges in these days were more clearly impressed with the duty they owe to the lodge to be present at all its communications if in their power.

The third Chapter of the "Ancient Charges" concludes with a statement as to whom shall be admitted to membership in lodges. "The persons admitted members of a lodge must be good and true men, free born, and of mature and discreet age—no bondmen, nor women, no immoral or scandalous men, but of good report." We will arrange the language of this sentence differently, so as to assist in its interpretation, and to illustrate a remark we propose to make. The persons admitted members of a lodge must be good and true men, not women, neither immoral nor scandalous men, but of good report—*free-born*, no *bondmen*, and of mature and discreet age. There will be noticed

in this sentence as thus re-arranged that duality of expression which is so frequently met with in the rituals of Freemasonry. The purpose which this form of language is intended to subserve is in the use of terms and counter-terms in this manner to convey the proper shades of meaning intended to be given. Thus the phrases—"good and true men, not women," leaves it beyond all question that the rights and benefits of Freemasonry cannot be extended to both sexes. In the words "free-born, no bondmen," the latter shows precisely what is meant by the former, although the further meaning is conveyed in addition to that which provides that they shall not be born in bonds, namely, that at the time of their admission they must not be bondmen, but free-men, their own masters. We regard the terms "good and true," as having their counterparts in the terms "neither immoral nor scandalous men, but of good report." While the term "discreet" age seems to hint what is signified by "mature" age. A man may be mature so far as the number of his years are concerned, but his maturity may *not* be of that order which combines with it discretion. It will be noticed also that in this chapter the "Ancient Charges" do not state that twenty-one years is the age of maturity. We think that our ancient brethren would unite with us in the opinion that many of the candidates of twenty-one years, and some over that age, have arrived neither at the age of maturity nor of discretion. In some respects we feel that lodges in these latter days have lowered the standard of qualifications below that of our ancient brethren. We think that much good would arise if the Fraternity would everywhere seek to imbibe the spirit which inspires every word and sentence of the "Ancient Charges."

THE OLD LODGE ROOM.

TRAVELLING in the cars, recently, we passed through a village—one of the olden time, planted more than half a century ago. It had flourished for a decade or two of years, and then the establishment of new points for trade had won away its business and left it to “lingering decay.” For years it had struggled bravely against its fate; but trade and money had been too much for it, and it finally yielded to the stern logic of events, and gradually sank into decay. Its old double-ended tavern had become a hotel for cattle; its chimney had been taken down, and the materials used in the abutments of a bridge near by. The corner stone, once the resort of the early settlers, as they congregated on Saturday to purchase family supplies and discuss the approaching election, was desolate in its decay. The old clap-board roof had given way in the centre, and some of the unhewn logs in the upper tier had been crowded from their places; the chinking had fallen out, and through the vacant intervals you could see the forest beyond, as it was gradually retreating from this early “centre of civilization.” A few of the first dwellings yet stood, but looked mournful in their age. Even the old “clearing” in the suburbs, where the first emigrants, arrayed in hunting shirt and cap of coon-skin,—strong, noble, brave men they were too—used to try their new-made rifles, and often contest the honor of markmanship for a bear-skin or buffalo robe—even *that* had ceased to be an open “clearing,” and was now well fenced and covered with a luxuriant crop of corn.

But old things were passing away, and old times had completely gone, and

a new era had dawned upon the dilapidated hamlet, and a new life had been imparted to it. Its early rival, which had won away its trade and honors and renown, had been left “high and dry” five miles from the railway; the iron rail and the locomotive had brought new life to the waning village; and it now was not only in full possession of its early ascendancy, but looked forward, with a proud and manly bearing, to a triumphant future—even the honors of a city charter, with mayor and council, gas lights and policemen, were yet in store for it. Here and there, rather on one side of the embryo city, were to be seen the few remaining tenements—the reminiscences of former life, but the *new* structures were taking another direction, as if, like shoddy bipeds, they wished to be very exclusive in their associations.

As the train drew up a few minutes at the station, we observed an old building a short distance from the road, of rather more pretensions in its finish than its aged compeers, and a brother who was standing on the platform informed us it was, in the long ago, the place of meeting for the Lodge, which was organized here at an early day. This induced us to scan the building with more care, as around it clustered memories of the Craft that were yet green over the ruins that time had left. It was constructed of logs, as were all the early buildings, but it had been honored with an exterior coating of clap-boards, and boasted of a second story—or rather *half* story, for it was only near the centre that a man could stand erect in it. On the outside was a crippled and broken flight of stairs, which led to a door in the west end,

and within was the lodge room. Two small windows on each side, just beneath the eaves, gave light to the apartment by day, and a small room at the left hand of the door as you entered had served as a needed ante-room for the Craft. All this we caught at a glance, with the aid of a few words of explanation by the brother,—and the train sped away towards the distant city to which we were bound.

But we could not forget the old deserted lodge-room, and it furnished food for meditation for many a mile of travel that afternoon. Imagination was busy, and the old hall was re-peopled, and the worthies who assembled there monthly in days of yore, were recalled, in memory, and the scenes which transpired—lecture and ritual, dress and demeanor, toast and joke, and song and story—all rose up before us like the recall of the years before the flood. In our various reading, as well as in conversation with “ancient brethren,” we had heard of the Lodge in question; and history had made us familiar with names that were once on its roll. Its charter had been brought from a distant State by a few of the early emigrants, and the Lodge had worked here for some years in its forest-home, like the early craftsmen on the sides of Lebanon; but as trade and population were attracted to another point, and the early village began to decay, its members were scattered, and its charter was finally surrendered to “the powers that be.”

That was a faithful and honored Lodge, notwithstanding its rustic home and early simplicity. It was the Masonic pioneer in that portion of what is now a great and populous State, and some of its early members have since occupied very distinguished positions in society. If we could only go back and look in upon them at one of their

meetings in that “loft,” in the early part of the present century, we should witness a scene of rare interest. If the large knot in that log near what was once the *dais*, could tell over its recollections, and describe the men who assembled there and the scenes which transpired before it in the long ago, it would be a rare and racy tale. The dress and fashions of those days were antique, and such as are rarely seen in the present generation. The men were strong, rough, self-reliant men, and went about work, whether in the Lodge or field or forest, with an energy and directness that indicated something was to be done. The rituals of the Order practiced then, would be regarded as curious and singular at the present day; for, while the essentials were the same, the costume and adornments were—of fifty years ago! Some of the members of that early Lodge became prominent in the after years. One became a Judge, and we think the Governor of the State, and acquitted himself with honor. Another was a member of Congress, when it was yet an honor to have a seat in that body. One brave true-hearted patriot rose to distinction in the war with Great Britain in 1812, and bore the marks of combat in Freedom’s cause to his grave. They were unlearned men, according to the measure of to-day, but they had a large share of good common sense, and their mental faculties were quickened and sharpened by experience. Besides, their motives were pure; they were “good men and true,” in the sense of the old charges, and whatever they undertook was accomplished with a will, if it was not done smoothly and systematically. Tradition says the Master used a large iron square, made by an emigrant blacksmith for a stone-mason, and borrowed the same man’s trowel (of

huge proportions) whenever there was to be work in the third degree. For a gavel, he used a large massy knot of hickory, in which he had contrived to insert a handle. His cap was of bearskin, ornamented with the ringed tail of a coon; and with his fringed hunting shirt of dashing cut and colors, and Indian moccasins adorning his feet, he would have passed, in the dim uncertain light of that mystic loft, for an Indian king of the old regime. The meetings were "rare old times;" and when work was over, the "loft" resounded with rough voices attuned to kindness and brotherly love. But those noble men are all gone now—sleeping quietly beneath the sod their labor and valor won from the forest and the savage. Their names are cherished in many a grateful heart,

—and their deeds remain bright,
As the stars in the dark-vaulted heaven at night."

These were the men who subdued the wilderness, drove back the savages,

and redeemed this great Western Empire from the wolf and the bear, and made it to "blossom as the rose." They planted Masonry here, with the earliest schools and churches, and before civil government had assumed form and shape; and they lived to see it interwoven with all the elements of a cultivated and refined society. We often think of them, and gratefully: the present generation should cherish their memories with a fonder regard, and scatter flowers above their graves with filial reverence.

The dilapidated village which gave rise to the foregoing thoughts has taken a fresh start in the race for greatness. The railway and the depot have been the genius of a new creation; new and tasteful houses are springing up as if by enchantment; a new Lodge is at work, in a neat hall, with all the modern appliances; and Masonry lives there again, deriving additional vigor and activity from the recollections of early achievements in the same locality.—*Masonic Review.*

MASONIC MEMORIES.—TEMPLAR MASONRY.

WE have traced this branch of the Masonic family through its earlier history in the United States, till we see it emerging from the dark night of Antimasonic persecution to the dawning of a better day.

The ninth annual meeting of the G. G. Encampment was held at New Haven, Conn., commencing Sept. 10th, 1844. The G. Lodge of that state welcomed the Sir Knights to their hospitalities, and provided festivities expressive of the joy which they felt at the return of a better reign of toler-

ance and courtesy. At this session the States of Massachusetts, New York, Connecticut and Ohio were represented. The G. Encampment of New Hampshire had ceased to exist, and DeWitt Clinton Encampment, of Portsmouth, was ordered to report itself and be enrolled under the G. G. Encampment. At this session an amended constitution was adopted. A resolution was adopted authorizing charters to be issued for encampments at Charleston, South Carolina,—the previous one having been burnt—also at Marion

Ala., Jackson, Miss., Versailles, Ky., Massillon and Mt. Vernon, Ohio. Sir Archibald Bull was elected G. G. Master, and Sir Knight Charles Gilman, G. G. Recorder. The tenth session was held at Columbus, Ohio, Sept. 14th, 1847. Massachusetts, Connecticut, New York and Ohio G. Encampments were represented, and one subordinate in each of the States of Virginia, Georgia, and two in Kentucky. The D. G. G. Master reported dispensations granted by him for Encampment No. 1, Chicago, Ill., No. 1, Nashville, Tenn., No. 2, Portland, Me., No. 4, Frankfort, and No. 5, Mt. Sterling, Ky.

A report, presented and adopted at this meeting, records the decease of the G. Encampment of Virginia, organized in 1824, and declared a new one, which had been erected in that State, illegal. At this meeting Sir Knight Wm. B. Hubbard was elected G. G. Master. A register, published this year, gives the names of four G. Encampments, viz: Massachusetts and Rhode Island, Connecticut, New York and Ohio; five subordinate encampments in Kentucky, two in Maine, and one in each of the States of New Hampshire, Pennsylvania, District of Columbia, Virginia, South Carolina, Georgia, Alabama, Mississippi, Louisiana, Tennessee, Illinois and Missouri.

The eleventh session was held in Boston, Sept. 10th, 1850. The G. Encampment of Kentucky was this year added to the number represented at the previous session. The address of the G. G. Master Hubbard indicates the true spirit of Knighthood, and it was well fitted to give new impulse to the Order.

An able report was read on the doings of G. G. Officers, by a committee of which Sir Knight B. B. French was chairman. A series of eight regulations for the use of the G. G. Encamp-

ment was also adopted, as presented by a committee, of which Sir Knight Paul Dean was chairman. A public installation of the G. G. Officers was held in the Lecture-room of the Masonic Temple, where the G. G. Encampment was welcomed by M. E. John R. Bradford, G. Master of the Encampment of Massachusetts. An invitation being extended by the G. Encampment of Kentucky, the G. G. Encampment was closed in ample form, and the twelfth session was held at Lexington, Ky., Sept. 13th, 1853. A very able address was again delivered by G. G. Master Hubbard, full of true Masonic force. He reported twelve dispensations given by him in nine different States. He also welcomed to the G. G. Encampment the G. Encampment of Virginia, which had come to allegiance with that body.

Permission had been given by D. G. G. Master Ellis to form a G. Encampment for the States of Maine and Vermont; Sir Knight Charles W. Moore had also granted permission for an Encampment at Montgomery, Alabama, and for reviving a dormant one in Hanover, N. H.

Able reports on the doings of the Grand Officers, and other important subjects, were presented by several committees.

Thirteenth Meeting, 1856. The evidences of renovated life and substantial progress in Templar Masonry are most ample in the proceedings for 1856. This meeting was held in the City of Hartford, Ct., commencing Sept. 9th.

The triennial address of the M. E. G. G. Master, occupies some eighteen pages, and is an admirable specimen of good English applied to the work in hand. A worthy tribute is paid to the memory of two Sir Knights, members of the G. G. Encampment, — "two who

never turned their backs upon an enemy, though that enemy were three times their number—two bright and shining lights of New England, that, like beacons on the mountain top, sent their rays far and wide through the surrounding regions, at a time when bigotry and persecution, like a funeral pall, invested the land." These valiant Sir Knights were Nathani B. Haswell, of Vermont, and William H. Ellis, of Connecticut. Proxies for the installation of officers had been issued to the several encampments chartered in 1853, and dispensations had been granted by him for twelve new encampments, also warrants to establish the three G. Encampments of Texas, Pennsylvania and Indiana.

The gratifying fact is recorded, that during the three years no instance had occurred of disorder among the workmen, in any of the subordinates, but, on the contrary, the most fraternal and truly Knightly courtesy.

The G. Encampments represented at this meeting were those of Maine, Massachusetts and Rhode Island, Vermont, Connecticut, New York, Ohio, Kentucky, Pennsylvania, Indiana and Texas. There were representatives also from fifteen subordinate encampments. The report of Sir Knight Rob. Morris on the doings of G. Officers, does ample justice to the great abilities and untiring devotion of the G. G. Master during the three terms of his official

service; corresponding resolutions were adopted, and a gold medallion, in the form of a Patriarchal cross, was ordered as a fitting testimonial. Extended extracts are published from the letter-book of the G. G. Master, giving edicts, decisions and regulations, by which so much efficiency had been given to his administration. Statutes in relation to dress were also made at this meeting, which have been somewhat modified since that time.

The revenue of the G. G. Encampment reported at this meeting was \$5,-172.16. An amended form of the constitution of the G. G. Encampment was also adopted at this meeting.

The fourteenth session was one of deep interest, and far more numerously attended than the preceding. It was held at Chicago, Ill., in September, 1859. Events of much interest occurred during this period in an exchange of visits between the Sir Knights of Virginia and those of Massachusetts.

The memories of that fourteenth session, held in the great city of the West, in connection with the G. G. Chapter and a convention to organize a Masonic congress of Grand Lodges, are not forgotten or blotted out by the scenes of carnage and desolation that have since interposed. But the history of that session may well be reserved till the return of peace, while we review the memories of the other branches of the Masonic family.

MASONIC HISTORY.

HISTORY as a faithful record of the experience of the past, serves us well as a guide into the future. We speak now of common sense, matter of fact

history, which runs not out of its way to the support of fanciful theories, but which follows closely in the rut of events as they occur, and places before us

those prominent features of time as it flows on, the portrayal of which in graphic language will enable us, by the deductions of reason, to characterise an age as it was.

Many have attempted to write history, but very few have succeeded in producing aught deserving of the name. Writers of romance, misnamed history, have been numerous, and their name is still legion. The faculty of writing history aright is not easily attainable, and only favored minds master it in all its departments. The past and present generations however have produced quite a number of authors in whose hands the writing of history has become a high art. Mackintosh, Macaulay, Bancroft, Prescott, Motley, these wrote history, as it should be written, philosophically and yet popularly, producing works which, while full of the romance of the actual, make the past present to us; and, throwing a transparent interpretative light around the events of which they write, while fitted to convey to the minds of statesmen and rulers lessons for application to the times passing over us, they are yet calculated to entertain the most superficial readers.

We have long wished to see some writer of commanding ability undertake the composition of a complete Masonic History. A good philosophical, common-sense history of Freemasonry has long been a great desideratum. The effort of Bro. Steinbrenner, in his book on the "Origin of Freemasonry," is a noble attempt in the right direction. We hope to see others undertake a similar task. The field is large and we must say almost unoccupied. Oliver's "Antiquities" show considerable research, but the voice of sound criticism pronounces them unworthy of being dignified with the name of history. The historical portion of Preston's Illustrations comes under the same cate-

gory. Anderson's history at its very opening is calculated to create a smile, it is difficult to tell whether at that writers' simplicity, or at the supposition that he considers his readers characterised by the possession of a large stock of credulity. Each of these writers, the most modern of them, as well as the most ancient, is behind the times in which we live.

It has seemed to us not a little surprising that the Masonic Fraternity is contented in these days to abide by the histories of Masonry, to which we have referred, and that it continues to regard them as being everything desirable. We shall doubtless be pronounced heretical if we utter it as our opinion that Preston, Anderson, and Oliver have written Masonic Romances, but have not left behind them any real history of Masonry in its earlier periods; and that so far as they have treated of Masonic History nearer to, or in their own times, they have been mere chroniclers, not historians. And yet it will be only necessary to consider what it is that makes history to convince the reader that our opinion is not far from wrong.

What the Masonic world most needs is that some mind of ability, equal to the arduous task, will undertake to produce a philosophical narrative of all that is tangible among Masonic Chronicles, and a common-sense elucidation of the numerous traditions in the keeping of the Order, stripping them of all the romance and invention under which past writers on Masonry have hidden so much genuine history, and by which scepticism rather than faith in Masonic history has been created. The advent of such a work would, we feel sure, be received by Masons everywhere as a boon of great value. The Order is not wanting in the talent to undertake this task and carry it through to a satisfactory issue,—but it does appear that it is

wanting in members of talent who take a sufficient interest in the subject. We believe that this arises from the fact that the Fraternity have too generally appeared satisfied with the old writings, but when it becomes evident that this satisfaction is merely apparent and not real, the proper talent will devote itself to this most necessary masonic work of clearing the rubbish from the foundations of the Temple. In looking over some of our papers lately, we came upon a report which Grand Master Q. A. Fellows presented to his Grand Lodge of Louisiana, in 1860, in which he makes sundry remarks upon Masonic history, which have suggested to us the thoughts introduced into the preceding paragraphs. He says "The origin of Freemasonry is indeed involved in obscurity, from which there is no escape." How heretical that admission will sound in the ears of the disciple of Preston, Anderson or Oliver. To these worthies there is no obscurity whatever in Masonic History. All is clear as the day at high twelve. Each of them seemed as well versed in the knowledge of Masonic antiquities as if they had been contemporary with the men and events of which they write, as if they had been perfectly familiar with those more than doubtful fathers and founders of Freemasonry, Adam, and Seth and Tubal Cain, and so forth. But after all, whose words seem to convey most common sense, most truth, those of Preston, Anderson, Oliver, or those of Bro. Fellows? There seems so much of soundness in the remarks of Bro. Fellows that we offer the following extracts as worthy of the perusal of our readers:

"The origin of Freemasonry is indeed involved in obscurity, from which there is no escape. We know it must have existed many centuries ago, and

we believe it was the sanctuary in which reposed in safety every right principle of morality and virtue, and every truth which points out the nobility of man; in short, that within its secret chambers there reposed, during many centuries of darkness, the germs of that civilization which now distinguishes this country and the most enlightened nations of Europe from the rest of the world. The great principles of our institution have ever remained the same, and in regard to them there is a remarkable degree of unanimity. This is because these principles have ever been inculcated at each initiation. We will suppose, in the first place, that they were communicated to every Apprentice taken into these bunds or lodges of Freemasons, which were the authors of so many works of art during the middle ages, as the rule of their life and conduct toward their fellows and the world.

"It is safe, we think, to presume that all the government rules and regulations of the society grew up—were fashioned—as the necessities of these associations required. Hence it is that there exists such an exact similarity in every land in the moral teachings of the Order, being based, as they are, upon the immutable principles of right and wrong. The near approximation, however, in the forms of government, can be accounted for, under all the circumstances through which the institution has passed, only by regarding the force of the grand principles so often inculcated in the moral teachings of the Order, of the dignity of labor, the supremacy of moral worth over all adventitious circumstances, and the common brotherhood and common destiny of the human race—the carrying out of these principles necessitating a similar form of government.

"What these teachings were in the

earlier ages of our existence, as an Order, we only know from the intrinsic evidence of our secret ceremonies as unfolded in the various emblems and symbols of our Order. In only a few instances have we on record the rules—a few general ones—and regulations of Freemasonry. These, where they have been authenticated, as collected from the ancient charges and regulations, are, by universal consent, taken and deemed landmarks of the Order, as much as a belief in God is a landmark, and in which no change can take place without destroying the universality of the institution. The most noted of these are the 'Old Charges,' as collected and published by the Grand Lodge of England, in 1723, and which is contained in what has been

called 'the first Masonic book ever published.' These 'Charges,' which we regard as landmarks, contain the principles of the Order as above enunciated; and though there may exist manuscripts of an older date, they enunciate the same doctrines, and even if authentic, but add to the authority of the 'Old Charges' of 1723, and confirm them as the chief authority, beyond which it is not safe to go. The compilers of these had undoubtedly before them all the documents we have recently found of an older date, and many more quite as authentic. These more ancient ones are therefore valuable only as relics of the past, and as confirming, by their similarity, the correctness and reliability of the latter."

OLD MASONIC LECTURE.

In a work published in London, in 1724, we find the following curious fragment of an old Masonic Lecture:

Q. Peace be here.

A. I hope there is.

What a'clock is it?

It's going to six, or going to twelve.

Are you very busy?

No.

Will you give or take?

Both; or which you please.

How go Squares?

Straight.

Are you rich or poor?

Neither.

Change me that?

I will.

In the name of, &c., are you a Mason?

— — —

What is a Mason?

A Man begot of a Man, born of a

Woman, Brother to a King.

What is a fellow?

A Companion of a Prince.

How shall I know you are a Free-Mason?

By Signs, Tokens, and Points of my Entry.

* * *

Where was you made a Free-Mason?

In a just and perfect Lodge.

How many make a Lodge?

God and the Square, with Five or Seven right and perfect Masons, on the highest mountains or the lowest valleys in the world.

Why do Odds make a lodge?

Because all Odds are men's advantage.

What Lodge are you of?

The Lodge of St. John.

How does it stand?

Perfect East and West, as all Temples do ?

Where is the Master's Point ?

At the East-Window, waiting at the Rising of the Sun, to set his men at work.

Where is the Warden's Point ?

At the West-Window, waiting the Setting of the Sun, to dismiss the Entered Apprentices.

Who rules and governs the Lodge, and is Master of it ?

IRAH + JACHIN, or the Right Pillar.

How is it governed ?

Of Square and Rule.

Have you the Key of the Lodge ?

Yes, I have.

What is its Virtue ?

To open and shut, and shut and open.

Where do you keep it ?

In an Ivory Box, between my Tongue and my Teeth, or within my Heart where all my Secrets are kept.

Have you the Chain to the Key ?

Yes, I have.

How long is it ?

As long as from my Tongue to my Heart.

How many precious Jewels ?

Three: a square Ashlar, a Diamond and a Square.

How many Lights ?

Three: a Right East, South and West.

What do they represent ?

The three Persons—Father, Son, and Holy Ghost.

How many Pillars ?

Two: JACHIN and BOAZ.

What do they represent ?

Strength and Stability of the Church in all ages.

How many angles in St. John's Lodge ?

Four, bordering on Squares.

How is the Meridian found out ?

When the Sun leaves the South, and breaks in at the West-End of the Lodge.

In what part of the Temple was the Lodge kept ?

In SOLOMON's porch, at the West End of the Temple, where the two Pillars were set up.

How many Steps belong to a right Mason ?

Three.

Give me the Solution.

I will. — — — The Right Worshipful, Worshipful Masters and Worshipful Fellows of the Right Worshipful Lodge from whence I come, greet you well.

Response. That great God to us greeting, be at this our meeting, and with the Right Worshipful Lodge from whence you come, and you are.

Give me the Jerusalem word ?

GIBLIN.

Give me the Universal word ?

BOAZ.

Right, Brother of Ours. Your name ?

M. or N.

Response. Welcome, Brother M. or N., to our Society.

How many particular points pertain to a Free-Mason ?

Three: Fraternity, Fidelity and Taciturnity.

What do they represent ?

Brotherly Love, Relief and Truth, among all Right Masons; (for which all Masons were ordained at the Building of the Tower of Babel and at the Temple of Jerusalem.)

How many proper Points ?

* * *

Whence is an Arch derived ?

From Architecture.

How many Orders in Architecture ?

Five: the Tuscan, Dorick, Ionick, Corinthian and Composit.

What do they answer ?

They answer to the Base, Perpendicular, Diameter, Circumference and Square.

What is the Right Word or Right Point of a Mason?

ADIEU.

(*The Free-Mason's Oath.*)—"You must serve God according to the best

of your Knowledge and Institution, and be a true Liege Man to the King, and help and assist any Brother as far as your Ability will allow: By the Contents of the Sacred Writ you will perform this Oath. So help you God."

WASHINGTON.

On the 4th day of November, 1752, Washington was made a Freemason, in Fredericksburg Lodge, No. 4, at Fredericksburg, Virginia. Carefully analysing the elements of masonic knowledge thus revealed to him, he patiently proceeded in his studies, and, on the 3d of March, 1753, he was passed to the degree of Fellow Craft. Still more delighted with the revealments of a science new and strange to him, but which won his regard by its beautiful symbolism and elevated morality, he toiled on in his new vocation until the 4th of August, 1753, when he was raised to the sublime degree of Master Mason; thus occupying nine months in his mystic journey from the vestibule to the holy of holies of Masonry. This was less than three months previous to his departure on that perilous mission already described, to warn the French from the Ohio.

Fredericksburg Lodge, No. 4, was originally organized under a dispensation issued by the Provincial Grand Master of Massachusetts. How long it worked under this dispensation is now unknown, but, in 1758 it received a charter from the Grand Lodge of Scotland. Whether it had previously received a charter from the Grand Lodge of Massachusetts we are unable to say, or why it obtained one from the Grand

Lodge of Scotland. Its present charter was granted by the Grand Lodge of Virginia, in 1787.

At our special request a friend has carefully examined the ancient records of the Lodge, and copied the following entries:

"November 4, 1752.—Received of George Washington for his entrance £2. 3."

"March 3, 1753.—George Washington passed Fellow Craft."

"August 4, 1753.—George Washington raised Master Mason."

The officers of the Lodge at the time of Washington's initiation were: R. W. Daniel Campbell, Master; John Neilson, Senior Warden; and Dr. Robert Halkerson, Junior Warden. The Bible used on that occasion is still preserved in the Lodge, or was, previous to the rebellion. It is a small quarto, beautifully printed, and bears on its title-page the imprint—"1688: printed at Cambridge, by John Field, Printer to the University."

On the records of the Lodge are found quite a list of honored names. There are Brigadier-Generals Hugh Mercer, (who fell while fighting under the eye of Washington at Princeton,) George Weeden, and William Woodford; of Colonel John Jaringan and Major Gustavus Brown Wallace, all

officers in the war of the Revolution. There, too, are the names of General Edward Stevens, Governor Spottswood, Colonel McWilliams, and Chief-Justice Marshall. The Lodge might well be proud of such a list of names, especially when that of George Washington is added as its crowning glory.

On the walls of the Lodge-room at Fredericksburg were formerly hanging a number of "funeral hatchments," which bore the names of deceased members, and inscriptions in honor of them. On one of these is the following :

IN MEMORY OF

BROTHER GEORGE WASHINGTON,

Born in the county of Westmoreland, State of Virginia, Feb. 11, O. S., A. L. 5732, A. D. 1732.

Died at Mount Vernon, Dec. 14, N. S., A. L. 5799, A. D. 1799.

A life now glorious to his country led!
Belov'd while living as rever'd now dead;
May his EXAMPLE virtuous deeds inspire—
Let future ages HEAR IT and admire.

Washington remained for many years a member of the Lodge with which he first affiliated. He did not hesitate, on every proper occasion, to avow his connection with the Order, and express his unqualified approval of its objects, its principles, and its labors. Lodges were not then numerous as now; the country was new, the population sparse, and these "sacred retreats of friendship and virtue" were "few and far between." Besides, almost the whole life of Washington, subsequent to his initiation, was spent in the public service; much of the time he was absent from

his home, with great cares and weighty responsibilities pressing upon him. He had learned, what every other Craftsman learns, that Masonry must not be permitted to "interfere with our necessary vocations, for these are on no account to be neglected;" and the claims of country, especially, are superior to those of Masonry. The public duties of the chieftain, in after years, sadly interfered with his social privileges, yet he embraced every favorable opportunity to mingle with his brethren in their private meetings, and aid them in the performance of their mystic labors.

[On the records of Alexandria Lodge No. 22, Alexandria, Va., under date of December 16, 1799, may be found the following entry:—

"Lodge of emergency: Convened for the purpose of taking into consideration and adopting certain measures relative to the burial of our late worthy brother, General George Washington."

"Disturb not his slumbers; let Washington sleep,
'Neath the boughs of the willow that over him weep;
His arm is unnerved, but his deeds remain bright
As the stars in the dark-vaulted heaven at night.

"O! wake not the hero, his battles are o'er;
Let him rest, calmly rest, on his own native shore;
While the Stars and the Stripes of our Country shall wave
O'er the land that can boast of a Washington's grave."

Leaflets.

DOUBLE MEMBERSHIP.

No brother shall be a member of more than one lodge, nor shall he hold
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more than one office in the same lodge, at the same time.

BY-LAWS OF THE LODGE OF ANTIQUITY, LONDON.

It were well for the members of the Masonic Fraternity, frequently to revert to the old records of the institution which have been preserved to us. They are so eminently suggestive of many things which should never be forgotten by Masons. Our readers will remember our publication of the old By-Laws of a New Hampshire Blue Lodge, accompanied by fitting comments. We now propose to give the readers of the *Monthly* a copy of the By-laws of the "Lodge of Antiquity, acting by Immemorial Constitution," located in London, England, as they were printed in the year 1791. The world has moved on apace since that date, and the organizations of Masonry have benefitted to a great extent from the progress which has influenced all societies. But we, in this last half of the nineteenth century, do many things no better, and it may be some things not as well, as our forefathers did. We give below the By-Laws, without interruption by any comment of our own, which we think it would be better to reserve until after we complete their publication:—

1. Without order and decorum, harmony cannot be preserved or the business of Masonry properly conducted; therefore, at the third stroke of the Master a profound silence shall be observed.

If any Brother swear, or say anything irreligious, obscene or ludicrous; hold private Committees; dispute about religion or politics; offer to lay wagers or to sell, give away or show any tickets or shop bills; interrupt another Brother while speaking to the Master or hiss at what has been said; be not on his legs when addressing the Mas-

ter; sit down unclothed; sup or smoke in the Lodge-room, be disguised in liquor during Lodge hours; such offending Brother shall be immediately fined, by a private ballot, for such offence, any sum a majority of the members then present shall think proper—not under one shilling nor above five shillings—which fine or fines, if such Brother refuse to pay, he shall be immediately expelled, and never again be admitted into the Lodge as a member or visitor until he shall have made proper submission in open Lodge and paid the said fine or fines, exclusive of a new admission fee, should he apply to be reinstated, which shall be all terminated by ballot according to the By-Laws.

2. The Lodge shall be held on the third Wednesday of every month. Business shall commence at seven o'clock in the evening in winter and at eight in the summer, and finish at eleven o'clock; and the Lodge shall never continue open after that hour, unless on account of makings, passings, or raisings, under the penalty of two shillings and six-pence to be paid by the Master.

3. The master shall be empowered to convene a Committee of the officers and members of the Lodge when occasion may require; the said Committee to consist of at least three officers and two members; and a sum not exceeding five shillings shall be allowed from the Lodge fund to defray the expenses of each Committee.

3. The Master shall be elected by private ballot at the meetings immediately preceding the Festivals of St. John the Baptist and St. John the Evangelist; and on his being elected, he shall be installed and invested by

the old Master, who shall receive the compliments of the Lodge before he quits the Chair. After which the new Master shall appoint, install and invest his Deputy and Wardens in ancient form. The Secretary, Chaplain, Deacons and Stewards shall then be elected by private ballot and invested by the Master; after which the Tylers shall be elected by public ballot and likewise invested. During the installation of officers every Brother shall stand.

5. The Treasurer shall be elected by private ballot on the last Lodge night in September; and, when elected, he shall be invested by the Master, to whom, if required, he shall give a bond for all monies delivered to him which shall exceed fifteen pounds. He shall keep a book in which his accounts of receipts and disbursements shall be regularly stated, and which shall be open for the inspection of every member each Lodge night, so as to declare the amount of cash in his hands.

6. No Brother shall be elected Master of this Lodge unless he is a nobleman or has been Master or Warden of this or some regular Constituted Lodge at least twelve months; nor shall any Brother be a Deputy Master, Warden, Treasurer or Secretary until he has served the office of Deacon in this Lodge, unless otherwise determined by public ballot; and no member shall be permitted to vote or be qualified for any office who has not paid up his arrears to the night of election.

7. Each member shall have proper notice from the Secretary of every election meeting, which if he neglect to give, as well as when there are makings, passings, raisings, new members to be admitted and By-Laws to be altered or repealed, or new ones to be made, or omit to send letters to the members when the Master intends to

hold a Committee or private Lodge, if desired so to do, he shall pay as many six pences as there are members within fifteen miles of the Lodge to whom such notice was not given; and if he shall neglect to make a minute of such matters as have been regularly proposed and seconded in this Lodge, he shall pay one shilling for each neglect. And he shall further regularly register all fines, and collect and pay the same quarterly to the Treasurer, under penalty of two shillings and six pence for each quarter that he neglects so to do. The Senior Deacon should attend at the Senior Warden's right hand, for the more regular communication between that officer and the Master; the Junior Deacon shall attend at the right hand of the Junior Warden, for the more regular communication between that officer and the Senior Warden; and these Deacons shall take the care of candidates for initiation into the different degrees, and conduct them to the respective officers in ancient form. The Senior Steward to introduce visitors and see that they are properly accommodated; the Junior Steward to inspect the Tyler's accounts, check the Treasurer's bills, and report the same to the Treasurer.

8. When any gentleman is proposed to be made a Mason in this Lodge, a deposit of one guinea shall be paid; then he shall be privately balloted for on the following Lodge night and utterly rejected and never proposed again if three negatives appear in the ballot-box—but if he is approved, he shall, in consequence, be initiated into the First Degree, and on some succeeding night, when proposed, examined and approved, shall be admitted into the second degree;—lastly, when duly instructed and approved by a board of trial, he shall be raised to the respectable degree of Master Mason. The

whole fees of initiation into the three degrees, shall be five guineas, including every expense; to be paid on the first night of initiation, including the previous deposit—three guineas of which shall be appropriated to the private fund of charity in this Lodge; but if any Candidate is approved on the ballot and does not attend to be initiated when ordered by the Lodge, the deposit shall be forfeited unless a satisfactory apology be given for his absence. Any gentleman desirous of being made a Mason or raised in this Lodge, in a Lodge of emergency, previous to a regular meeting, shall defray the expenses thereof—provided the same do not exceed the sum of five guineas, exclusive of the regular initiation fee; but in case the expense of such meeting shall exceed the above sum, then the remainder of such expense shall be paid out of the Lodge fund.

9. Every Brother who has been made

a Mason in this Lodge, and is desirous of being a member, shall be balloted for in the same manner as the eleventh directs for the admission of a Brother made in another Lodge.

If any Brother who has been made a Mason in another Lodge, be admitted a member of this Lodge, he shall pay one guinea, including the registering fees, or such additional sum as will make up, with the sum he has previously paid for his initiation, five guineas; excepting gentlemen of the army and navy of Great Britain, who, in consideration of their being protectors and defenders of their country, shall be exempted from the fees of admission: and any Brother made in another Lodge, who shall be passed into the second degree in this Lodge, shall pay one guinea; and the same sum if he be raised in it to the respectable degree of a Master Mason.

Concluded in our next.

JURISPRUDENCE.

On the second day of June last Winslow Lewis Lodge, of Boston, expelled one of its members, the Grand Lodge of Massachusetts confirming, six days afterwards, this act of its subordinate. The party expelled was at the time Commander of an Encampment of Knights Templars under the jurisdiction of the Grand Encampment of Massachusetts and Rhode Island. The Grand Secretary of the Massachusetts Grand Lodge, on the 10th of June, notified the Grand Master of said Grand Encampment of such expulsion, and also enclosed copy of the proceedings, who thereupon issued his proclamation to the effect that the Commander who

had been expelled from his Blue Lodge was thereby expelled from "all the rights, privileges and benefits of Knighthood." The subject involved in these proceedings, and the law affecting the case, was reviewed at length by M. E. Sir W. M. Gardner, Grand Master of the Grand Encampment of Massachusetts and Rhode Island, in his address delivered before that Grand Body, at its annual assembly held in October last, from the copy of which now before us we extract the following:

"In the 17th volume of *Freemasons' Monthly Magazine*, page 70, the editor says: 'The expulsion by the Lodge is ample; the effect of that being to

suspend *all* his Masonic privileges, whatever they may be, and consequently to suspend his relations with the Chapter.'

Under the title of 'Expulsion,' in Mackey's *Lexicon*, is the following language: 'Expulsion from a Lodge deprives the party expelled of all the rights and privileges that he ever enjoyed, not only as a member of the particular Lodge, but also of those which were inherent in him as a member of the Fraternity at large.' . . . 'He is considered as being without the pale; and it would be criminal in any brother, aware of his expulsion, even to hold communication with him on Masonic subjects.' . . . 'Expulsion from a Blue Lodge involves expulsion from all the higher degrees; because, as they are composed of Blue Masons, the members could not of right sit and hold communication on Masonic subjects with one who was an expelled Mason.'

Sir George W. Chase, in his 'Digest of Masonic Law,' remarks, on page 327, 'Under the American Organization, a brother suspended from the rights and privileges of Masonry, or expelled, by a Lodge, is without further action *suspended* from Chapter, Council, and Encampment;' and, on page 330, 'Expulsion by the Blue Lodge expels, without further action, from all the Masonic Bodies with which he may be connected, Chapter, Council, or Encampment.' Cornelius Moore, in his *Masonic Review*, vol. 13, p. 242, says, 'Expulsion from the Blue Lodge cuts off Masonic fellowship in all other Bodies.'

In 1850, when the General Grand Encampment met at Boston, this subject was referred to a Committee, consisting of Sir John E. Lewis, of New York, Sir William Field, of Rhode Island, and Sir John L. Vattier, of

Ohio. The Committee, among other things, report that 'it would be a solecism indeed, masonically and otherwise, to suppose that a Sir Knight could be suspended or expelled by a Blue Lodge or Royal Arch Chapter, and yet remain in good standing in his Encampment; it would be to say, that the axe might be laid at the root of the tree, and yet it could bring forth its fruit and foliage unaffected by it; or that the fountain might be defiled, and yet the stream be pure and sparkling. If the corner-stone of the Masonic edifice be taken away, nothing is left of the structure.' The Committee submitted the following resolution, which was adopted:—

'Resolved, That in the opinion of the General Grand Encampment, when a Sir Knight has been suspended or expelled for unmasonic conduct by a Grand or Subordinate Lodge, or by a Grand or Subordinate Chapter, having competent lawful authority and jurisdiction over him, that he is thereby cut off from all Masonic intercourse with his Encampment and its governing Bodies, and that no Masonic intercourse should be held with him, until he is duly restored.'

In 1863 M. E. Sir Benjamin B. French decided, that 'the action of a Blue Lodge, in suspending or expelling a Master Mason who is a K. T., should affect his standing in the Commandery. No Templar can hold Masonic intercourse with a suspended or an expelled Master Mason.' This decision was presented to the Grand Encampment of the United States, at the last meeting in 1863, and was not reversed.

The following case appears in the proceedings of the Grand Commandery of California, for 1860:

One Green applied for admission to the Commandery of which he was a member; but the Commander refused him admission, inasmuch as, by the Constitution of the Grand Lodge of

California, he was 'in effect absolutely a suspended Mason.' The Constitution provides, that 'it is the duty of every Master Mason to be a member of some Lodge; and any one, having resided six months within the jurisdiction of a Lodge, who shall refuse or neglect to make application so to be, or who shall not have regularly contributed to such a Lodge an amount equivalent to its regular dues, while able to do so, shall be deemed unworthy of Masonic consideration, and shall not be entitled to, nor the recipient of, any of the rights, privileges, or charities of the Order.' This provision Green had violated. From the decision of the Commander of his own Commandery, Green appealed to the Grand Commander of the State, who sustained the act of the Commander in refusing Green admission, and the Grand Commandery confirmed the decisions; the Committee to whom it was referred basing their opinion upon the decision of Grand Master Sir William B. Hubbard, that 'the suspension of a Master Mason for non-payment of dues in the Blue Lodge should affect his standing in the Commandery.'

In 1863 the Grand Commander of

the State of Illinois, in his Annual Address, remarked, that, 'by a standing resolution of this Grand Commandery, it is declared that suspension or expulsion of a Sir Knight from a Lodge or Chapter shall be sufficient cause for striking his name from the roll of the Commandery, without trial or notice.'

The Grand Commander, Sir John W. Deering, recommended the alteration of this resolution; and the subject was referred to a Committee, which reported against any change, upon the ground that the Grand Encampment of the United States had established the rule in conformity with the resolution.

Afterwards, at the same conclave, the following resolution was offered by the Grand Recorder:—

'Resolved, That suspension or expulsion of one who is a Sir Knight, under the jurisdiction of this Grand Commandery, from a Lodge or Chapter, shall be deemed sufficient cause for charges to be preferred against him in his Commandery; and it is hereby made the imperative duty of the Eminent Commander to bring the Sir Knight to trial.'—*'On motion,* the amendment was laid on the table.'"

CORRESPONDENCE.

[We do not hold ourselves responsible for the opinions expressed by our correspondents.]

LETTER FROM WORCESTER.—BLUE LODGE MASONRY.— MASONIC REFORM.

MR. EDITOR:—In your "Notes," on the last page of your January number, you expressed the opinion that my "strictures" on the Scotch Rite were "unnecessarily severe." I have re-

viewed those strictures, and really think that I treated the subject with a little more tenderness than the sins of the "Accepted Rite" justify in any friend of Blue Lodge Masonry. From

the first inception of its numerous degrees and distinctions, it has been the active fomentor of disorders in the Masonic family, the great disturber of the harmony and peace which are wont to reign in the Masonic household. If you have no objection, Mr. Editor, I shall continue to differ from you as to the unnecessary severity of my treatment.

The pages of your Magazine have already given many evidences of the evils which have come upon Symbolic Masonry owing to the contentions which ever prevail in the councils of the Scotch Rite.

I have a desire to renew my respects to the Accepted Rite in this letter. I will set down naught in malice, although what I may write may call out some strong expressions from some of your correspondents.

I am no friend of any of the so-called Rites which have been latterly so much sought after; so after this avowal your readers must not be surprised at some things I may say. Where they find me in error let them set me right, and none will thank them more warmly than the one who now addresses you.

Several of my Masonic acquaintances are great admirers of the Scotch Rite. Strange to say, they are among the least given over to philosophical pursuits of all my associates, although they talk much about the high philosophy of the system. The best word they have for the Rite is that it beats everything else in Masonry; that it throws all Masonry below it into a deeper shade than prevails in the darkest nook of the North-East corner, into which we are told no ray of light ever penetrated. All is bright and sunny in the chambers of the Accepted Rite. The beauty of its ritual in its language and its form is surpassing, and its lessons of

truth and wisdom are as numerous as they are weighty. Yet with all this the members of the Scotch Rite, who have crossed my path, evince not the least mark of superiority over that great Masonic Democracy which we meet upon the level in the Blue Lodge.

This being the case, I have never been disposed to accept these high-wrought descriptions of the Scotch Rite, although I have been led to seek further light on the subject, not by initiation into the so-called higher and deeper mysteries of Scottish Masonry, which I think would be a tedious and profitless occupation, but by reading upon the subject. Your contributor, "Saggahew," has helped me considerably by his synopsis of the Scottish Degrees, and has enabled me to arrive at a proper appreciation of the Accepted Rite; for all of which he has my thanks. With your permission I will take one or two specimens from that writer to illustrate the philosophical beauty of the system.

At random I will select the twenty-eighth Degree, which "Saggahew" refers to on page 63 of your December number. That Degree surely is a good specimen brick. Our friend says, "it is a philosophical degree, and its ceremonies and lectures give a history of all the preceding degrees, and explain the emblems of Masonry. Its object is declared to be the inculcation of Truth." Among the high-sounding titles which this lofty Degree bears, are—"Key of Masonry, or, Chaos Disentangled," and "Key of Historical and Philosophical Masonry."

In a degree of this high grade I have a right to look for a concentration of nearly all the beauty and philosophy in the Scottish System. Now what do I find? I learn from "Saggahew," who writes as one having authority, that the assemblies of this degree are

called Councils—a Council consisting of nine officers and five members. The principal officer is styled Thrice Perfect Father Adam, and represents the Sovereign Master of the world, and Father of all Men. The second officer, or Warden, goes by the name of Brother Truth. The other officers are named after seven arch-angels or cherubim, and the members are called Sylphs. Father Adam, discarding the traditional fig-leaf, (as do all the members of this degree) puts on a pale yellow robe, and sits in the east, in front of, and under a glass globe, filled with water, such a globe as they use for gold and silver fish, behind which globe a light is placed so as to produce a cheap theatrical sun. Brother Truth, similarly dressed, moves around, a kind of minister at large. Arch-angels and cherubim encircle the Sanctuary wherein this solemn farce is performed, to represent Saturn, Jupiter, Mars, Venus, Mercury, the Sun and the Moon—while the back ground is filled up by the Sylphs. I presume these exalted orders of being receive the initiate as a piece of common clay, or of humble Mother Earth, and then treat him to a history of the degrees of Freemasonry, which, from Father Adam's association with it, must refer to that period of time before creation, when Chaos existed, of which the lecture of this degree is the philosophical disentanglement.

Shade of King Solomon, with all thy learning, didst thou ever meet with anything like this, in thy day! Instead of "Chaos Disentangled," have we not here chaos come again? Instead of a "Key of Masonry," have we not here an exhibition of Masonry gone mad? Forgive me for saying Masonry, Craftsmen, for there is no more of Masonry in all this than there is of historical consistency in the introduction of Fa-

ther Adam, in his yellow night-gown and glass globe, minus fish, before a council of Arch-angels, Cherubim, and Sylphs, who have discarded Aprons, to superintend Bro. Truth, while instructing a silly mortal in Masonic philosophy.

Just think of the puerility of the thing, Mr. Editor. Our highest soaring brethren, having reached the twenty-eighth round in this ladder of thirty-three degrees, whose top reacheth unto the strata of the thinnest gases, are found at this height above the earth, engaged in playing a game of Arch-angels and Sylphs disentangling chaos.

Of such a tissue of absurdities has so-called Scottish Masonry been woven. Of very modern manufacture, but dressed up gaudily in the robes of an unknown and ill-understood antiquity, it has proved itself calculated to mislead many good but, I think, rather weak-minded Masons, into regarding it as a full revelation of all heights and depths in Masonic history and philosophy. It is a great Masonic *Ignis Fatuus*, only to be excelled in the Will-o'-the-Wisp line by that other piece of charlatanry, the Rite of Memphis, which, with incomparable audacity, swallows at one gulp the whole Scottish Rite, and with refreshing coolness piles sixty-three more degrees on the very apex of what was long called the thirty-third and highest degree of Ancient and Accepted Masonry. The legitimacy of Memphis Masonry and Scotch Masonry is the same in kind, which is another way of saying that neither of them is Masonry at all. If the quarrel did not hurt any one it would be a source of genuine amusement to me to watch the Kilkenny-cat-like conflicts in the Scotch Rite, and between it and the Rite of Memphis. But all these controversies lacerate the bosom of Blue Lodge or Symbolic Ma-

sonry. They have done so already almost beyond healing. It will be a happy day for the Masonic Fraternity when all these false lights are blown out and every ray they ever sent forth

lost in an oblivion too deep ever to be reflected back again upon the Masonic world.

Fraternally,

HIRAM ABIFF.

LETTER FROM NEW YORK.

To the Editor of the Masonic Monthly.

DEAR SIR AND BRO.:—As a sincere believer in Masonry, "pure and undefiled," an earnest friend of "Masonic Progress and Reform," and an open and declared enemy of all that detracts from the worth, dignity and nobility of the Ancient Institution, permit me, through the medium of your Magazine, to tender the "fraternal grip" to your correspondent, "Hiram Abiff," whose letter, in your January number, I have perused with careful attention and unfeigned pleasure.

Your correspondent states that he feels "like raising a cry to the best of his ability for Masonic Reform," and in the course of his remarks administers some heavy blows to the so-called "higher Degrees" and their illustrious possessors. And surely the time has come, when

"These men in buckram should have: blows enough,
And feel they, too, are penetrable stuff."

The very idea of a Masonic Reform,—of a return to the true and pure principles of ancient and universal Masonry, suggests, nay, demands, as a *sine qua non*, the abolition of all those useless appendages to Masonry, of those "jarring seeds of ill-consorted things,"

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of those bog-meteors of phosphuretted Masonic hydrogen, yclept the "higher Degrees." The supremely ridiculous character of this so-called higher Degree Masonry," *ought* to be apparent to the most superficial observer of its origin, history and progress. Let us take, for example, the much quoted "Scottish," or, "Ancient and Accepted Rite," and see how it will stand the test of criticism.

The members of the Rite in question, may be divided into two classes: first, those who believe and claim that the Constitutions of 1786 are authentic, and that they were in reality made, as they purport to be, by Frederick of Prussia; and *second*, those who do not believe that the said Constitutions were actually enacted by Frederick. The whole legality of the Rite rests on these Constitutions. They are the *only law and constitutions* the Rite ever possessed. It is the *only document* on earth, that *creates* a 33rd degree and Supreme Council. Those who *will have* a Supreme Council, *must accept* these Constitutions, as they are, *cum onere*, with the burthen. They cannot help themselves,—they cannot fall back on the Rite of Perfection and Constitutions of 1762, for these acknowledge but twenty-five degrees, and ignore the Supreme Council and 33rd degree. Now, the *first* class, above-mentioned, are either excessively ignorant, or wil-

fully obstinate, in being unable or unwilling to see for themselves the stubborn facts of history, which have repeatedly proved, in the clearest and most distinct manner, that the whole story of Frederick's connection with the Rite is a *falsehood*, that the Constitutions of 1786 are a *forgery*, and that the Supreme Council at Charleston, the mother-council from which all others have sprung, either "*invented* the 33rd degree, and *forged* the Constitution itself, or received them at first hand from the forger." A comparison of those Constitutions, with the celebrated *official Circular* of the Charleston Council, (1802) will satisfy the most incredulous on these points.

Now come we to the *second* class, who *admit* that the Constitutions are a *forgery*, and yet *accept* them as the title from which their own is derived; thus, at the same time, admitting that "their title is tainted with the original taint, and by claiming the rank and title of the 33rd degree, and pretending to set up a Supreme Council of

33rds, *they make themselves a party to the original falsehood and forgery, and are in law, utterers of forged papers.*" A strange system of ethics, truly, to denounce the forgery, but insist upon retaining the proceeds!

Is anything more required, to show that the Ancient and Accepted Rite has no legal Masonic existence whatever?

As for the Adoptive and Memphisian humbugs, they are almost too transparent to need comment. The other "*Haut Grades*" of Europe have had their day, or are now fast disappearing before the onward march of Masonic Reform. Our own Royal Arch and Templar systems, being more generally diffused, would seem at a first glance to have some claim for consideration, but when we revert to the manner of their origin and early history, we can only exclaim, with Lessing, that these, too, are "Dust—dust—and nothing but dust!"

Hopefully and Fraternally Yours,
LATOMUS.

LETTER FROM TENNESSEE.

NASHVILLE, TENN., Jan 12th 1865.

BROTHER:—Yours of Oct. 5th, 1864, was received in due time, but being very busy at the time, was laid aside with other papers. After acknowledging the receipt of my yearly subscription, you request that should I, by being in the midst of the theatre of the present war, know of any Masonic incident or incidents worthy of record, I should furnish them for publication. I do not know of any that should be published:

first, because it will cause, or tend to cause a great many unworthy applicants; and secondly, it tends to create a prejudice among the uninitiated against Masons and Masonry. I will not discuss these, my two objections, to an indiscriminate publication of such articles. You will doubtless perceive their force. Why, sir, there was a time here when I was regularly besieged by men to have their petitions introduced before some lodge, which, of course, I could not do, even if the can-

ditates had all been worthy. I was not then a member, neither were they real-
dents. At another time I have noticed among the uninitiated ominous shakes of the head at Masonic acts of brothers. Do not understand me to fear for the institution. Were all its acts published yearly, the gates of hell could not prevail against it. But we live among men, all of whom are not Masons, neither, indeed, can be. If God has not made a man a Mason, we cannot. If God has made a man a Mason, he will be one. He will find his level or affinity. On the other hand, men influenced by mercenary or selfish motives, will naturally seek admission, if they are brought to believe they can make Masons and Masonry subservient to the accomplishment of their designs. Their rejection will make them prominent enemies, not to Masonry alone, but to the brotherhood at large. Shall we not err by even inadvertently thus opening inducements to them?

But, excuse me; I find I am extending my desultory remarks too far. Do not apply this to the few Masonic incidents in your most excellent *Monthly*. I prefer it much above any I take. Each number increases my admiration and partiality; what a pity so many Masonic periodicals are written in such

a desultory, loose, and patent medicine style. I would not express myself unmasonically, but it certainly seems to me as if an extensive reform is necessary. What we need is a periodical written with ability and discretion, such as will do to leave as a legacy to our children. And, my dear brother, continue to give us the *Masonic Monthly* as you have commenced, and the brotherhood will soon find out its superiority, and govern themselves accordingly.

Now let me suggest, would it not be a brotherly act for some of you Bostonians, if not for yourself, to give us such an article as may come from your noble city, in a Masonic spirit, on the evils of an indiscriminate publication of Masonic incidents?

Before I close, permit me to say that this war has made me a stronger Mason than ever before. From its commencement I have been in its midst, and I am satisfied that on more than one occasion, I owe Masonry my life. I am a firm believer in the Christian religion, but sir, I am sorry to say I cannot speak in equal commendation of Christians as a class.

I am, very respectfully,

Your obedient servant,

W. N. B.

OLD MASONIC ODE.

When Science first came to enlighten mankind,
She sought through the world for a home to her mind,
Where Genius might lead her the aid of his fire,
And Art, with her generous efforts, conspire.

She landed at first on the banks of the Nile,
Then visited Tyrus, the sea-circled Isle;
In Greece she had travelled, but gave up in despair,
Of finding her favorite residence there.

At length, half resolved to re-mount on her wing,
 She heard of the wisdom of Israel's King,
 Then straight to Moriah she hied her away,
 And high on its summit recumbent she lay.

King Solomon saw her reclined on the cliff,
 And sent the glad message to Hiram Abiff,—
 Who flew to the vision that blazed on his sight
 And clasped to his bosom the Spirit of light.

She taught him the use of the Compass and Square,
 And how to erect the Grand Column in air;
 She taught him to work by the Level and Line,
 And gave him the Corn, the Oil and the Wine.

She led him by threes, and by fives, and by sevens,
 And showed him the pathway that leads to the heavens,
 Where sits the Grand Master, who surely will know
 The Craftsmen who zealously serve him below.

NOTES AND QUERIES.

NOTES.

62. It may interest your readers enamored, of Royal Arch Masonry, to be told that the wages of English laborers in the days of Henry VIII. were but a *penny a day*, or at the most, five farthings. I also copy out of Robbins' Outlines, his remarks upon Athelstane, whose name is honorably associated with English Freemasonry, of the tenth century:

"Athelstane, a natural son of Edward, succeeded him 925. He was an able and popular Sovereign, and opposed with success, the Northumberland Danes, Welch, Scots, &c. He encouraged navigation by conferring the rank of *thane* or *gentleman* on every merchant who had made three voyages to the Mediterranean on his own account. His reign was of sixteen years,

continuance. He effected the laudable design of translating the Scriptures into the Saxon tongue, which appears to have been the earliest version of that book into the language of Britain." His Brother Edward succeeded him.

63. In the year 1012 before Christ, and the 480th year after the Exodus from Egypt, the Temple was commenced. The Hebrews being a pastoral people, and precluded from highly cultivating art, by the Mosaic institutions, Phoenecian architects and workmen were employed. It was completed in seven years and a half from its commencement, and that without the sound of tools being heard. It was dedicated in the year 1004 before Christ.

About the year of our Lord 795 the exclusive monopoly of christian architecture is said to have been conceded by the Pope to the Masons of Como,

then and for ages afterwards, when the title of "Magistri Comacini" had long been absorbed in that of "Free and Accepted Masons," associated as a craft or brotherhood. To this powerful body, composed eventually of all nations, concentrating the talent and secret artistic tradition of each succeeding generation, and constantly engaged in mutual communication, we are ultimately indebted for the origin and simultaneous diffusion of that triumph of genius, the Pointed Architecture.

In the year 1101 the Knights of St. John of Jerusalem were established. The order of Knights Templars was instituted in the year 1118.

The Modern Gothic Architecture, owes both its origin and rapid diffusion "to those parliaments of genius, the Masonic lodges of the North."

QUERIES.

64. Can you give me any light upon "the case of Joseph Burnham," to which I find many allusions made in the newspapers of the last generation. My Father, who was a Frenchman, used to have a hearty laugh whenever anybody mentioned the name of "Jo. Burnham" to him?

FE—R OF VERMONT.

The case of Burnham was one of those scandalous election plots, of which the political history of this country has been so disgracefully full. In Vermont, some time in 1829, on the eve of an important State election, when antimasonic politics was at its highest, a story got abroad, of which this is the pith: one *Joseph Burnham*, a convict, had died in the penitentiary in 1826, a natural death. Three years afterwards it came out that he was seen at large in the city of New York. Upon inquiry it was said that in his better days, Burnham was a Freemason, though the statement

was positively denied by the Craft. Looking a little further into the mill stone, it leaked out that the keeper of the Vermont Penitentiary was also a Freemason. Putting "this and that" together, it was easy to see, by the use of politico-antimasonic spectacles, that Burnham had only counterfeited death, and the Keeper had in fact released him, and thus the law was defrauded of its victim by the influence of this most diabolical association, Freemasonry. A great hubbub follows. The Vermont presses seethed and boiled over with excitement. The New York antimasonic papers, of which there were not less than fifty, took up the cry. The subject was introduced into the Vermont Legislature, and three Commissioners were actually sent to New York at the expense of the State, (some \$300) to investigate the matter! Of course they went back with well developed fleas in their ears. They found the man (Aaron B. Cutler) who had made an affidavit that he had seen Burnham in New York, that he had formerly been intimate with him, was positive as to his identity, and knew him to be a Mason. The Commissioners also saw the *soi disant* Burnham himself, and found him a different individual altogether from what he was represented. This is the whole story of "Jo. Burnham" which brought down many a jolly laugh upon the antimasonic party in Vermont, and did much to weaken their influence. There is, however, one serious evil remaining in the Green Mountain State as the result of antimasonic days, which our brethren should endeavor to remedy through the legislature of that State. They will understand our allusion.

65. Would your readers like a description of that beautiful production of the Middle Ages, "the Golden Traditions" *Legenda aurea* or "Golden Le-

gend," as some call it? it is perfectly Masonic throughout. It was composed about the year 1250, the date of the equally celebrated *Dies IRÆ*, its author being a Priest, Jacobus de Voragine, afterwards Bishop of Genoa. Its original title was *Legends of the Saints*, the term *Golden* being given it for its surpassing beauty; for as one says "As gold excelleth other metals, so this production excelleth other books." Longfellow speaks of it in these forcible words: "I have called this poem the Golden Legend, because the story upon which it is founded, seems to me to surpass all other legends in beauty and significance. It exhibits, amidst the corruptions of the Middle Ages, the virtue of disinterestedness and self-sacrifice, and the power of Faith, Hope, and Charity, sufficient for all the exigencies of life and death." There is a copy in the Harvard College Library, Cambridge, printed at Strasburgh, 1496.

H. H. J.

66. In addition to my query about the "Jo. Burnham case." I desire a reply to this question: it has been claimed by a Methodist preacher in our lodge that his church took decided ground, during the "Morganistic hiatus" against bringing the subject into the church judicatories at all. Now is there any record of this among your notes? FE—R OF VERMONT.

We are not aware that any church, Methodist, Presbyterian, Episcopal, or any other, took action in their *National* organizations. But we do know that some of them in District organizations deprecated the whole excitement as unchurchly, and endeavored to stop it. The New England Conference of Methodists, held at Portsmouth, N. H., in 1829, adopted the following well-prepared legislation on the subject, and it

may be, it is to this our Vermont friend has reference:

WHEREAS, much agitation is at this time experienced in different sections of the country on the subject of speculative Freemasonry, and influences connected with it, and constructions put upon it are productive of much evil to the Church of Christ and the community at large, therefore

Resolved, By the New England Conference of the Methodist Episcopal Church, 1. That we will have no connexion whatever with the excitement, and this Conference will consider any member who disregards this resolution as offending against the authority of the Conference.

2. That we consider ourselves bound as Ministers of the Gospel of Christ, to avoid all such questions for or against Masonry, as producing excitement and stirring up strifes among the people.

3. That we do hereby earnestly exhort our people throughout this Conference to pursue the things that make for peace, and the things whereby one may edify another by mutual forbearance and Christian candor; and that while we disclaim on our part all connexion with Freemasonry, they and theirs are exhorted and affectionately advised to receive such preachers as in the providence of God shall be appointed to labor among them, whether they have been Masons or otherwise, not as partizans on either side of this perplexing question, but as they profess to be, and they hope by their labors and spirit to prove themselves to be *the Ministers of Jesus Christ!*

We deem this the true spirit of religion, and though we are not members of the Methodist Church, yet we are constrained to add that any denomination which amidst the excitement of 1829, could so coolly and fairly express itself upon the subject of Freemasonry has the marks of a genuine religion about it, and deserves the gratitude and respect of Masons everywhere.

67. Is there on record a letter, favoring the Masonic institution from Andrew Jackson? I have such from Washington, Lafayette, and Clinton,

and would like one from the stern old hero of January 8th.

FE—R OF VERMONT.

There are doubtless many such, but to make your "quartette" complete, we give you one:

"WASHINGTON CITY, March 27, 1830.

Respected Sir,—

I regret that the duties of my office will not allow me to avail myself of the polite invitation conveyed in your note of yesterday. It would afford me the highest pleasure to unite with my Masonic brethren of this District, in laying the corner-stone of a religious edifice, proposed to be built in Alexandria, and in marching afterwards to the tomb of Washington. The memory of that illustrious Grand Master cannot receive a more appropriate honor than that which Religion and Masonry pay it, when they send their votaries to his tomb, fresh from the performance of acts which they consecrate.

I am very respectfully,

Your obedient servant,

ANDREW JACKSON."

This was addressed by its writer, while President of the United States, to the Grand Lodge of the District of Columbia, which body had invited him to participate with them as represented. Jackson makes a rather common error

here, in supposing that Washington had been a Grand Master. He never was. Jackson however was Grand Master of Tennessee several times previous to 1820.—While supplying our correspondent with copies of letters for his scrap book, we add the following from Benjamin Franklin to his Mother. The old lady had probably expressed apprehension that Ben was getting into bad company when he "joined the Masons," and that prudent youth, who had made a nice little thing by the publication of an edition of Anderson's Constitutions, and proved in various ways that his eye teeth were cut, if he *was* a Freemason, sent her a message in a letter to his father, dated Philadelphia, April 13, 1738, to the following import:

"As to the Freemasons I know of no way of giving my mother a better account of them than she seems to have at present, since it is not allowed that women should be admitted into that secret society. She has, I must confess, on that account some reason to be displeased with it; but for anything else I must entreat her to suspend her judgment, until she is better informed, unless she will believe me when I assure her that they are in general a very harmless set of people, and have no principles or practices that are inconsistent with religion and good manners."

MASONIC REVIEW.

The Freemason's Monitor; or, Illustrations of Masonry, comprising the first three degrees, also the ceremony of Installation and the Funeral service. By Thomas Smith Webb, copied from Webb's last revised Edition of 1816. Cincinnati: published by John Sherer.

This work appears as a small octavo volume of 114 pages, neatly bound in embossed cloth boards, and the monitorial portions are illustrated with numerous engravings.

The publisher informs us that he has correctly copied Webb's last revised edition of 1816, and that "the demand

for a reliable and convenient Handbook of the First Three Degrees of Blue Lodge Masonry is sufficient apology for this re-publication." The ceremony of Installation, and the Funeral Service, are also said to have been "taken literally from Webb's Monitor."

We also observe that in addition to Webb's Text, numerous notes are added from the pen of Bro. Morris.

Those who wish to possess a correct re-print of Webb's Monitor, in the form in which this appears, will no doubt find it to be all they desire.

We have received a copy of the proceedings of the so-called Supreme Council of the Northern Jurisdiction, in annual session held at Boston, and commencing on the 18th of last May. We have more than once expressed our opinion that this body does *not* possess the merit of legality according to the constitutions of the Scottish Rite. We will not now repeat our reasons for making this declaration. We consider that further argument on the subject would be thrown away, as it would seem that passion rather than logic has been, and still appears to be, the guide of the principal parties concerned in this controversy, so unimportant in itself, yet which in its consequences has proved so injurious to the peace of the general Masonic family.

We notice that the same Brethren continue to lead in this association as of old. The minutes report that there were present, Representatives of the Supreme Councils of Ireland and Mexico, two very insignificant bodies we would remark. We notice that the Masonic Editor of the New York *Dispatch* has just answered one of his correspondents, that there are no Lodges of Masons within the territory of the mushroom Mexican Empire. So that it will be difficult to tell what that

"Supreme Council of Mexico," can consist of, where its Grand East may be located, or who are its subordinates. Rev. Albert Case, represents the Supreme Council of Ireland, and Charles Robert Starkweather Esq., that of Mexico. We have a curiosity to see the credentials of these dignitaries, but are afraid that it must forever remain ungratified. We had thought that the renowned Andres Cassard had resigned his position as representative of sundry Spanish West Indian, so called, Supreme Councils. Hon. Esteben Zenteno is said to have been commissioned Representative to the Supreme Council of Mexico, and Hon. T. B. Lawrence to the Supreme Councils on the continent of Europe. We much wonder if the former has been able to find the body to which he is accredited.

We observe that the bodies of the Scottish Rite in New Hampshire, which formerly affiliated with this body, have gone out into darkness. The deputy for that State has resigned, and no successor been appointed.

The minimum rate for the degrees, twenty-eight in number, conferred under this body, has been fixed at sixty-five dollars, paid in currency. The M. P. Sov. Grand Commander states, in his address, that the subordinate bodies have even done work at cheaper rates than above, and cautions them that if this depreciation in price does not cease "it will undermine our beautiful fabric, and cause it to fall to the ground." He says it may be very well to make a discount for "services rendered, or some other good cause"—but that this should be done "only by the action of the body." For "eminent service that has been rendered to the Supreme Council" the Finance Committee recommended that one hundred dollars be paid to the Editor of a certain Magazine, said services consisting of the

publication of certain articles and paragraphs, which if delivered as speeches in any Blue Lodge, would have evoked an outcry of indignation from every worthy brother at the mischievous, bitter, and unfraternal spirit they display.

We have perused the reports of the deputies with pain. They all appear to overflow with a feeling of pugnacity towards some opposing organizations. Another feature is the appending to these proceedings of what purports to be a history of the so-called "*Spurious* Supreme Councils in the Northern Jurisdiction," which originally appeared as a continued article in the Magazine we have referred to. We mention this only to condemn, in the sternest spirit, the circulation, by a body of men professing to be actuated by the benign spirit of Masonry, and assuming to be pre-eminent in rank among their brethren, of matter so decidedly unmasonic. It is utterly discreditable to all concerned. If these bodies of the Scotch Rite cannot assemble except to take steps to perpetuate contentions among the brethren, the sooner they are disowned and denounced by all good Masons the better.

We have received a copy of the proceedings of the Grand Encampment of Knights Templars of Massachusetts and Rhode Island, for the year ending Oct. 28th, 1864. It embraces part of the record of the Semi-Annual assembly holden the 5th of May last in the city of Providence, R. I.,—and the Special Assembly held in Boston on the morning of October 14th—being on the occasion of the laying of the Corner Stone of the New Masonic Temple in this city—and of the Annual Assembly held on the 28th of October in Boston.

At the May meeting, M. E. Sir William Sewall Gardner, the Grand Mas-

ter, delivered an address, principally historical, and especially bearing upon the "relations existing between this Grand Encampment, and the Grand Encampment of the United States," which the want of space alone at the present time prevents us from copying in full. It is an exceedingly interesting document. We shall take another opportunity to refer to it.

At the Annual Assembly in October, fifteen Encampments were represented. The petition of the Sir Knights of Bethany Encampment for a charter was accepted, and its prayer granted.

From the Grand Master's Annual Address we have this month, under an appropriate heading, copied in full his remarks, growing out of a case of Jurisprudence, which had arisen during the term.

The Grand Master informs us that the year which was then drawing to a close "eclipsed all the others which have preceded it in the history of this Grand Encampment, in the universal interest which Masons have shown in these Orders of Knighthood. Three new Encampments have been constituted, one established under Dispensation, while the petition of a large number of Knights for a Dispensation has been refused. The same prosperity has attended the several Encampments in the jurisdiction; and the labors of the Officers of the subordinates have been arduous and severe.

"Never before has Templar Masonry been so prosperous; never has this Grand Encampment been so strong and imposing as a grand Body; never has its unity been so evident as now."

We have previously given the names of the Officers elected at the Annual Assembly of this Grand Encampment. They were installed by M. E. Sir B. B. French, Grand Master of Templars in the United States, who, on the comple-

tion of that ceremony, delivered a brief address, in which he gave an account of the extreme pleasure he had experienced from his visits to Haverhill Commandery, before noticed in our pages, and congratulated "the Grand Encampment of Massachusetts and Rhode Island upon having upon their roll so promising a subordinate as Haverhill Encampment." He then referred to the proceedings on the 14th October, and expressed his admiration of the manner in which the affair had been conducted, and his warm thanks for the kind and hospitable treatment he had received.

The Subordinate Encampments in the jurisdiction returned a total membership of 1,452 Sir Knights.

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The proceedings of the Grand Royal Arch Chapter of Vermont, held in St. Albans on the 5th of October, have reached us, bearing the autograph and respects of Grand Secretary John B. Hollenbeck. There were thirteen subordinates represented at the opening of the session, over which M. E. Gamaliel Washburn, Grand High Priest, presided. We find memorial pages dedicated to P. G. J. Warden, J. S. Webster, who died at Winooski, December 30, 1863, aged 67 years; Jacob Rolfe, Past High Priest, Burlington Chapter, No. 3, who died at Colchester, Jan. 3, 1864, aged 73 years; Thomas C. Taplin, Past High Priest, King Solomon's Chapter, who died at Montpelier, January 11, 1864, aged 71 years; Wm. E. Nichols, Principal Sojourner, Fort Dummer Chapter, No. 12, killed at Brattleboro, Jan. 7, 1864; Henry Crane, Sentinel, King Solomon's Chapter, killed at Toronto, C. W., January 13, 1864.

At this Session a Constitution and set of By-Laws were adopted, which are printed with the proceedings, as also a ceremony for the constituting and

dedication of a Royal Arch Chapter, with the Installation form.

The total membership returned is 906. There were 15 deaths during the year—and two members demitted.

The Officers for the current year are as follows:—

Gamaliel Washburn, G. H. P.; Leverett B. Englesby, D. G. H. P.; Horace Strickland, G. K.; Edward S. Dana, G. S.; John B. Hollenbeck, G. S.; William G. Shaw, G. T.

We give the following closing paragraphs of the G. H. Priest's address:—

"Uniformity in work and lectures in all the Chapters throughout the State is indispensably necessary and obligatory; and if there are any of our Chapters that are in doubt as to the correctness of their work and lectures, I admonish them immediately to take suitable means to ascertain whether they are working correctly, and if they are not set themselves right at once.

"In conclusion, Companions, I trust our present meeting will be attended with good results to the Craft generally as well as ourselves; and while our sands are fast running out, and our ranks being thinned by here and there a broken column, it becomes us to work while the day lasts, for soon the night of death will come wherein no man can work. May we be actuated by high and holy motives, dispensing that charity which suffereth long and is kind; for charity and prayer are the wings on which the soul flies to Heaven. In all our mutual intercourse with mankind, let us manifest by our daily walk and deportment that we are determined to follow on to know the Lord, whom to know aright is life eternal."

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The officers elected for the current year of Empire Chapter, No. 140, New York, are as follows:

W. H. Johns, H. P.; Garrett Vandewater, K.; David Anderson, S.; J. H. Simms, C. H.; Walter H. Shupe, P. S.; Frederick Rehorn, R. A. C.; Chas. Lothrop, M. 3d V.; John Salt, M. 2d V.; P. Marley, M. 1st V.; J. Hogue, Treas.; A. Root, Sec.; Rev. J. G. Kent, Chaplain; S. Arbuthnot, J. A. Thornton, and Michael Smith, Trustees.

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AMONG the old Lodges which have passed successfully through the many trials to which Masonry in New York State has been subjected, and which has come out like gold purified by the fire from the ordeal, is Naval Lodge, No. 69. For some years past, with but a temporary interruption, it has been presided over by W. Bro. James T. Couenhoven, and the many services he has rendered have, we are glad to announce, induced the brethren to reelect him.

In his hands Naval Lodge must continue to prosper. The following are the names of the officers elect:

James T. Couenhoven, Master; Wm. Starritt, S. W.; J. E. Starritt, J. W.; W. Scott, T.; Thomas S. Crump, S.; Wm. H. Peabody, S. Dea.; John Ward, J. Dea.; J. W. Averill, Levi Harris and John Nixon, Trustees; J. R. Moon and G. Hinchman, M. of Cer.; H. H. Odell and J. J. Ward, Stewards; J. L. Smith, Sen. Chaplain; R. Horner, Organist; George De Cunha, Marshal.

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WE learn with pleasure that the Masonic Mission of New York City is meeting with great success. As one means of raising funds in aid of this truly benevolent association, a course of popular lectures was inaugurated on Saturday evening the 21st ult., at the Cooper Institute, by Mr. De Cordova, who kindly gave his services for the occasion.

The price of admission, instead of the usual fifty cents, was fixed at the nominal sum of ten cents, in order that the laboring classes might enjoy the luxury of listening to this celebrated man. The house seats 3000; 500 tickets were reserved to be sold at twenty-five cents, to pay the expenses, leaving the ten cent receipts to be applied to the Soldiers' Reading Fund. Mr. De Cordova's lecture will be printed in the form of a small newspaper, at the cost of about one cent per copy. An audience of 2500 would net sufficient to print 20,000 copies, to be sent to the army for distribution; and thus a person could for ten cents enjoy a first-class lecture, and send ten copies of the same lecture to the soldiers, who will enjoy it the more as they are entirely deprived of such a treat at present.

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WE learn that Col. Levi Carrol Judson died at Waterloo, Seneca County, N. Y., on January 8th, and was interred with Masonic and military honors. He was one of the oldest Masons in the State of New York, having been made under the jurisdiction of De Witt Clinton. During the war of 1812 he served as Colonel of a regiment of volunteers. Since that period he was a resident of Philadelphia, but removed to Waterloo, where, for the three past years, he has been afflicted with paralysis to such a degree as not to be able to leave his room.

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THE officers of California Lodge, No. 1, San Francisco, for the current year, are:

George T. Grimes, W. M.; James Scrimgeour, S. W.; John McComb, J. W.; Edward Taylor, Treasurer; E. W. Bourne, Secretary.

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At the Annual Meeting of Mount.

Moriah Lodge, No. 44, San Francisco, the following officers were elected for the ensuing year:

Edwin S. Perkins, W. M.; John W. Shaeffer, S. W.; Davis Louderback, J. W.; Wm. Melvin Smith, Treasurer; Charles L. Wiggin, Sec.

THE officers of California Council, No. 2, of Royal and Select Masters, of San Francisco, for the current year, are:

Lawrence C. Owen, T. I. M.; Saml. S. Arnheim, D. T. I. M.; Seymour B. Clark, P. C. W.; Wm. H. Lyon, Treasurer; Elisha W. Bourne, Recorder; Thomas Kyle, Capt. of Guards; Geo. T. Grimes, Marshal; James Laidley, Conductor; George W. Paget, Steward; Lewis Peck, Sentinel.

A SPECIAL Convocation of the Grand Chapter of Massachusetts was opened on the 9th ult. at Freemasons' Hall, Fall River, for the purpose of consecrating and constituting Fall River Royal Arch Chapter, and installing its officers. Large delegations were present from Boston, New Bedford, Taunton, Newport and Providence. After the ceremonies in the Chapter-room were concluded, the members, with their guests, repaired to the Richardson House, where a sumptuous entertainment awaited them. The "ceremonies" were concluded at an early hour, and the company parted fully satisfied that Royal Arch Masonry in Massachusetts is an *institution*. The new Chapter commences its work under very favorable circumstances, and bids fair to become one of the best in the Commonwealth. Their Charter embraces the names of thirty-six companions, all good men and true. The advancement of the best interests of this Chapter will occupy a large place in their endeavors.

The following are the names of the officers:

Robert C. Brown, H. P.; Robert Henry, King; Joshua Remington, Scribe; John Shepley, Chaplain; Silas Williams, C. of H.; James Davenport, P. S.; Wm. Davenport, R. A. C.; Daniel Stillwell, Alden Gilbert, John Whitaker, M. of V.; A. L. Westgate, Treas.; I. G. Tinkham, Sec'y.; William Preston, Sentinel.

THE following is a list of the officers of Amicable Lodge, Cambridgeport, Mass., for the current term:

Henry Endicott, W. M.; Eben Denton, S. W.; F. W. Gregory, J. W.; Nathan Fiske, Treasurer; Chas. Tufts, Secretary; James Millegan, S. D.; Samuel P. Adams, J. D.; D. M. Hazen, S. S.; H. N. Cotton, J. S.; Charles A. Skinner, Chaplain; J. D. Nutting, Marshal; John Pear, Tyler; S. F. Hunt, Sentinel.

THE officers of Waltham Royal Arch Chapter, U. D., of Waltham, Mass., are as follows:

Hiram M. Britton, M. E. H. P.; Chas. A. Welch, E. King; Wm. B. Bothamly, E. Scribe; John W. Fairbanks, Capt. of Host; Geo. B. Williams, Prin. Sog'n; Joseph C. Bates, R. A. Capt.; Chas. Moore, M. of 3 V.; Wm. B. Learned, M. of 2 V.; John C. Locke, M. of 1 V.; Henry Martyn, Treasurer; Louis A. Felix, Secretary.

ON the evening of Saint John's Day was dedicated the hall in the city of St. Louis, Mo., lately built for Masonic uses, by Occidental Lodge, No. 163, on the registry of that State. The members of all the lodges, and other Masonic bodies in the city, participated in the celebration and dedication, including members of the Blue Lodges, Chapters, Council of Royal and Select

Masters, and the Commandery of Knights Templars.

St. Louis Commandery, No. 18 Knights Templars, acted as an escort to the procession, by invitation of Occidental Lodge. The Knights Templars turned out about fifty in number, and made a very fine appearance.

On the conclusion of the ceremonies of dedication and installation, the Grand Secretary, Rt. W. A. O'Sullivan, delivered an appropriate address to the assembled Masons and their friends, who thronged the hall, which was an excellent production and well received.

A band of music was in attendance, and after the more solemn labors of the day were over, the Fraternity and their friends enjoyed a pleasant evening in discussing the sumptuous collation, and in the merry mazes of the dance.

On the 24th ulto. the officers of King Cyrus Chapter, located in Newburyport, Mass., were installed by the M. E. Grand High Priest, Solon Thornton, the ceremonies being followed by a season of general social enjoyment. The names of the officers are as follows:

John N. Pike, H. P.; Warren Currier, K.; William H. Johnson, S.; Rev. O. S. Butler, Chap.; Enoch G. Currier, C. of H.; John Walton, P. S.; David J. Adams, R. A. C.; Nicholas Johnson, M. 3 V.; Nathan A. Moulton, M. 2 V.; Hiram P. Macintosh, M. 1 V.; Mark Symons, Treas; James W. Cheney, Sec.; James W. Cheney, Organist; George B. Merrill, In. Sen.; Samuel Noyes, Tyler.

The corner stone of the new Masonic Hall, intended for Eagle Lodge, No. 53, Hudson City, New Jersey, was planted on Tuesday, Dec. 27, 1864, St. John's Day, and in the ceremonies attendant on the same, nearly all the Grand Officers participated.

Notwithstanding the unfavorable state of the weather, the Craft, representing the various Lodges and Chapters of Hudson County, as well as from New York and elsewhere, were present in strong force. Shortly after 2 P. M., the Fraternity assembled and organized in due form at the large hall in Rommell & Leight's Hotel, from whence they marched, in full Masonic clothing, to the grounds of the Association, situated at the corner of Montgomery avenue and Golden Street, where the ceremony usual on such occasions was performed. The corner-stone was laid by Most Worshipful Grand Master, W. S. Whitehead, and prayer was offered up by Right Worshipful Grand Chaplain, the Rev. G. H. Jones, of Rockaway.

The following Grand Officers of the State were present, and took part in the ceremonies:

W. S. Whitehead, M. W. G. M.; O. W. Murphy, R. W. S. G. W.; Col. J. R. Crocket, R. W. J. G. W., pro tem; P. J. Powless, R. W. G., Treas. pro tem; A. L. Wilcox, R. W. G. Marshal; Jas. H. Stevens, R. W. S. D.; W. P. Condit, R. W. J. D.; Rev. G. H. Jones, R. W. G. Chaplain; Wm. Hersee, R. W. G. S., pro tem.

There is not perhaps on the American Continent a jurisdiction wherein Masonry may be said with greater truth to flourish than in New Jersey.

The Fraternity in that State are growing in numbers as elsewhere, but that growth is a healthy one.

The Grand Lodge of New Jersey held its annual communication during the past month, and was presided over by M. W. William Silas Whitehead, Grand Master. In his address Grand Master Whitehead takes strong ground against granting dispensations for making Masons at sight or for shortening

the interval between the degrees. This is a step forward in the right direction, which affords us profound satisfaction. We trust the day is not far distant when every Grand Master will take a similar position, and thus put an end to one great source of danger to the institution. Two new warrants were granted for German Lodges.

The following are the Grand Officers for the ensuing year, being a unanimous re-election:

Wm. Silas Whitehead, G. M.; H. W. Murphy, D. G. M.; H. R. Cannon, S. G. W.; G. M. Gizer, J. G. W.; J. S. Fish, G. Treas.; Jos. H. Hough, G. Sec.; G. H. Jones, G. Chap.; J. H. Stevens, S. G. D.; W. P. Condit, J. G. D.; A. L. Wilcox, G. Marshal; J. R. Crockett, J. W. Allen, G. Stewards; J. H. Patterson, G. Sword Bearer; J. Bates, G. Pursuivant; Amos Howell, G. Tiler.

EDITORIAL NOTES.

A CORRESPONDENT writes from Salem, Mass., as follows:

"I will thank you to inform me, through your Magazine, as early as convenient, whether a Past Master, having received the obligation appertaining to this degree of Masonry, has, or has not, a right to be present when a Master elect of the Blue Lodge is receiving the obligation of his office." The question refers to the privilege, or want of privilege, of a Virtual Past Master, or of a Master who has attained to that grade, by having had it conferred upon him as a degree in the Chapter. We have but one reply to make to our correspondent, and that must be in the negative. A moment's consideration will suffice to satisfy him that no other can be given.

The questions which from time to time are brought forward relative to the rights and privileges of Virtual Past Masters, never arise, except in the absence of well-defined and correct ideas as to the relationship of the Chapter to the Blue Lodge. To re-

move the basis of all doubt on the subject, we have simply to secure correct ideas as to that relationship.

Symbolic Masonry begins and ends with the Blue Lodge. The Lodge knows nothing of the Chapter, nor the latter of the former, except from that feature in it as an organization which provides that none but Masons can enter its portals. The degrees conferred by the Chapter are Mark Master, Past Master, Most Excellent Master and Royal Arch. Previously to the organization of Chapters, as they exist in the United States, the Mark Master's Degree was conferred as an appendage to that of the Fellow Craft, and it is still so conferred in England. The Degree of Past Master, as conferred by the Chapter, is found there owing to the fact that the Royal Arch Degree was formerly conferred only upon those who had actually served as Worshipful Masters in Blue Lodges. The framers of the Chapter organization as it now exists, seeing that the possessors of the Royal Arch Degree must neces-

sarily from this provision, be very few in number, and that their increase must be exceedingly slow, desirous of giving access to the Chapter to a larger proportion of the Craft, and unable, or unwilling, to alter the Ritual of the Royal Arch Degree to accommodate it to their intentions, hit upon the expedient of conferring the Degree of Past Master as a mere form to make the new Royal Arch system complete. The candidate for this degree in the Chapter, when going through the ceremony of passing the chair, is instructed why the form has been instituted, and that no rights and privileges in the Blue Lodge have been conferred upon him thereby. It is clear that the intention is not to confer any privileges in Symbolic Masonry upon the Virtual Past Master, and if the intention had been otherwise it is not in the power of the Chapter to confer upon its members any privileges in the Blue Lodge. No Masonic Body can confer any rights or privileges in Symbolic Masonry except the Blue Lodge.

The grade of Past Master, as known in Symbolic Masonry, is not a degree properly so-called. It is simply a term employed to indicate that the person to whom it is applied has been elected to, and served in the capacity of Master of a Lodge for the period of at least one official term. The Degree of Past Master, as conferred in the Chapter, is a mere form. Candidates for this Chapter Degree, in the words of Dr. Mackey, "are made to pass the chair simply as a preparation and qualification towards being invested with the solemn instructions of the Royal Arch." In the Blue Lodge the term is applied to those who have performed actual service. In the Chapter it is applied to those who have participated in what is there recognized as a mere form. Hence arise the terms Actual

Past Masters, and Virtual Past Masters. The qualifications in the one instance are actual service. In the other there is the recognition that the candidate should be in possession of the Mark Master's Degree. This makes a further distinction. The Chapter, by the introduction of the Mark Degree into its system, excludes the Actual Past Master, as such merely, from all privileges in its body. The actual service required from the Past Master known to the Blue Lodge, excludes from all privilege in that body the Virtual Past Master, who, as such simply, has seen no service whatever.

Past Grand Master John W. Simons, of New York, in his work on "Masonic Jurisprudence," speaking of the distinction between Actual and Virtual Past Master, says "one has earned his position; the other has simply paid for a title. There is no reason, in Masonry or equity, why their privileges should be equal."

While some authorities have declared that a Chapter Past Master may be present "when a Master elect of a Blue Lodge is receiving the obligation of his office," we cannot see the least shadow of correctness in a decision, which can only be based upon the confounding of things which differ.

The letter of "Hiram Abiff," which we published last month, has drawn forth an epistle on the same subject from another correspondent, "Latomus." In the greeting which the latter extends to the former, it is interesting to observe the great pleasure which "Latomus" takes in discovering in "Hiram Abiff" one who can sympathize with him in the dislike he has so long entertained, and so frequently expressed, through the Masonic press, towards the higher degree system as a whole. When he peruses the letter of "Hiram Abiff," which appears in the

present number, his pleasure will overrun all bounds, no doubt.

"Hiram Abiff," we think, goes too far altogether. The Ancient and Accepted Rite may not be Masonry as he would define Masonry, but it is a development of genuine Masonry, and whatever of Masonry it contains it has received from a legitimate source. While pronouncing its assumption of authority over the degrees conferred in the Blue Lodge—an assumption only held in obedience in this country—to be absolutely groundless, and the very conception of it an offense against Masonry everywhere; while regarding the history of its Supreme Councils as bodies said to be descended from Frederick the Great of Prussia as a very silly and stupid fable, and calculated to do more harm than good to the Rite; and while being unable wholly to approve of it as a system which we consider has multiplied degrees to a needless extent, yet we would be understood to say that as a development of Symbolic Masonry it is as genuine as a Masonic Organization, as are the Chapters, Councils and Encampments which are better known among us. It has greatly suffered in the good opinion of Masons generally, owing to the unfortunate controversies which have arisen in its ranks, and the rival claims of its several ruling bodies. This has been its great misfortune, and the great misfortune of Masons, especially in this country. Until it is able to show that it has arisen above the spirit which would perpetuate these feuds we do not feel like standing forth as its advocate, and entering the lists against "Hiram Abiff" and all comers. We are willing, however, that those may do so who feel disposed, and our pages are open to such freely. But we do protest against the extreme view of ridicule in which "Hiram Abiff" in-

dulges. We know numbers of good Masons who are very warmly attached to the A. and A. Rite. They find in its work and ritual much which feeds their mental desires, and the many lessons its lectures teach are taken home by them more impressively from the garb in which they there come to them clothed, than they would otherwise do. That Masons have the right to form associations among themselves and adopt Rites we maintain, and would only limit this position by this other, namely, that their associations only assume authority over their own bodies, and meddle not with any other. The only objection which we have, but that is not wanting in weight however, is that the increase of Masonic affiliations too much divides the interest of Masons, and is very apt to lead them to neglect the Blue Lodge, the primary organization, which in our estimation, has the first and highest claim upon us all.

The Editor of a certain Masonic periodical, who has declared that he would not give the *Monthly* a place upon his table, finds it difficult to refrain from putting the stamp of his approval upon our articles by republishing them in his own pages, although unacknowledged. He is evidently afraid to allow the name of the *Monthly* to appear under his yellow covers for some reason, which modesty prevents our suggesting. At one time after our notice of his delinquency, he acknowledged to the *National Freemason*, though well aware that paper had copied from us, and in his last he gives one of our articles on the "History of Freemasonry in England," and credits it to the *San Francisco Mercury*. Would it not be better for our courteous cotemporary if he were to exchange with us *honorably*, and so procure his matter from original sources?



THE MASONIC MONTHLY.

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PAY THE CRAFTSMEN THEIR WAGES.

MASONS have other work to perform, and Lodges other work to execute, than the simple routine work of initiating candidates for admission to Masonic circles. There are other privileges to be conferred upon the membership of the Institution than the mere right to be present at and to participate in the performance of its ceremonies. There are other benefits to extend to those who have crossed its threshold than the mere gratification of a natural curiosity to learn and possess the peculiar secrets of which the Masonic Fraternity is supposed to be the safe repository.

Masonry is more than a system of proselytism. It is more than a stereotyped ritualism. And yet, if we enter any of our Lodges, and take note of the work in which the members are engaged, we shall be forced to conclude

that Freemasonry generally appears to be the very opposite of that which we have described it to be; that it is a propaganda; that it is a system of ceremonialism, and begins, and ends, and has its whole being in its ritual.

A Lodge is said to have a great deal of work to do; is, in fact, over-worked, and so forth, and all that is usually understood by these phrases comports with the idea that the making of Masons is all the work and the *only* work for Masons and Lodges to execute.

They greatly mistake who receive these ideas as correct. Freemasonry has another and higher mission than this. But is it fulfilling that mission at the present time? a sense of duty obliges us to record that it does not so appear.

For the past few years a great and powerful impediment has lain in the path of Freemasonry, a great obstacle

Entered according to Act of Congress, in the year 1863, by E. L. MITCHELL, in the Clerk's Office of the District Court of the District of Massachusetts.

to the promotion of its best interests has existed in the unprecedented number of initiations. The regular meetings of Lodges have not sufficed for the admission of candidates. Special meetings for such purpose have been multiplied without end. Incessant work on the degrees—one, two, and very frequently three degrees at a meeting, and from one up to twenty candidates at a time—have oppressed the Craft beyond all reason, and made demands upon their time and patience so extravagant as to be altogether unjustifiable. To all, this excessive labor becomes tiresome, and to very many it is more than that—it is little better than a *nuisance*. We trust we may not be misunderstood in making this remark. But it cannot be denied that this everlasting work, work, produces in many Masons a lukewarmness of interest, and a certain degree of aversion to attend Lodge meetings whereat nothing whatever is accomplished save work on the degrees.

The call from Labor to Refreshment, and from Refreshment to Labor again, once so greatly and pleasingly calculated to vary the proceedings of our Lodge meetings, in these days only seems to give an instant's breathing time to our over-worked officers, and then to work again, until tired nature rebels, and turns out slovenly work, because hurriedly done under the suggestion of fatigue.

The most striking of the evils consequent upon the over-rapid growth of Freemasonry at the present time, are the utter impossibility of properly investigating the claims of every applicant for the degrees, and the temptation thus placed before Lodges to admit without sufficient investigation, merely for the purpose of getting through with the large amount of work on hand, introducing the great

danger of admitting improper and unworthy characters into our organizations, and thus paving the way for their corruption and ruin.

Added to these great evils is that other very noticeable one,—the hurrying of each candidate from degree to degree before he has had time to become sufficiently acquainted with the very rudiments necessary to be known and mastered by an Entered Apprentice, and also the temptation to Masters of Lodges, thus over-worked, to clip and abbreviate, and so disfigure the ceremonial.

But let us not halt here in repeating our catalogue of evils. Even supposing that every one of the multitudes of candidates we are admitting to be most worthy and fitting for admission into the Fraternity, the incessant employment of all the time of our Lodge meetings in working the degrees to the extent at which it is now being done, excludes all opportunity for the cultivation of the social feelings, so intimately allied with Freemasonry, and for such opportunities the entire Fraternity is calling, and being every month and every week disappointed in obtaining. It deprives our membership of all opportunity for particular instruction in the Art of Masonry. It absorbs time which might be profitably devoted to the discussion of questions of Masonic interest, general Masonic conversation, to the reading of papers on Masonic History or Philosophy, to indulgence in a feast of reason,—time that a Lodge might employ in so many ways which would prove interesting and useful to Masons in Masonry.

It is a great evil viewed under any aspect,—this over-growth from which our Order is suffering—this immense increase to the number of unskilled and inefficient laborers. Old Craftsmen become disgusted, young worthy

brothers are discouraged, more fail to receive any wages, and all go away dissatisfied.

This is not as it should be. Grand Lodge legislation cannot amend this state of things materially. The mere raising of fees will not put a stop to the evils against which we are exclaiming. Higher fees may keep out poor worthy men, but will not have the effect of repelling the advances of a solitary rich rascal, whose curiosity, or other baser motive, may have been aroused to prompt him to seek admission into the Fraternity. The Lodges must take the matter in hand in a different spirit. They must set their faces with unflinching and persistent determination against all hurry. They must positively refuse to take up their whole time in work on the degrees. They must be more strict with their Committees of Investigation, and rigidly demand from them thorough and detailed reports. They must put candidates on probation for a longer period between degrees. A week is absurd. A month is too little. Three or even six months is not too long a period in our estimation. The practice of calling special meetings to get rid of arrears of work must be relinquished altogether. The system of hurrying through work is unseemly. Let candidates wait the time of the Lodge. Lodges have no business to accommodate themselves to candidates. What

matter if the amount of untouched work should increase enormously for a while? Much of such untouched material, all of it not of the genuine kind, would melt away like new-fallen snow, and be no more seen. The good material would be found outside our gates after many days, well-seasoned, and better fitted for being built up into the walls of our Temple. Some process of this kind must be resorted to, or, sad alternative, we shall look forward to an early day when our noble fane will stand before the world a ruin and a wreck.

If the Lodges as Lodges will not see to this, then let individual Masons take the matter into their own hands. Let them make all proper objection to all haste, all over-work, and, if need be, let them freely use the ballot-box, and reject without hesitation every candidate, upon whose petition there may not have been a full and explicit report. Better that a hundred good men and true should be rejected than that one unworthy person should gain admission. Something must be done to stop this too rapid increase, and that both speedily and thoroughly.

In uttering these views we believe that we are uttering the sentiments of a large proportion of the Masonic Fraternity, and we hope that they may help to decide the doubting, and confirm all true and trusty brethren to do their whole duty in the premises.

THE USE OF THE BLACK BALL.

THE right of balloting is an inalienable right belonging to every member of a Masonic institution, and which he should enjoy without let or hindrance,

and without accountability as to the manner in which he ballots. In regard to the use of the white ballot, there can be no controversy, nor can there

be in regard to the individual *right* to use the black ball; but in regard to the *motive* which prompts the use of the negative ballot, there may justly be a controversy. If an applicant does not possess the moral qualifications which the Masonic standard requires, there can be no doubt as to the propriety of casting the negative ballot. If the applicant is deficient in those social qualities which would make him a useful Mason, and his antecedents are such as lead the brethren to the conviction that he would create trouble and dissensions, and become restive under Masonic government, there can be little question as to the propriety of using the negative ballot. In both these cases duty is so plain that no one can err in the exercise of his right. But, is the black ball ever thrown un-masonically, and consequently wrongfully? Without hesitation we answer "yes."

No Mason has a right to bring into the Lodge private piques, originating in outside matters, to disturb its harmony, and interrupt its business. If any one has a personal difference with the candidate, let him settle it outside the sacred enclosure, and not attempt to avenge himself for supposed injuries by making this stab in the

dark. This man's reputation is dear to him, and to his friends, and if the difference is made known to the investigating committee, parties may be brought face to face, and all differences healed.

We cannot help thinking that throwing a black ball under such circumstances is a cowardly revenge, and entirely unworthy one who lays claim to the Masonic character. A black ball should not be used as we would use a negative vote against one who sought membership or admission in a fire company, or a lyceum, for in such cases an applicant may be negatived and experience no material suffering in his reputation, but the use of the negative ballot in a Masonic institution is quite a different thing. Whenever the negative ballot is used in such a manner, the privilege of balloting is prostituted to ignoble purposes, and the right of using it under such circumstances is more than questionable.

The duty of balloting is a serious and important one, and so far as reputation is concerned, has in it almost the power of life and death. Let him who uses it consider well before he acts, and then so act as that he can reconcile his conduct to God, and his own conscience.

THE ANCIENT CHARGES.

CHAPTER IV. OF MASTERS, WARDENS, FELLOWS AND APPRENTICES.

IN commenting upon this Chapter of the Ancient Charges, we will reverse the order observed in its caption, and consider first its provisions concerning Entered Apprentices, and Fellow Crafts.

The Charges require that an Apprentice "be a perfect Youth, having no maim or defect in his body that may render him incapable of learning the art of serving his Master's Lord, and of being made a *Brother*, and then a

Fellow-Craft in due time, even after he has served such a term of years as the custom of the country directs; and that he should be descended of honest parents." The statement of these requirements is preceded by another—"that no Master should take an Apprentice unless he has sufficient employment for him." The language in which these quotations are couched suggests very plainly their origin as regulations for the government of organizations of Operative Masons, from which the modern lodges of Speculative Masons have descended; and while they cannot be made to apply literally to the Entered Apprentice of Speculative Masonry, that application should be made as close as the altered conditions of the Fraternity will permit.

Anciently the nobility, who required the services of the Craft, had to hire them through the Master Mason. As the regulations for the government of the Fraternity of Operative Masons were intended to protect their art, trade or calling from falling into abuse or decay, while the authority remained vested in the Master to take Apprentices, that privilege was limited to his ability to give them "sufficient employment." The necessity which was felt by the Craft to protect their reputation, and the country, from being over-run with inferior and unqualified workmen, required this limitation to the Master's power to take Apprentices.

At that stage in the development of Free and Accepted Masonry to which these Charges more literally applied than they now do, the great bulk of the Fraternity consisted of Apprentices. The Entered Apprentice's Degree was the only Degree which the Lodges had the power to confer. The Fellow Craft's and Master's Degree

were only to be obtained in the Grand Lodge. The membership of the lodges then consisted of Entered Apprentices and Fellow-Crafts. The Master Mason's Degree was simply an official degree. While in these days, under the York Rite, Lodges consist exclusively of Master Masons, anciently they consisted of Apprentices and Fellow-Crafts, the former of whom were eligible to office, except that of Warden, and from the latter the Grand Master of the Order might be chosen. While no existing Grand Lodge would venture to elect a Fellow Craft to the chair of the Grand East, to do so would certainly not be violative of any Ancient Regulation.

As Speculative Masonry is now altogether dissevered from its old alliance with Operative Masonry, the Fraternity has no service to render to any order of men living, except such as may still pertain to them as members of the same community, or as comprised under the same body politic. For the term "Master's Lord" substitute that of Fraternity or Society, and the application of these Charges to Masonry as it now exists, will appear more distinct.

While the Operative Master Mason might take as many Apprentices as he could sufficiently employ, it remained with the Lodge to accept such Apprentices as brothers, to whom the full privileges of the Fraternity alone belonged. Thus the Charges say that the Apprentice was to be in no respect "incapable of learning the Art of serving his Master's Lord (modernize this by reading *the society*) and of being made a *Brother*." First an Apprentice, by the Master's taking him as such, then made a brother in the Lodge by being therein entered as a member. It seems probable to us that here originated the application of the term *En-*

tered as a prefix to that of *Apprentice*—the Apprentice taken by the Master, becoming the *Entered Apprentice* only when made a brother by the Lodge, and thus a member of the Fraternity. Boys might be taken as mere Apprentices to learn and practice the Operative Art, but as we have seen, when commenting on Chapter III., the persons admitted members of a Lodge must be of "mature and discreet age." The entered Apprentice members of the Ancient Lodges must consequently have consisted of persons who had worked for years in Operative Masonry, and who had attained to a full Manhood.

In Speculative Masonry the symbolic age of the Entered Apprentice is three years, that of the Fellow Craft, five, and that of the Master Mason, seven. This may be construed as having reference to the years of their servitude in Masonry before attaining to those grades or degrees. While Apprentices were formerly made for three, five, or seven years, it was mostly for the latter period. Fourteen was the youngest age at which a boy could be bound Apprentice to a Master; but if bound at a later age, he would become free at the age of twenty-one, or the age of maturity. We speak of English custom in this respect. Thus the Charges say that the Apprentice, after having been "made a *Brother*," may become a "*Fellow-Craft* in due time, even after he has served such a term of years as the custom of the country directs." We have seen that according to English custom the Entered Apprentice may have been obliged to serve his full seven years to qualify him to pass to the degree of Fellow-Craft.

One other requirement to be possessed by the Entered Apprentice under the Ancient Charges was "that he should be descended of honest

parents." This referred to the legitimacy of his birth. No bastard could be admitted into the Order. A society which was founded in so deep a regard for the moral proprieties as Freemasonry, which demanded from all candidates for admission into its organizations, that they "be good and true men, free-born, and of mature and discreet age, no bondmen, no women, no immoral or scandalous men, but of good report," could not well avoid, according to the spirit of the times, requiring that they should equally be the legitimate offspring of legal wedlock. We are of opinion, however, that so far as the usage of modern committees of investigation is concerned, this provision of the Ancient Charges is mostly, if not altogether, overlooked.

With regard to the requirements of the Ancient Charges that the Entered Apprentice should be "a perfect youth, having no maim or defect in his body," we would observe that there is a disposition abroad to consider that this should not be interpreted as applying with strictness to Speculative Masonry. We admit that Masonry as now organized, does not call for an absolutely literal obedience to this as to other requirements of the Ancient Constitutions. We are yet in favor of keeping as near to the literal interpretation of the ancient landmarks as is possible. The spirit of innovation is so frequently found in company with the spirit of improvement, that while not wishing to be found resisting the latter, we are cautious not to mistake the one for the other. An innovation once permitted to enter may widen that entrance until there will remain no guarantee against complete revolution.

One feature in that portion of Chap. III. which we have found space this month to review, is noticeable, and is

deserving of the special attention of the Craft in the present day. We allude to the long probation which the Entered Apprentice had to undergo before he could obtain the degree of Fellow-Craft, what the French term, the "higher wages" of the second degree. We claim that we should be more careful as Speculative Masons whom we admit to the privileges of our Association, than was ever necessary to the purely Operative Masons—and that genuine progress in Speculative Masonry is as difficult a matter to achieve as it ever was in any department of Operative Masonry. Yet we find that in modern speculative Masonry the probation between the several degrees is reduced to the period of a month or a week, instead of years, as of old, and no general or particular requirement to show any other qualification for advancement than the mere ability to give the signs and salutations of the degree or degrees already obtained. This is not carrying out the doctrine of the Ancient Charges either in spirit or letter. It is a most decided departure from ancient practice, and is full of evil in its results. We have Fellow-Crafts and Master Masons by thousands who should yet be numbered among our Entered Apprentices. If in Speculative Masonry we acted up to the spirit of our ancient Operative

Brethren, as in their day, so in ours, the great proportion of the Fraternity would be in the condition of Apprentices. There is a great deal to learn in each degree of Speculative Masonry. Neither one month, nor two, are enough for its acquirement. Neither is one month or even two a sufficient length of time to enable a lodge to judge of the claims of a brother for advancement. We believe that if we were to retrace our steps in this and other respects so as to approach nearer to the spirit of the old regulations, the tone of the Order would improve more rapidly than it is likely to do under the modern method. Free and Accepted Masonry could be made a much higher and nobler institution than we do make it, high and noble as it is among the institutions of the world.

Let us endeavor to shape it according to our loftiest ideal. Freemasonry has not yet attained its highest development. Old as it is, it is yet youthful and vigorous. Conservative yet progressive, it improves as the world improves with the rolling centuries, casting off one excrescence after another, until in the future, as in the present it does, it will stand out brighter and brighter as the model institution and great educator of manhood everywhere.

MASONRY AND ITS MINISTRIES.

It is always a pleasure to witness the play of generous human sympathies ministering to human sorrow and wiping the tears which flow when family ties are sundered. It is especially gratifying to witness the *practical*

fruits of Masonic fidelity and charity, which seeks not display, but *practical* relief. The correspondence which follows needs no comment to make its lessons understood and appreciated. A word of explanation will indicate the

circumstances so as to make all intelligible.

The last autumn, in a quiet village of Maine, a young soldier pined away and died of disease contracted long before in one of the campaigns of a volunteer regiment of that State. His sickness and death among his early friends and Masonic brothers drew many sympathies, and the Masonic funeral ceremonies at his grave drew a large concourse, at the same hour when a large crowd in another church near by were listening to a fervid address on the country and its crisis, just before the exciting election. Both congregations gathered round the grave to witness the burial; and the Lodge adopted and published appropriate resolutions. The aged father and mother and the remaining sister, who had hoped to lean on that son and brother, finding their hopes disappointed, accepted the invitation of a married daughter and her husband to pass the winter in Lawrence, Mass. There the father in December faltered, and soon peacefully closed his eyes upon earthly scenes, and entered on his rest, surrounded by the brothers who had come to know and love him there. Extracts from the correspondence will explain the rest.

"LAWRENCE, Jan 12th, 1865.

MY DEAR COUSIN:—It was father's wish the day before he died that I should write to you and tell you to have Bro. —, or some one, if he is not there, draw up resolutions as in the case of Brother —, and especially thanking the brothers of Tuscan and Grecian Lodges for their kindness to him and for the sympathy extended to his family, and to have it inserted in the papers and a copy sent to each of those Lodges. Will you please see that it is done?

The Masons have been very kind both before and since father died. We have had cause to say many times that we never knew what Mascary was before. My father was a true Mason and Christian. His love extended to all members of the Fraternity; and he found in the Masons here sympathizing brothers. They have written us words of sympathy—have called to visit us, and sent us beautiful flowers, and many other tokens of kindness, precious to those in affliction, and yesterday they sent us the enclosed resolutions, which are to be printed, and copies furnished us and sent to your Lodge, at Freeport. * * * They have done everything that the kindest brothers could have done in showing their sympathy for him and for us. * * *

Your loving cousin,

MARIA.

One of the resolutions adopted by Tuscan and Grecian Lodges is as follows:

"Resolved, That in this dispensation of the Almighty architect of the universe in the removal of Brother Joseph Dillingham 'from the grand level of time to that undiscovered country from whose bourne no traveller returns,' the church, of which he was a worthy member, has lost a useful and exemplary christian, and our beloved Brethren of Freeport Lodge one of its grand Masonic pillars, and we tender to them our warmest and heartfelt sympathies in this their loss."

Resolutions appropriate have ere this taken their course in the Lodge, and will reach the family in due time. We are permitted to publish the following from the letter of the Chaplain:

SO. FREEPORT, Feb. 5th, 1865.

MY DEAR SISTERS:—Yesterday, on my return to Freeport, your letter, with resolutions adopted by Tuscan and Grecian Lodges, was placed in my

hands by a brother, desiring I would meet the Lodge on Monday evening, and draw up resolutions for adoption. This was the first word I had heard from you since you left us, and the first intelligence of the decease of your dear father. I regret exceedingly that other engagements I cannot control will prevent my meeting the Lodge.

* * * I cannot refrain from writing you a few words of sympathy in this your great sorrow. But what can I say to comfort my dear sisters in such afflictions as you are so soon again called to bear? I can only remind you of what I trust you already experience,

"Blessed are they that mourn, for they shall be comforted."

"Blessed are they which do hunger and thirst after righteousness, for they shall be filled."

The cup of sorrow is pressed to your lips thus often that you may kiss the hand that can give "living waters," and gently wipes away tears; and while you thus taste the bitterness of woe, may you also "drink the waters of life freely," and gird on the armor of the Christian warfare, for the conflicts of earth, in order to gain the victory promised by the great Captain of Salvation, and wear the crown of righteousness in that better land of rest, where father and brother have passed on only a little before you.

You will the more earnestly live and labor for that crown and home, inspired by the memories of that long sickness from which the son and brother passed away to find such peaceful rest.

You will the better endure and ever rejoice in trial and sorrow, remember-

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ing how patiently and resolutely the husband and father met that sore trial, and how placidly he came to his rest and passed on to meet the son and brother, and receive warm welcome there.

It will be among the precious memories that you were able in person to minister to the wants of both, and help them with sympathy and service to the last.

You will cherish pleasant memories of the sympathy of Masonic Brothers who had learned to respect and love your dear father in his new home, though comparatively strangers. It gives me great pleasure to read your grateful words for the fidelity and devotion of Masonic Brothers at Lawrence. I am sure the memory of those "flowers," and other "tokens of sympathy" and love, will ever be "precious" and fragrant while you linger on the shores of time. They will cheer your lonely hours and inspire hope and courage in the conflicts that may yet await you. You will also be cheered by the assurance that those who have passed from earth have not ceased to love and care for you: "They are not lost, but gone before," and "their works do follow them." Often, as memory recalls the past, may you experience a consciousness of their sympathy and love, and feel inspired to press forward to meet them again where death has no power, where sorrow has no abiding, where parting words are not spoken, and no farewell tears are shed.

Very affectionately yours,

THE CHAPLAIN.

ORDERS OF KNIGHTHOOD.

How much of interest clusters around the history of these ancient Orders. As the defenders of the holy city, the guardians of the Sacred Sepulchre, and the protectors of the Christians against their enemies, they stand unparalleled in human history for their devotion to the cause which they espoused.

The Bishop of Acre, in speaking of the Knights Templars, says: "When summoned to arms they never demand the *number* of the enemy, but *where* are they? Lions they are in war, gentle lambs in the Temple; fierce soldiers in the field, hermits and monks in religion; to the enemies of Christ ferocious and inexorable, but to Christians kind and gracious. They carry before them to battle, a banner, half black and white, because they are fair and favorable to the friends of Christ, but black and terrible to his enemies."

It is said that the Order of the Temple was called into existence in the tenth century of the Christian era, for the purpose of checking the power of the infidels, and fighting the battles of Christendom. They bore various names, as "Poor Fellow Soldiers of Jesus Christ," "The Knighthood of the Temple of Solomon," etc.

Historians generally concede that Hugh de Payens was the founder, who died A. D. 1136. He was succeeded by Lord Robert, surnamed the Burgundian, son-in-law of Anselm, Archbishop of Canterbury. To him, each in their order, succeeded the following eminent and distinguished knights: Everard des Barres, Prior of France; Bernard de Tremelay, who was of an illustrious French family; Bertrand de Blanqueford, a knight also of a noble family; Philip of Naplous, born in Palestine;

Odo de St. Amand, who died in the dungeons of Damascus; Arnold de Torroge, who died on his journey to England; Gerard de Riderfort, who was slain in battle. Then came Walter, who was succeeded by Robert de Sable; Gilbert Horal, formerly Grand Preceptor of France; Duplessies, and after him William de Chatres, and then Peter de Montaigu, Grand Preceptor of Spain. Following him was Hermann de Perigord, who was succeeded by William de Rochefort. Then came William de Sounac, who was killed in battle, and who was followed in command by Reginald de Vichier. His successor was Thomas Berard, who was followed by William de Beaujeu, whose successor was Gaudini. Then came that illustrious nobleman, De Molay, who was the last Grand Master of the ancient Order of the Temple. Here let the sable curtain drop.

It is said of St. Bernard that he was a devoted friend and patron of the Order; he died A. D. 1153, in the sixty-third year of his age. Just before his death he addressed a letter to the Master and brethren, filled with affectionate salutations, and commending himself to their prayers.

In the eleventh century another Institution arose in the Christian quarter of the Holy City, whose members attended sick pilgrims, clothed the naked, and fed the hungry. They were called Hospitallers of St. John. Gerard was at this time at the head of the Society, and bore the title of "Guardian of the Poor." His successor was Raymond Dupoy. They first occupied themselves with military matters, A. D. 1130, thus adding the task of *protecting* to that of *attending* and *relieving* pilgrims, by

arming themselves as a military order in imitation of the Knights Templars.

After Raymond Dupoy, Gilbert d'Assalit succeeded to the guardianship of the Order; but he involved it in debt, and they compelled him to resign. From this period the character of the Order was changed, and it appeared as a military body, their superior officer styling himself Master.

Here we must cease our pursuit of this interesting subject, and refer our readers to the deeply-thrilling histories of these ancient Orders, from which they may draw lessons of devotion to principle, zeal in the pursuit of a noble cause, and bright incentives to that charity which is a grand characteristic in the modern Orders of Knighthood.

FREEMASONRY IN ENGLAND DURING THE PROTECTORATE, AND UNDER THE REIGN OF CHARLES II.

IN our last paper on Freemasonry in England we brought down its history to the end of the reign of the First Charles. We now resume the subject, and propose to furnish a brief history of the Craft during the Protectorate of Oliver Cromwell, and a portion of the reign of Charles II.

Having been frequently amused by noticing the disposition of the prominent Masonic historians, Anderson, Preston, and others, to base claims, on the most flimsy evidence imaginable, that so many princes and potentates of the world were Masons, it has furnished additional entertainment to us to observe that none of these writers have ventured to place the great Oliver on the list of Grand Masters, or Patrons of the Masonic Art. The common gavel would be worn out in striking off the rough corners, and irregularities which were prominent on the surface of that robust ruler before it could reduce him to the form of the conventional Mason king. His ways were too iconoclastic, too much given to image breaking, to the knocking into irretrievable ruin of too many cathedrals and castles to give any shadow of plausi-

bility to a claim that he was a Freemason. Otherwise it is very likely that such a claim would have been set up. And yet we are of opinion that Oliver Cromwell, had he been a Mason, would have proved an infinitely higher honor to the Fraternity than many of his predecessors or successors.

As we have before written, the influences of the Cromwellian Protectorate were not favorable to Freemasonry. It is evident, however, from records which have descended to us, that the Lodges continued to hold their meetings, even through all the troubles of that stormy period. In the diary of the celebrated antiquary, Elias Ashmole, there is to be read the following item: "I was made a Freemason at Warrington, Lancashire, with Colonel Henry Mainwaring, of Kerthingham, in Cheshire, by Mr. Richard Penket, the Warden, and the Fellow-Crafts, (whose names are given) on 16th Oct., 1646. Although this was several years before Charles I. was beheaded, there is every reason to believe that the Lodges continued to assemble during the Protectorate, under which matters political did assume a more settled

aspect than they bore during the civil wars.

It were an interesting inquiry, for such as have the means and the opportunity to follow it up, to seek to ascertain who this Colonel Henry Mainwaring was, and who Mr. Richard Penket, the Warden, and the Fellow-Crafts were; whether they were royalists or parliamentarians, (although most likely the former) or whether they consisted of men of both parties to the civil strife. It would help to throw considerable light upon the interior life of Masonry during that period, and assist us to form a judgement as to the nature of the influence it exerted upon the community in those days.

It does not form part of the task before us to treat of the circumstances and events which followed upon the death of Cromwell, and which led to the restoration of the Stuart Dynasty to the throne of England, in the person of Charles II., the second son of Charles the First, who ascended the throne in May, of the year 1660. We leave these matters to the writers of the political history of the Commonwealth period.

Preston writes that Charles the Second "had been received into the Order during his exile." Anderson does not assert this so positively as Preston, and yet, we presume, had equal opportunities to ascertain the facts. Anderson, having mentioned sundry structures which were erected by Charles II., some according to designs of Inigo Jones, and others under the direction of Sir Christopher Wren, adds, "so that, besides the tradition of old Masons now alive, which may be relied on, we have much reason to believe that King Charles II. was an accepted Freemason, as every one allows he was a great encourager of the Craftsmen." The inference that he

was "an accepted Freemason," from the tradition of old Masons that he was "a great encourager of the Craftsmen," which simply means that he erected one or two palaces and other structures, does not appear to us sufficiently logical. He may have done all this and yet not have been "an accepted Freemason." We think that Anderson's remarks greatly weaken the reliability of Preston's mere statement that Charles II. "had been received into the Order during his exile," without mentioning any other particulars concerning that reception, if it ever took place.

Setting aside the question whether Charles II. was or was not "an accepted Freemason," we would here remark that the character of this monarch was far from being of that description which could confer any honor upon the Fraternity. His life and conduct were as opposite as they could possibly be to a life and conduct formed upon Masonic principles. All the good he ever derived from the Masonic training his father gave him in his early youth, was entirely uprooted during his vagabondage on the continent of Europe. He acquired, it is true, a certain sociability and amiability of manner, which made him a merry companion, and earned for him the soubriquet of "the merry monarch," but in other respects he presented as poor a specimen of a king as any who has ever reigned in any country or time. A writer in the American Encyclopedia says of him: "The whole reign of this most brilliant and amiable—whom even his enemies could not hate—but most worthless and purposeless of all the Stuarts, was but one general saturnalia and grand orgie of vice, licentiousness, meanness and riot." And Macaulay says of the same monarch's private character—"Honor and

shame were scarcely more to him than light and darkness to the blind."

We think that Anderson and Preston were in rather too much of a hurry to place the name of such a King as Charles II. upon the muster roll of "accepted Freemasons." Such a man could not possibly, king though he was, gain admission into Freemasonry to-day, and it is hard to believe that the Fraternity of those days were willing to recognize as a brother so disreputable a character. That he could be, in the words of Anderson, "a great encourager of the Craftsmen," in any other sense than as an employer of Operative Masons, we gravely doubt. Preston writes of Masonry that "after the Restoration it began to revive under the patronage of Charles II." That Masonry did show signs of revival there is abundant evidence—but that this was dependent upon, or owing to, the patronage of Charles II., we do not believe. That king was so thoroughly lazy, and so essentially given up to licentious pursuits, as to put beyond all consideration the least supposition that he cared to patronize any human beings whatever except courtisans and libertines as gross as himself.

We have said that there was abundant evidence to show that Masonry experienced a revival after the Restoration, although we deny that Charles II. had ought to do with it.

We copy the following from Preston: "On the 27th December, 1663, a general assembly was held, at which Henry Jermyn, Earl of St. Alban's, was elected Grand Master; who appointed Sir John Denham, Knt., his deputy, and Mr. (afterwards Sir) Christopher Wren, and John Webb, his Wardens. Several useful regulations were made at this assembly, for the better government of the Lodges, and the greatest harmony prevailed

among the brethren at their various meetings."

This Assembly was convened about two years and a half after the Restoration. Deeming that it would be interesting to our readers to know the nature of the regulations referred to, we will append a copy of several of them, and conclude the present article, only adding that the second Regulation would have excluded from the Fraternity such a man as Charles II.

"That no person, of what degree soever, be made or accepted a Freemason unless in a regular Lodge, whereof one to be a Master or a Warden in that limit or division where such Lodge is kept, and another to be a Craftsman in the trade of Freemasonry.

That no person hereafter shall be accepted a Freemason, but such as are of able body, honest parentage, good reputation, and an observer of the laws of the land.

That no person hereafter who shall be accepted a Freemason, shall be admitted into any Lodge or assembly, until he has brought a certificate of the time and place of his acceptance from the Lodge that accepted him, unto the Master of that limit or division where such Lodge is kept. And the said Master shall enrol the same in a roll of parchment to be kept for that purpose, and shall give an account of all such acceptations at every general assembly.

That every person who is now a Freemason, shall bring to the Master a note of the time of his acceptance, to the end the same may be enrolled in such priority of place as the Brother deserves; and that the whole company and fellows may the better know each other.

That for the future the said Fraternity of Freemasons shall be regulated and governed by one Grand Master,

and as many Wardens as said Society shall think fit to appoint at every annual general assembly.

That no person shall be accepted, unless he be twenty-one years of age, or more."

A POEM ON THE CONSTITUTIONS OF MASONRY.

THE older Masons, who are informed on subjects of Masonic literature, are aware that there is lying in the British Museum a manuscript document upon Masonry, written by a Monk, and, as is judged from internal evidence, during the 13th century. For the particular benefit, however, of our younger readers, we give a sketch of this valuable testimonial to the antiquity of Masonic tradition. The style is the rude verse in which Chaucer and his contemporaries wrote, a coarse sort of rhyme being found for each couplet, and some attempts at metre evident in the lines.

The Poem, which is 792 lines in length, has been published, with notes, and a glossary, by the English antiquarian, Halliwell. An annotated copy was also given by Dr. Morris, in the *American Freemason* in 1853.

The first eighteen lines describe the origin of Masonry, attributing it to Euclid, who, it is said, constructed the institution in Egypt, by an adaptation of geometry. The object of it was to give honorable employment and standing to the sons of noblemen who were otherwise unable to procure their bread. This part of the poem is exceedingly queer, but not being to our present purpose, we pass it over. The writer calls Masonry "Far the most oneste craft of alle," which is a high testimonial, indeed.

The Masonic system being thus originated, and for the purposes mentioned, the young noblemen set to work with

all their might to acquire it. Those who made the best progress were made Masters and Wardens, and bid to instruct the others:

"And so uchon (each one) schulde techyn
other,
And love together as syster and brothur."

They were required to address each other in accordance with this theory, as, "my dear brother;" and this, even though some were inferior to others in knowledge, because that all were of gentle blood.

Freemasonry, being thus established in the land of Egypt, and succeeding so well there, Euclid extended the knowledge of it far and wide into other countries. It came into England in the time of King Athelstane, (about 920 A. D.,) and was used by him to erect halls, dwellings, and famous temples for religious worship, in which he might

"Worshipe hys God with all hys myghth."

This brings us down to the celebrated meeting at York, A. D. 926, to which all Masonic histories make allusions. The writer declares that King Athelstane to correct certain imperfections he had found in the Masonic system, summoned all Freemasons of every degree to come to him at York, with counsel to correct existing errors.

"For to amende these defautys alle
By good counsel gef hyt myghth faille."

The summons was obeyed, and Dukes, Earls, Barons, Knights, Squires and Commoners hastened to meet him. They established a *status* for the institution in England, and instituted a code of laws for its government.

"Ther they soughton by here wytte,
How they mygthyn governe hytte."

The result of their deliberations was the re-affirming of fifteen rules, which seem to have accompanied Masonry in its introduction into England, and the establishment of fifteen regulations of a local nature. Perhaps it would not be wrong to call the first fifteen *Constitutional Regulations*, and the latter *By-laws*.

We proceed to elaborate this part of the subject, as being of more general interest to our readers than the mere legends culled out by the Monkish writer, or perhaps invented by himself.

The 1st *Regulation* is well expressed.

"The furst artycul of thys gemetry,
The Mayster Mason most be ful securely,
Bothe stedefaste, trusty and trew,
Hyt shal hym never thenne arewe," etc.

That is, the Master must be in all respects reliable, steadfast, true and trusty, and then the Craft will experience no disappointment in their head. He must pay them wages according to the current prices of food, render to them fairly all their earnings, but take no more from the general employer than he pays the men. He must scorn a bribe, and stand upright as the pillar of strength. So shall he attain to honor and reward.

The 2nd *Regulation* requires that the Master shall attend Grand Lodge when duly notified, unless he has proper excuse. Sickness is specified as being an abundant excuse.

"Or ellus sekene hath him so stronge

That he may not come hem amonge;
That ys, a skwsacyon, (excuse) good and
abulle,
To that semble without abulle."

The 3rd *Regulation* forbids the Master taking an apprentice for a less term than seven years, for the reason that he could not acquire the profession in a less period than that, either to his employer's profit or his own.

The 4th *Regulation* forbids the Master from making an apprentice of a slave, because his lawful owner might attempt to seize him even in the Lodge, which would produce strife and contention, the brethren standing by and defending each other so strongly.

"For all the Masonns that ben there
Wol stonde togeder hol y-fere."

Under this view the Regulation reminds the Master of the origin of the institution, and the elevated class of members of which it was first formed, and directs him to choose his apprentices from an exalted grade of men—

"For more gese thenne and of honeste
Take a prentes of herre degree.
By olde tyme wryten y-fynde
That the prentes schulde be of gentyl kynde;
And so suntyme grete lordes blod,
Take thys gemetry that ys ful good."

The 5th *Regulation* forbids the Master from making an apprentice of a bastard, or a mutilated person. "His limbs must be whole and shapely," says the writer, who enforces the direction with sound reason.

The 6th *Regulation* forbids the Master from charging the general employer Masons' wages for apprentices' work.

The 7th *Regulation* forbids the Master, either for fear or favor, from clothing or feeding a thief, a murderer, or an infamous man, that the Craft may not be disgraced.

The 8th *Regulation* requires the Master to discharge from his service an un-

skilful man, substituting one who is apt in the Craft.

The 9th *Regulation* forbids the Master from contracting for any work that he cannot perform and finish to the profit of the general employer and the honor of the Craft; also to select good ground, without flaw or crack, on which to erect all structures contracted for.

The 10th *Regulation* is directed to the Craft at large, and is a summary of the moral and social duties of Masons. They must not supplant each other, and must regard each other in the light of brethren. If a brother is unable to finish a piece of work according to contract, another may request the job, but not otherwise.

The 11th *Regulation* requires that no night-service shall be demanded of the Craft, because the night is devoted to instruction and sleep.

The 12th *Regulation* requires fair dealing among brethren. They must not depreciate each other's work, but commend it with good words, and suggest amendments by such wisdom as God has given them.

The 13th *Regulation* requires that the Master, taking an apprentice, shall instruct and inform him thoroughly in all matters pertaining to Masonry, so that he can travel into foreign countries, if need be, and extend the knowledge of the art.

The 14th *Regulation* forbids the Master from taking an apprentice unless he has got plenty of work for him to do; so that through the seven years of his apprenticeship he may thoroughly learn his trade.

The 15th *Regulation* enjoins upon the Master that he instruct his apprentice to avoid lying and blasphemy, and not to sustain his brethren in a sin upon any consideration. We give the passage entire :

"The fyftene artycul maketh an ende,
For to the Mayster he ys a frende;
To lern him so that for no mon,
No fals mantenans he take hym apon;
Ne maynteine hys fellows yn here synne
For no good that he myghth wyne;
Ne no fals swere sofre hem to make,
For drede of here sowles sake;
Lest hyte wolde turne the Craft to schame,
And hymself to mechul blame."

The fifteen By-laws adopted at this Assembly are thus given in brief:

1. A Mason must love God, religion, his Master and his fellows.
2. He must work on work-days, so that he may deserve his wages for the holiday.
3. The apprentice must keep his Master's secrets and those of the Lodge.
4. A Mason must be true to the Craft, entertain no error against it, and do no prejudice to the institution.
5. The Mason, receiving his wages, as agreed upon, shall take them submissively, the Master being bound to give him timely warning if he has no farther use for his services.
6. When contentions arise between brethren the work must not stop. Holidays must be employed to settle such, so that the commandment "Six days," etc., may be duly observed.
7. Adultery is forbidden with each other's wives and lemans.
8. Brethren are required to perform their contracts faithfully.
9. This is directed to Stewards, instructing them in preparations and expenditures.
10. This requires that Brethren pursue a peaceable life. No countenance is to be shown to those who live wrongfully, and are false in their work; who scandalize the brethren, and slander each other. But such are not to be expelled, only referred to the Grand Lodge for discipline; unless, in being summoned, they refuse attendance, in which case the ancient law shall be enforced.
11. A Brother, seeing another one marring and spoiling a piece of work, must show the

brother his error, and instruct the uninformed Craftsmen, but with Fraternal language only—

"For hys sake that syttes abov
With swete wordes alwayes hym love."

12. The Grand Lodge shall have general attendance, and whatever ordinance they may establish shall be obeyed. If any refuse to do so he shall be taken before the magistrate.

13. A Mason shall be obligated to be no thief, nor the retainer of a thief.

14. A Mason shall be obligated to be true and steadfast to the laws of the institution, and the laws of the

land. The highest as well as the lowest must be obligated alike in this respect. 15. Offenders against the institution, who will not submit to its discipline, must be required to forswear the Craft. The sheriff shall seize and incarcerate them, and take their property for the king's use; and they shall remain in prison during the king's pleasure.

This is but a sketch of these Resolutions and By-laws, conveying merely their spirit. The whole subject is worthy of study, and we may in a future issue give a second article upon it.

THE WIDOW'S STORY.

"How I do despise that old man!" said Mrs. Wheeler, addressing Mrs. Wilson, and looking after Judge Withrow, who had just passed along the side-walk under the window.

"Despise him!" said Mrs. Wilson, giving a peculiar emphasis to the pronoun *him*.

"Yes, him. Why not?"

"Rather let me ask why? Mrs. Wheeler."

"Well," returned Mrs. Wheeler, "I can hardly say why; but the other day, when the sewing circle was held at my house, he became the subject of conversation, by passing along the side-walk, as he has just this minute done, with that same straight, haughty dignity and unbending self-pride so peculiar to him; and we all agreed that he was a grouty, proud old aristocrat, and that he cared for no one but himself."

"Of course you could read his thoughts, and tell who he cared for,

and for whom he did not," said Mrs. Wilson, ironically. "But tell me," continued she, "did any one know a single thing that could detract from his character, as a moral, a noble-minded, and a human man?"

"Well, yes," replied Mrs. Wheeler, "Harriet Smith says she had called upon him one day, last winter, with a subscription, soliciting a little aid to our sewing circle, and he evasively told her, that when he wished to dispense benefits, he would prefer not to sound a trumpet before him. Now, *don't* you think that was very impudent, to say the least of it?"

"I wish," replied Mrs. Wilson, her voice trembling with emotion, "I had been there to defend the good old man."

"Why, what do you mean?" inquired Mrs. Wheeler, in surprise.

"I mean to give honor where honor is due, and to rebuke such injustice to one of the best and noblest of men. I

can well bear witness that he does not sound a trumpet before him when he goes to do good."

"You surprise me still more; he is not, certainly, in any way connected with your husband's family?" said Mrs. Wheeler, dropping her *crochet* work into her lap, and looking inquiringly into Mrs. Wilson's face.

"No, he is no family connection of his, nor mine."

"When and where, then, did you become acquainted with him? I did not suppose that you had ever spoken to him, much less did I suppose he was an intimate personal friend."

"Nor is he. He has never spoken to me, nor I to him."

"Do you know that he is a Freemason, Mrs. Wilson?"

"Yes, I do."

"How is it possible, then, that you can speak well of him, knowing him to be a Freemason? Why defend a black-hearted Mason?"

"Mrs. Wheeler, I will tell you why, and after I have told you, if you do not love the dear old man, you are not as good a woman as I have always given you credit for being."

"Love *him*? Mrs. Wilson, no, I shall never even respect a Freemason, much less love one."

"I think none the less of him on that account; though I confess that I can remember when my blood ran cold at the name of *Freemason*; but it is different now; I love the very word. To Judge Withrow I owe a debt of gratitude that nothing short of love can cancel."

"For what do you owe him gratitude?"

"For peace of mind—for a home—for bread for my orphan children—for plenty—and to crown all, for one of the best, the noblest of husbands."

"Mrs. Wilson," said Mrs. Wheeler, "pray *do* explain yourself."

"I will. You know that Mr. Clark, my first husband, was without means, and in fact very poor. He bought a lot in the suburbs of the village, and built a small house on it, which was not yet finished when he died. He had no means except such as resulted from his daily labor, which, through the most scrupulous economy, enabled him to pay for the lot, and the building, as far as it was completed. After his death I fully realized the responsibility of my position. An inexperienced widow, with two little children to provide for, the elder but five years old; the winter approaching, and no provision for our subsistence. The only resource left me to provide my children with bread, was to take in sewing and washing. There was so much competition in this line of business in our little village, that I could not get employment for one half of my time. The consequence was that the first December storm caught me without fuel or food. I had not a friend or an acquaintance in the country. We had been but a short time in the State, and had made no acquaintances. I had not a relative in the world but the uncle who had reared me, and he was very old and indigent, and was not within a thousand miles of me.

"On the 10th day of December, I had been two days without food. I had husbanded a few potatoes, the product of our little garden, for my starving children. Oh, Mrs. Wheeler!" continued Mrs. Wilson, "you do not know the pangs of hunger, nor do you know the still deeper pangs, and withering anguish, that the cry of one's offspring for bread, sends to the heart of the mother when she has no bread to give. Alas! I do; too well do I.

"On the morning of the 10th of December, I divided the last morsel I had left between my two little ones, and put the last chips on the fire of a box full which I had gathered the day before, when the snow commenced to fall. Without having eaten anything for two days, I went out through the snow storm to the grove, where I found some sticks and brush; with these I started homeward. I had not gone far when I saw Judge Withrow, at a distance behind me, making his way toward the village. I then regarded him as a proud old man who cared for no one but himself. Embarrassed at my situation, I hid behind an old barn until he passed. I had every reason to suppose that if he knew me at all, he must dislike me; for my husband had abused him. My husband was a warm anti-Mason; his zeal had led him on one occasion—and that too but a short time before his decease—to ridicule the institution of Masonry in the presence of Judge Withrow. This had no other effect than to produce a smile from the old man. My husband, as he informed me, became exasperated at his coolness, and reproached the good old man as a Mason. He treated him very unkindly, and, from what he informed me, must have allowed his feelings to betray him into very imprudent and abusive language, to which the old man made no reply.

"I went home with my sticks and limbs, borrowed a loaf of bread from Mrs. Lisle, and, after a day of grief and despair, went to bed at dark.

"The next morning, upon rising, I found upon the floor, under a broken pane in the window, a sealed letter; it contained a twenty dollar bank note, and ran thus: 'Poor woman, keep a stout heart, and an upright life. The virtuous have nothing to fear, though they may be poor. The poor have

nothing to fear if they are upright. This is your money, and there is more in store for the widow and fatherless, in the hour of need.'

"I could scarcely believe my own senses. I wept with joy, and laughed like a maniac, until I startled my children with the vehemence of my joy.

"A little longer and this munificence would have been too late, for I was near the famishing point. I had begun to writhe under the hunger pain I had heard of as indicating the last suffering of fainting mortality among the 'famishing paupers of Ireland.'

"Ah! Mrs. Wheeler, fancy a scorpion gnawing at the heart-strings—fancy coals of fire applied to the naked flesh! No, no, you cannot. It is only those who have felt death's cold fingers stealing along their pulses, and his chill, damp breath fanning their cheeks, that can know the pangs of starvation.

"Of the source of this gratuity, and the kind, the comforting, the blessed words, which the letter contained, I could not form the remotest apprehension. But there they were. I was happy.

"From that day forward the same blessed handwriting, accompanied by a like donation, and a few brief words of encouragement, periodically found its way through the broken pane of my window; but the kind hand that fed the widow and orphan was still unknown to me. From that day neither I nor my little ones wanted anything.

"The Spring came, and the price of flour rose to eleven dollars per barrel, and was very scarce in the market. I would not, in fact I could not, indulge in the luxury of wheat bread at such a price, and used Indian meal instead of flour, altogether.

"One day my little girl came running through the gate, shouting at the top of her voice, 'Oh, Ma, I've got a piece

of white bread! I've got a piece of white bread!' Just as she entered the gate, Judge Withrow passed along. I was overwhelmed with mortification, for I knew he must have heard what the child said.

"The night following, at about 12 o'clock, I was alarmed by a noise at the gate. I stole softly to my chamber window, and, concealing myself behind the curtains, looked out. The moon was at its full, and her pure silver light rendered objects almost as distinct as the noonday sun. What was my surprise on seeing old Judge Withrow at the gate, straining every nerve to ease down a barrel from a wheel-barrow! What could it mean? I could not be mistaken in the person, although his back was towards me. At last, but with considerable noise, he succeeded in letting the barrel down to the ground, which, from the manner in which he handled it, appeared to be filled with some heavy substance. Panting with exertion, the old man bared his head, and fanning himself with his hat, turned his face in the direction of the window where I stood concealed. There he stood, the Good Samaritan, for nearly a minute, the moonlight falling full upon his broad forehead and flushed face, and giving a silver brilliancy to his white hair as it yielded in fitful flutterings to the motions of his hat, with which he fanned fresh currents of air into his face. Laying his hat upon the wheel-barrow, he softly opened the gate. He rolled the barrel to the gate, and then commenced another struggle to raise it over the threshold. His effort was unsuccessful; the barrel rolled back. After some time thus spent in vain, the poor old man arose from his labor, and wiping the perspiration from his forehead with his pocket handkerchief, he again stood some time. After several

fruitless efforts, he at last succeeded, and rolled the barrel along the grassy door-yard, till he got out of my sight. Shortly afterward I heard it rolling on the floor of the little stoop, in the rear of the house. He soon re-appeared, and taking a paper from his pocket, he stole softly up to the window, and threw it in at the broken pane. He then shut the gate, and taking his wheel-barrow, started toward his home. I watched him as he retired, till his form in the moon-light, as seen through the tears that filled my eyes, seemed to dissolve into a halo of sparkling gems of light.

"I could sleep no more that night. After some time I went below, and found the note under the broken pane. It was in the same plain handwriting, and ran thus: "There is bread for the widow and orphans. They shall not want. Be of good cheer."

"In the morning I found a barrel of flour on my porch. The secret was out as to whose was the kind hand that had been supporting me and my babes, when there was no eye to bear witness, save that All-Seeing Eye, which is ever awake to take note of such goodness.

"But, Mrs. Wheeler," continued Mrs. Wilson, "you can never know the anguish of my mind, on discovering my benefactor. I reproached myself severely, as I reflected, and called to mind with what bitter feeling, almost amounting to hatred, I had regarded the dear old man. While such feelings were rankling in my breast, no doubt he was devising plans to supply the orphan with bread, in secret, in obedience to that Divine direction, 'Let not thy left hand know what thy right hand doeth.'"

"My dear Mrs. Wilson," said Mrs. Wheeler, her eyes suffused with tears, "I shall never forgive myself for thus having misjudged this good old man.

Indeed, how people will talk about those whose merits they cannot know."

"Think of it; only think of it, Mrs. Wheeler," continued Mrs. Wilson, "only think of my children being fed by the man who had been called 'proud old aristocrat—black-hearted *Freemason*'—by their father. He had been told by my husband, the parent of my little ones, that he was no better than a murderer—that he would not believe him or any other Mason under oath: still, he had money for the wife and bread for the offspring, of the man who had thus insulted him."

"It was noble in him; many a man, having seen you gathering sticks, would never have given you a second thought," said Mrs. Wheeler.

"Yes, and when my child came screaming with joy that she had got a piece of white bread, how readily his benevolent soul interpreted her joy, and traced it to its true cause. With what a thrill it must have appealed to his great heart to have led him to penetrate my situation from so slight a circumstance. This shows how diligently his heart keeps vigil for suffering humanity while on his mission of mercy. I could stoop down and kiss the dust of his feet. Mrs. Wheeler, tell the sewing circle that God will bless Judge Withrow, notwithstanding their decision to the contrary.

"Thus was I supplied, till Mr. Wilson and I were married. Since then I have been a rich man's wife. I am proud to own that my present husband is a *Freemason*. When he sued for my hand, I told him I would remain a widow or marry a *Freemason*, and that until he

became a member of the Order his suit must prove unavailing. He then told me that he had long been a *Mason*, and that he was indebted to that circumstance for his acquaintance with me, as it was in the Lodge he had first heard my name mentioned by Judge Withrow, whose eloquent pleadings for the widow and orphans had directed his attention, and, ultimately, his affection toward me. And in this manner I learned that I and my children had long been objects of the especial care and solicitude of the Lodge."

"I will never say another word against the *Freemasons* again," said Mrs. Wheeler, "and I will persuade my husband to join the Lodge, if he is not afraid that the Church might reprehend such a step. You almost make me love old Judge Withrow."

"Well you may," said Mrs. Wilson. "But little does he need our love; he has the brave, manly love of the strong hearts of his brethren over whom he presides. They idolize him. They love him with an affection surpassing woman's love. Their love is an offering to the truth of his noble soul; their love is that homage which true hearts pour out upon the shrine of purity and goodness. His is that fame among his brethren which, like his own good deeds, is not the less glorious from being earned and enjoyed in secret, and not the less pure from not having floated on the breath of the babbling multitude—not the less dazzling from being locked up as precious gems in the faithful bosoms of his brethren.—*Ashlar*."

THE RITE OF MEMPHIS.

In a work entitled "*The Sanctuary of Memphis*," by J. É. Marconis, the author, who styles himself the founder

of the Rite in question, thus briefly gives an account of its origin:

"The Rite of Memphis, or Oriental

Rite, was introduced into Europe by Ormus, a seraphic priest of Alexandria, and Egyptian sage, who had been converted by St. Mark, and reformed the doctrines of the Egyptians in accordance with the principles of Christianity."

"The disciples of Ormus continued, until 1118, to be the sole guardians of ancient Egyptian wisdom, as purified by Christianity, and Solomonian science. This science they communicated to the Templars. They were then known by the title of *Knights of Palestine*, or *Brethren Rose-Croix of the East*. In them, the Rite of Memphis recognizes its immediate founders."

In defining the object and intention of his Order, Marconis speaks as follows:

"The Masonic Rite of Memphis is a combination of the ancient mysteries; it taught the first men to render homage to the Deity. Its dogmas are based on the principles of humanity; its mission is the study of that wisdom which serves to discern truth; it is the beneficent dawn of the development of reason and intelligence; it is the worship of the qualities of the human heart, and the repression of its vices; in fine, it is the echo of religious toleration, the union of all belief, the bond between all men, the symbol of the sweet illusions of hope, preaching the faith in God that saves, and the charity that blesses."

Thus it will be seen that this Rite, which purports to be a continuation of the Ancient Mysteries, and pretends to contain a vast amount of instruction, does but announce the aim and mission of modern Freemasonry. And yet its founder is the first to disobey the precepts which it enjoins; for one of the principal duties of these adepts is to be always scrupulously truthful, while his work is but a mass of misrepresent-

ations and fictions, invented by him for the purpose of imposing upon the credulity of others. The introduction to his book above-quoted affords one proof, the continuation of his recital will furnish others:

"The Rite of Memphis is the sole depository of high Masonry, the true primitive Rite, the Rite *par excellence*, which has come down to us without any alteration, and is consequently the only Rite that can justify its origin and the combined exercise of its rights by constitutions, the authenticity of which cannot be questioned. The Rite of Memphis, or Oriental Rite, is the veritable Masonic tree, and all systems, whatsoever they be, are but detached branches of this institution, venerable for its great antiquity, and born in Egypt. The real deposit of the principles of Masonry, written in the Chaldee language, is preserved in the sacred ark of the Rite of Memphis, and in part in the Grand Lodge of Scotland, at Edinburgh, and in the Maronite Convent on Mount Lebanon."

To this extract we subjoin the first article of the organic statutes of the Order, from which the rest may readily be imagined:

"Bro. Marconis de Negre, the Grand Hierophant, is the sole consecrated depository of the traditions of this Sublime Order."

After this, it would certainly be superfluous to ask, what are the constitutions "the authenticity of which cannot be questioned?" or what are those precious documents in the Chaldee language that are "preserved in the sacred ark of the Rite of Memphis?" The fact is, that they never existed, except in the fertile imagination of the inventor of the Rite. It is but the same old story, the same language, the same tactics which Masonic charlatans have for a century and a

half made use of, in order to make partisans and victims.

As regards the introduction of the Rite in France, Bro. Marconis de Negre informs us, that a certain Saml. Honis, a native of Cairo, brought it from Egypt, in 1814, (how or from whom he received it, we are not informed) and in company with Gabriel Mathieu Marconis, (father of Marconis de Negre,) Baron Dumas, and the Marquis de la Rogne, founded a Lodge of this Rite at Montauban, on the 30th of April, 1815; that this Lodge was closed on the 7th of March, 1816; (why, we are not told) and that in consequence, the archives were confided to the care of the father of Bro. Marconis, who was appointed (by whom is not stated) Grand Hierophant of the Order.

The falsity of these assertions is easily demonstrated. Bro. Jacques Etienne Marconis was initiated into the Rite of *Misriam*, at Paris, 21st of April, 1833, being then twenty-seven years of age. On the same day he received the first thirteen degrees of the Rite, for this Egyptian ladder was not very difficult to ascend. On the 27th of June of the same year, certain charges were preferred against him by several of the brethren, in consequence of which he was excluded from the Rite. Shortly afterwards he left Paris and went to Lyons, where, under the name of *Negre*, he founded a Lodge of the Rite of *Misraim*, with the title of "la Bienveillance," of which he assumed the Mastership. As Master of that Lodge, he was elevated to the 66th degree, by the Supreme authority of the Rite, that is to say, by the Bros. Bedarride, who little imagined that the Bro. Negre and the Bro. J. E. Marconis, whom they had previously expelled, were one and the same person.

It was not long, however, before new charges were preferred against him, by

the brethren of Lyons, and on the 27th of May, 1838, he was once more expelled from the Order. After these two expulsions, Bro. Marconis, satisfied that he could no longer play a part in the Rite of *Misraim*, but feeling that he was born for great things, did what many others had done before him—he created a Masonic power!

Appropriating the *Misraimite* ladder, manufactured by Lechangeur, and adding a few rounds, he soon constructed his Rite of Memphis, and the work being finished, he constituted himself its "head and front."

To furnish an origin and a history to this work, was no very difficult task; and in accomplishing it we must acknowledge that he showed much more respect for the common sense of the Masons, than did Bro. Michel Bedarride, who, in his history of the "Order of *Misraim*," was not satisfied, like Lechangeur, to attribute its origin to the Egyptian king of that name, but went so far as to ascribe it to the Deity himself. Bro. Marconis only dates his Rite from the commencement of our era, hoping, probably, that this modesty on his part might induce Masons to accept it without distrust, and to put faith in those precious documents written in the Chaldee language, which, he informed them, were to be found in the sacred ark of the Rite of Memphis. Bro. Marconis was, in reality, possessed of considerably more erudition than the manufacturers of the Rite of *Misraim*, and, in constructing his own system, ingeniously varied and transposed the degrees of the former, altering the titles, passwords, signs, etc., thus, in a manner, disguising their real origin. Many of his degrees, however, were never completed, and remain to this day, degrees merely in name, having no ritual, or at best, mere skeletons, to be filled up at the pleasure of

any speculator who chooses to purchase them. The extravagant character of the Rite need hardly be alluded to, the published constitutions, diplomas, edicts, etc., furnish abundant evidence of the fact. This heaping up of such a mess of mystic rubbish, merely for the purpose of constituting and governing an association of men, the mission of which is "the development of reason and intelligence, and the study of wisdom," is, to use a mild term, simply ridiculous.

In 1838, after having compiled the rituals of his Rite, Bro. Marconis visited Belgium as Grand Hierophant, and successor of his father, and opened negotiations for the establishment of his Order in that country. Meeting with little encouragement he returned to Paris, where, under the name of *Marconis Letuillart*, he succeeded in gathering together a few isolated brethren, and instituted a Lodge "the disciples of Memphis." On the 23rd of March, 1838, he constituted a Grand Lodge under the title of "Osiris," which was intended to govern and superintend the subordinate lodges he expected to create. On the 21st of May, 1839, he instituted a Chapter "les Philadelphes," and on the 29th of Feb., 1840, a lodge "les Sages d' Heliopolis."

On the 7th of April, 1839, he published the Statutes of the Order, and finally succeeded in establishing two lodges of his Rite at Brussels. But about this time he met with a serious and unexpected repulse. When he had constituted his first Lodge at Paris, the leaders of the Rite of Misraim, taking umbrage at this invasion of their Jurisdiction, at once wrote to the Prefect of Police, informing him of the expulsion of Marconis, and praying that he might be debarred from constituting and holding Lodges. Not obtaining as speedy relief as they ex-

pected, they issued a circular addressed to all their Lodges, Chapters, etc., warning them against the machinations of Marconis, and setting forth their reasons for his expulsion. The police finally interfered, and on the 17th of May, 1840, all the Lodges of the Rite of Memphis were closed. From that date, until 1848, our Parisian Othello, finding "his occupation gone," turned his attention to Masonic literature, (of the phosphuretted Masonic hydrogen school,) and published in succession several works, the "Sanctuary of Memphis," the "Hierophant," the "Mystic Sun," the "Mystic Temple," the "Masonic Pantheon," etc.

"In 1848-9, taking advantage of the political events of the period, Marconis succeeded in re-establishing three Lodges at Paris, the "Disciples of Menes," the "Disciples of Pythagoras," and the "Disciples of Memphis." The Belgian and other lodges he had previously founded, however, "slept the sleep that knows no waking."

During the time that Marconis de Negre managed to keep his lodges alive, he followed the example of the Bros. Bedarride, by seeking to procure adherents among the members of the Grand Orient and Supreme Council, conferring upon them *gratis* the highest degrees of his Rite.

(Our Yankee emulators of the illustrious de Negre have sedulously imitated his example in this respect.)

In 1850 Marconis went to England, and after several attempts succeeded in establishing a Grand Lodge "Disciples of Menes," which was intended to be the representative Supreme Council of the Order for Great Britain and Ireland. Bro. J. P. Berjean was constituted Grand Master and representative of the Grand Hierophant.

The feeling which arose in 1850 against Masonry in general, in France,

obliged Marconis to close his lodges, and in Dec., 1851, they for the second time yielded to a feeling of somnolency, and "laid down to pleasant dreams." The government of the Rite was then transferred to the Grand Lodge he had established at London, and on the 30th of Nov., 1853, Bro. Berjean was solemnly installed as "Grand Master of Light" of the New Mystic Temple, and of the General Grand Council of the Order, being at the same time appointed "Agent of the Hierophant." The Order at that time consisted at London of but some thirty members, chiefly political refugees, among whom were Louis Blanc and a few other men of note. These, however, soon retired, and their places were taken by a class of men who, in the course of a few years, became so turbulent and unruly that the Grand Master Berjean was obliged to dissolve the Lodge, and Marconis himself thought it prudent to declare that he washed his hands of the whole affair, and disowned all responsibility relative to the proceedings of the lodge.

Still fondly hoping for the realization of his pet scheme, Marconis, in 1852, endeavored, through Bro. Rebold, the well-known Masonic author, to negotiate with the Grand Orient for the affiliation with that authority of the Memphisian Lodges. The demand was rejected, and Marconis then again devoted his attention to Masonic publications.

In 1860 he came to New York with an assortment of diplomas, charters, jewels, etc., for the purpose of propagating his Rite. He had some time before his arrival constituted, by deputy, two Chapters and a Council of his Rite at New York. One of these bodies was composed of "American citizens of African descent." At Troy, N. Y., he instituted a so-called Grand

Lodge "Disciples of Memphis," of which a Bro. Durand was Grand Master. After a brief sojourn in this country, Marconis and his Prime Minister disappeared somewhat suddenly, and were not heard of as having returned to Paris. The seed sown by them has indeed sprouted in various places, and still maintains a sort of spasmodic existence, but its growth is composed of such heterogeneous and antagonistic elements, that it will, in all probability, soon die a natural death.

In London, some of the fragments of the former Grand Lodge afterwards endeavored to revive their organization, and finally succeeded in *re-constituting themselves*. This body is still in existence, but has no Masonic status whatever, the Grand Lodge of England regarding them as clandestine Masons, and forbidding its subordinates from holding Masonic communication with them.

On the 30th of April, 1862, Grand Master Marshal Magnan addressed a circular to the dissenting lodges and Masons of France, inviting them to return to their allegiance. Marconis seized the opportunity to apply for the affiliation of his Rite with the Grand Orient. His request was granted, and two new lodges were soon after constituted. Yet, although the Grand College of Rites thus admitted the Rite of Memphis, this admission was accompanied with such restrictions that the Rite *in fact* exists no longer. Deprived of its constitution, its government, its councils, its entire organization and its 95 degrees, permitted only to work in the three symbolic degrees, subject to the prescriptions of the G. Orient as regards the obtaining of the higher degrees, the Rite of Memphis is actually transformed into the Scottish Rite. And yet, by a strange anomaly,

the lodges are permitted to retain the denomination of Rite of Memphis.

The Rite of Memphis may now be considered as extinct in France, where it is but the shadow of its former self; let us hope that it will not be long until

England and America will also consign it to the tomb, there to rest until it can arise again to a new life, and one more in harmony with the Masonic institution of which hitherto it has been but the shapeless abortion. L.

MEMORIAL HYMN.

TO THE CRAFTSMEN IN THE CELESTIAL LODGE ABOVE.

Written for the "Masonic Monthly" by Rob Morris.

THE Masonic membership is composed of two very unequal yet strictly homogeneous portions: one consists of the comparatively small number who labor in the lodges of this life, building up the temple of the soul, and moralizing upon emblems which, however significant, can never fully satisfy the cravings of an immortal spirit. The other portion consists of the innumerable host who throng the Celestial Lodge above, wearing robes of the same color as ours, and worshipping the Deity, but purified, perfected, relieved of earthly burdens, stains and sins, and able to look face to face upon God. The following lines are supposed to be addressed by the laboring *few* to the rejoicing *many*.

We sing of those who've gone—
 The friends to memory nearest;
 Who left our lodge forlorn,
 When youthful hopes were dearest.
 We drop our voices low,
 And tears in silence flow—
 They're gone, they're gone we know,
 To the quiet place of death,
 To the silent lodge beneath,
 Where the green sprigs ever bloom,
 In the low, low tomb—
 Rest sweetly there;
 So mote it be.

Each mystic grace they had
 Our faithful souls have yielded;
 The types that made them glad,
 Our hearts on them are builded.
 The Level, Line and Square,
 The 'Cassia, green and fair,
 We dropped it gently there—

In the quiet place of death,
 In the silent lodge beneath,
 Where the green sprigs ever bloom,
 In the low, low tomb—
 Rest, sweetly rest;
 So mote it be.

We deem not they are lost,
 To FAITH and HOPE no craven;
 But with the white-robed host,
 Who look in LOVE to heaven,
 We raise our voices high,
 And call them to the sky,
 Who here in darkness lie,—
 From the quiet place of death,
 From the silent lodge beneath,
 Where the green sprigs ever bloom,—
 From the low, low tomb—
 Rise, spirit, rise;
 So mote it be.

THE EAR OF CORN.

Written for the "Masonic Monthly" by Rob Morris.

THE Masonic emblem, THE EAR OF CORN, though rarely commented upon by our writers, is in fact one of the most expressive of all the designs upon our Trestle-Board. It is generic in its character, as embodying all those types and symbols that allude to refreshment, rest, holidays, and the slumbers of the tomb! In every lodge the EAR OF CORN deserves to constitute one of those conspicuous objects, which, like the LETTER G in the East, and the OPEN WORD in the centre, instruct the mind by attracting the eye. Its place is over the station of the Junior Warden.

In arranging some thoughts concerning the EAR OF CORN into metrical composition, the writer has had it in mind to call in the aid of a popular air, Mr. Root's, of "Rally round the Flag," and has arranged his lines accordingly.

Of the waterfall 'tis born,
 In the nodding fields of corn,
 Blest type of Masons' love and plenty;
 And the hymn of our delight
 Shall be of this symbol bright,
 Singing the type of love and plenty.
 The Emblem of Plenty,
 The rich, golden EAR,

Gift of a Father of grace ever dear;
 Oh, the hymn of our delight
 Shall be of this Symbol bright,
 Singing the type of love and plenty!

Of the bliss of earth it tells,
 Every blessing in it dwells,
 Sunshine is on its treasure golden;
 And the cooling drops of morn,
 Have bedewed the nodding corn,
 Ripe in the field of treasure golden.
 The Emblem of Plenty,
 The rich, golden EAR,
 Gift of a Father of grace ever dear;
 Oh, the hymn of our delight
 Shall be of this Symbol bright,
 Singing the type of love and plenty!

In the nodding EAR OF CORN,
 Finds the spirit, weary-worn,
 Hopes, hopes of better days in heaven,—
 When the harvest-toil is done,
 And the feasting is begun,
 Joy, joy the Sabbath-day of heaven!
 The Emblem of Plenty,
 The rich, golden EAR,
 Gift of a Father of grace ever dear;
 Oh, the hymn of our delight
 Shall be of this Symbol bright.
 Singing the type of love and plenty!

Let the golden SYMBOL be
 Where the toiling Crafts may see—
 Toiling, and never quite despairing;
 Of the water-fall 'tis born,
 In the nodding fields of corn,
 Ripe for the soul in its despairing;
 The Emblem of Plenty,
 The rich, golden EAR,
 Gift of a Father of grace ever dear;
 Oh, the hymn of our delight
 Shall be of this Symbol bright,
 Singing the type of love and plenty!

BY-LAWS OF THE LODGE OF ANTIQUITY, LONDON.

CONTINUED.

10. Every member of the Lodge shall be deemed as such, whether he attend or not, until he shall fall under the penalty of some of the By-Laws, or till he shall order his name to be erased out of the books of the Lodge; but any member who shall be excluded on account of being in arrears for fines or subscription, shall not be admitted into the Lodge again until the said arrears are paid, and a proper acknowledgement is made.

11. Every Brother who shall desire to be admitted a member of this Lodge, is expected to have visited it once, at least, previous to or on the night he is proposed; and on the next succeeding Lodge night shall be privately balloted for, and utterly rejected and never proposed again if three negatives appear against him.

12. If any Brother propose anything which he knows to have been rejected in this Lodge, or any Brother to become a member who is excluded by virtue of these laws, the proposal shall not be regarded, and the said Brother shall pay a fine of two shillings and six-pence for the first offence, five shillings for the second, and, if guilty of a third, he shall immediately be expelled, and never again admitted a member under any pretence whatever—and if he ever attempts to visit the Lodge, he shall pay six shillings for each visit.

13. Any member who voluntarily in open Lodge erases his name, or desires his name to be erased out of the books of this Lodge as a member, on account of any proposal or motion being rejected, shall never again be admitted as a member; and when he visits the Lodge, he shall pay a sum not under six shilling for each visit.

14. The Master, Deputy and Wardens shall pay the following fees on the first time of their entering on their respective offices—viz: The Master, ten shillings and six-pence; the Deputy Master, seven shillings and six-pence; and the Wardens, five shillings each; and all fees, and fines, and subscriptions, shall be added to the private fund of the Lodge.

If any member of this Lodge is absent on a public or private Lodge night while he is an officer and in health, or within fifteen miles thereof, he shall pay the following fines—viz: The Master, Deputy and Treasurer, one shilling each; and the Wardens, Secretary, Chaplain and Deacons, six-pence each.

15. Each member (except the Deputy, Master and Secretary, who, on account of the trouble of their respective offices, shall be exempted from subscription) shall pay an annual subscription of one guinea and a half on the first meeting in January: and should he neglect or refuse to pay the same after such meeting (regular notice being given him by the Secretary for that purpose) his name shall be erased from the list of members, and he not even permitted to visit the Lodge again unless good cause be shown to the Master and Brethren to induce their forbearance; but this penalty shall not extend to any member desiring to be discontinued or giving regular notice thereof to the Secretary in open Lodge, and paying up his arrears.

Any member being in arrears shall not be permitted to vote until his arrears are discharged; but any military or seafaring Brother, who is a member of this Lodge, shall be exempted from the payment of arrears

when he is absent, abroad or on a voyage, on giving proper notice thereof.

16. Every member not made a Mason in this Lodge requesting a certificate, shall pay seven shillings and six-pence for the same.

16. Brethren belonging to a regular Lodge visiting this Lodge, introduced by a member, shall pay three shillings and six-pence each; and if not members of any regular Lodge, five shillings.

The Tyler shall collect the money from all visitors before they enter the Lodge, and no visitor, however skilled in Masonry, shall be admitted unless he is vouched for by the examiner of the Lodge; and on election night, no visitors, on any account, shall be admitted.

If any present Grand Master or Deputy Grand Master, or other Grand Officer for the time being, or past Grand Officer, or any visitor or member, should at any time enter into a debate, without first having leave from the Master, he shall pay one shilling for each offence, after being called to order; which fine or fines, should he refuse to pay, he shall have the first of these By-Laws put in force against him.

18. The Master shall be presented with a ticket, at the expense of the Lodge, for every annual grand feast; which, if he neglects to attend, or appoint the Senior Warden in his room to support the privileges of this Lodge, he shall pay one guinea; when he attends the Committee of Charity, he shall be allowed two shillings and six-pence; and five shillings when he attends with his Wardens the Quarterly Communication; and shall be fined two shillings for each time that he neglects going in person, to support the honor of this ancient Lodge, either at a Committee of Charity, or Quarterly

Communication, if he is at that time in health and within fifteen miles of the Lodge; but if he is sick, or beyond that distance, he shall give notice to the Senior Officer of the Lodge for the time being, who, if in health and within fifteen miles, shall attend in his room on the above occasions, or pay the same fines, and a sum not under one guinea, except determined otherwise by ballot, shall be paid out of the fund of this Lodge at each quarterly Communication.

19. Each Tyler shall be allowed three shillings and six-pence every night of meeting, exclusive of the benefits of formations. They shall see every Brother, previous to his admission, enter his name in a book provided for the purpose; shall take care of the furniture belonging to the Lodge, and reciprocally carry out the Lodge letters to the members.

All expenses of the Lodge shall be paid out of the fund; but no liquor which shall be drunk before the Lodge is opened, (unless when a board of trial meets,) shall be paid by the Lodge; nor shall any liquor be ordered by the Deacons at the expense of the Lodge after the Master leaves the Chair.

20. If any Brother should propose any of these By-Laws altered or repealed, or a new one to be added, the same shall be publicly ballotted for at the next public Lodge night after the proposal. There shall never be a public ballot on any occasion where these By-Laws express a private one; and in both kinds of ballot the Master shall have a casting vote, if the number of votes be equal on both sides. And no member of the Lodge shall attempt to hinder any of these By-Laws from being duly enforced, under the penalty of each offending Brother immediately paying five shillings.

MASONIC PROSELYTISM.

WHEN the writer entered the Masonic institution, over a quarter of a century ago, among other useful and important lessons, we were taught that it was contrary to the spirit and order of the society to advise any one to become a member of it. If any one should voluntarily inquire concerning its nature and character, it was considered legal and proper to give such party all the information which we could legitimately communicate, and if he sincerely desired to offer himself as a candidate for its honors, it was allowable to give him such instructions as would enable him to proceed properly in order to attain the desired end. There are very many old Masons, who now participate in the labors and duties of the institution, who received the like instruction, and who have ever acted upon that principle through a long and respectable Masonic career. But things, in that particular, seem now to be changed. We have those among us, those who ought to know better, who do not hesitate to use means to draw men into the institution, in violation, as we think, of their Masonic duties and obligations.

To be continually importuning men to join the institution has a direct tendency to detract from its respectability, and to lower it in the estimation of the community, and the individual who is

thus importuned, can never be said to enter it of his own free will, or uninfluenced by friends. And should it so happen that the institution should not come up to his anticipations, founded upon the representations which had been made to him, (for all men are not capable of fully appreciating its merits,) such an one would never become a useful Mason, and the institution would be a loser by the accession.

We have ever been of the opinion, that a proselyting Mason is not only an injury to the institution, but that he entirely misconceives the duties and obligations which he owes to it; and if his error is one of ignorance, and he really feels a true love and devotion for our ancient Order, and would do nothing but what should contribute to its interest and usefulness, let him seek for light, and undeceive himself in regard to this particular.

It is a "consummation devoutly to be wished" that every member, especially the younger portion of the institution, should make themselves familiar with its nature, character and objects, and pursue such a course as shall reflect credit upon themselves, honor upon the institution, and thus qualify them to advance its usefulness, and promote its welfare.

"THE BLUE BLANKET."

A Scottish brother asks: "What is the Masonic history of the Blue Blanket, used as a banner in the Scottish Masonic procession?"

The history of this famous relic was written in 1725, by Pennicuik, Burgess, and Guild Brother. A number of the Scotch Craft followed Allan, Lord

Steward of Scotland, to the holy wars in Palestine, and took with them a banner, on which was inscribed the following words from the 51st Psalm, viz: "*In bona voluntate tua edificentur muri Hierosolymæ.*" Fighting under the banner, these valiant Scotchmen were present at the capture of Jerusalem and other towns in the Holy Land, and on their return to their own country they deposited the banner, which they styled "The banner of the Holy Ghost," at the altar of St. Eloi, the patron saint of the Edinburgh tradesmen, in the church of St. Giles. It was occasionally unfurled, or worn as a mantle, by the representatives of the trades in the courtly and religious pageants that in former times were of frequent occurrence in the Scottish capital. In 1842, James III., in consequence of the assistance which he had received from the Craftsmen of Edinburgh, in delivering him from the castle in which he was kept a prisoner, and paying a debt of 6,000 marks, which he had contracted in making preparations for the marriage of his son, the Duke of Roth-

say, to Cecil, daughter of Edward IV. of England, conferred on the good town several valuable privileges, and renewed to the Craftsmen their favorite banner of 'The Blue Blanket.' James' queen, Margaret of Denmark, to show her gratitude and respect to the Crafts, painted on the banner, with her own hands, a St. Andrew's cross, a crown, a thistle, and a hammer, with the following inscription: 'Fear God and honor the king; grant him a long life and a prosperous reign, and we shall ever pray to be faithful for the defense of his sacred majesty's royal person till death. The king decreed that in all time coming this flag should be the standard of the Crafts within the burgh, and that it should be unfurled in defense of their own rights, and in protection of their sovereign.'

It is guarded in processions by two brethren, armed with ponderous Lochabar axes.

"The Blue Blanket" was long in a very tattered condition; but, some years ago, it was repaired by lining it with blue silk.—*National Freemason.*

FRATERNAL ADVICE TO THE CRAFT.

R. W. Edward A. Guilbert, Grand Master of Masons in Iowa, issued, on the first of January, this year, to the Lodges in his jurisdiction, what may be styled a New Year's address, and has favored us with a copy. It is full of sound advice to Lodges and Masons under him, but equally applicable to Lodges and Masons under all jurisdictions. It is so seldom that we meet with good counsel, put in better form, that we feel assured our readers will not blame us for here publishing the

greater portion of the document referred to.

Grand Master Guilbert thus discourses on the necessary co-operation of the officers and members of Lodges, in order to the improvement of the character of Lodge meetings:

"Interesting and animated Lodge meetings, wherein the Craft are paid their wages of Masonic enlightenment, are the very breath to the life of Masonic progress, individual and collective. It is the business and duty of

the officers to see that no pains are spared to make Lodge meetings what they ought to be, and it is the business and duty of the lay members to show, by their punctual and regular attendance, that these efforts on the part of the officers whom they have selected to rule over them, are appreciated and seconded. While much, very much, depends upon the officers of a Lodge, who should, by systematic and persistent personal invitation, seek to win Masons, as church class-leaders, of the right stamp, seek by the same means to win those for whose spiritual well-being they are somewhat responsible; still, the officers cannot freely do what it is incumbent upon them to do, save they are strengthened by the presence and aided by the council of their members."

He then proceeds to enumerate and briefly dwell upon various forms of effort which may be made with the end in view of improving the tone, and adding to the interest and value of the Lodge meetings:

"1st, a cultivation of Masonic sociality and good-fellowship, both in and out of the Lodge. Frequent festival reunions should be had, and every regular communication ought to be one of these, and each should be distinguished by its plain but sufficient collation, at which—as was the custom among Masons in the long ago—the song, the hearty laugh, the pleasant jest and cheerful conversation should be heard and enjoyed. Habitually, likewise, should the regular festival days of the Order be celebrated; adding thereto the 22nd of February and the Lodge anniversary. To these should the wives and mothers, sisters and daughters of Masons be invited, and given honorable and conspicuous place. Their relation to the Fraternity entitles them to so much courtesy, and it is for the

interest of all concerned that this relation should be recognized as frequently and publicly as possible.

"2d. I note the avoidance of a discussion of all disturbing extraneous questions in the Lodge room. The checkered floor is in theory, and should be in *fact*, the one middle ground on which 'men of every country, sect and opinion' can meet in harmony and therein can part. A *true* Mason, one who fully comprehends the uses and opportunities of the far-descended Order, and who studies earnestly the *one*, and cultivates assiduously the *other*, lives a dual life. When such an one's barque-of-being enters the Lodge room haven, the barnacles of worldly passions, prejudices and interests, which are gathered in all voyages down the troublous stream of time, promptly are knocked off that gleaming keel by the sacred threshold, and "outside the Mason's door. Anchored hard by the altar of Masonry, he begins another existence. He abandons himself utterly to the enjoyments and advantages of the *time, place, and occasion*, thinking not of the human bubbles that dance and swim on the seething caldron of the life without, and caring as little for 'the shadows they pursue.' All Masons should be sufficiently educated masonically to live this dual life. Were they so, the necessity for this admonition had not existed.

"3d. I notice the care that should be exercised in the 'introduction of strangers among the workmen.' The Lodge is not intended to reform inebriates, christianize profane swearers, civilize roughs, or refine the utterly bad. The *bane* of the Order is a too rapid afflux of members, the *antidote* is a wide dissemination of the 'divine idea' that Lodge meetings have other and nobler objects than the business one of *making* Masons. It is, then, at the threshold that

the plumb, square and level, should try, examine, and prove the blocks that are brought from the quarries without. They must have been 'hewn, squared and numbered' by nature and education 'in the quarries where they were raised' ere they are fitted for our use. Solomon made no ashlar perfect in the Temple. We are not wiser than was he. See to it, then, that committees of investigation do not act—as is too often the case—a mere nominal part, but perform their duty, uninfluenced by their likes and dislikes, patiently, fearlessly, and well. Mistakes are Masonic crimes in this regard, and need never be made if Masons will but consider that Masonry is not a money-getting institution, and that those Lodges are the best and most successful, whose reputation rests not upon doing a large amount of work, but upon the elaborate practice of the virtues I have herein mentioned. 'Look well to the north-west,' brethren, for trouble as well as neophytes may enter there.

"4th. I mention a cultivation of Masonic *belle lettres*; and under this designation I include short, practical and lively essays on Masonic topics, to be read at regular communications of the Lodge by different brethren appointed for that purpose. As a means to this end, each brother ought to take some one—or more—of the Masonic periodicals now published. The best and truest of these it is not amiss for me here to name, the more especially as I have no other interest in their success than the desire I feel to see them accomplish *fully* their noble purpose, of 'propagating a knowledge of the art.'"

It would be well if the Lodges universally would take right home to themselves the counsel here offered with respect to the careful admission of "strangers among the workmen." Too

much importance cannot possibly be attached to this duty of the Lodges. Grand Master Guilbert well exclaims: "Look well to the north-west, brethren, for trouble as well as neophytes may enter there." The antidote he would offer is the true one. The higher the estimate which the Lodges place upon the character of their work, the more careful will they become in the matter of admissions. R. W. Bro. Guilbert then proceeds:

"The attentive perusal of well-edited and dignified Masonic magazines is, I conceive, calculated vastly to benefit the Craft. Very much of useful knowledge is to be found in their pages, as well as numerous hints to more elaborate study of the history, objects, and uses of the Order. The literature of Masonry, especially in our "own Columbia," is fast becoming richer and more worthy the 'Noble Science.' It is the part of wisdom to foster it, for

'It is twice blessed;
Blessing him who gives and him who takes.'"

The journals he names are the *Voice of Masonry*, the *National Freemason*, and the *Masonic Monthly*. He writes "with the first two I have been familiar since their initial issues. The latter I have not yet seen, but regard it with favor from what I have heard of it from those qualified to judge of its merits." Bro. Guilbert, with the copy of the address before us, enclosed a letter, expressing his desire to be placed on the list of our subscribers. After calling the attention of the Lodges to the Masonic Press and the uses to which it may be placed as a means to add interest to Lodge meetings, he proceeds as follows:

"5th, and finally: The subject of *WORK* deserves especial consideration. In conferring the degrees in Masonry,

the subject *manner*, as well as the subject *matter*, should be patiently elaborated and studied. Every master should first be accurate, and then capable; and he should require those to assist him in the dramas of the degrees, who possess these twain qualifications of good workmen. To confer the majestic honors of Masonry in a blundering, hurried, and unimpressive style, is not only disgraceful, but is unjust to the newly admitted brother. The ceremonial of the Order, to those who properly appreciate it, has all the solemnity of a sacrament. To render this farcical through ignorance or levity, is as reprehensible as the sneers which the contumelious level at the

time-honored ordinances of religion. Much, very much, depends upon the impressions which the neophyte receives upon his first introduction into the Lodge. If these are made deep, they will endure, and will ever after sway the man competent to estimate their potent influence."

"In conclusion," says our R. W. Bro., "I have reasoned with you of things important to you all. I commend them to your careful and obedient attention. I urge you to profit by them, and to resolve, each one in his own sphere, to do his whole duty to the Craft. Ours is a noble mission; let us well fulfill it."

THE ANCIENT SCOTCH RITE.—NO. XI.

BY SAGGAHEW.

DICTIONARY OF THE RITE.

ABBREVIATIONS. The French Masons use three points, in a triangular form, thus ∴ after each initial letter in Masonic abbreviations. These points are supposed to refer either to the three lights around the altar, or to the three principal officers of the lodge in the French Rite,—where the two Wardens sit in the West.

A. ∴ L. ∴ G. ∴ D. ∴ G. ∴ A. ∴ D. ∴ L. ∴ U. ∴
A la Gloire du Grand Architecte de l'Univers. (French.) To the glory of the Grand Architect of the Universe; the caption of French Masonic writings.

A. ∴ L' O. ∴, *A l' Orient.* (French.) At the East; the seat of the lodge.

A. M., *Anno Mundi.* In the year of the world; the date used in the Ancient

and Accepted, or Ancient Scotch Rite.

B. ∴ A. ∴, *Buisson Ardent* (French.) Burning Bush; or

B. B., Burning Bush; used in documents of the Ancient Scotch Rite.

C. C., Celestial Canopy; used in the above-named documents.

F. ∴, *Frere* (French.) Brother.

FF. ∴, *Freres* (French.) Brothers; or Brethren.

ILL., Illustrious.

M. ∴ M. ∴, *Mois Maconnique* (French.) Masonic Month. French Masons begin the year with March.

R. ∴, *Rose Croix.* The mark attached to the signature of those in possession of the degree of Prince of Rose Croix.

- S. P. R. S.**, Sublime Prince of the Royal Secret.
- S. S. S.**, *Trois fois salut.* (French.) Thrice greeting. Caption of French Masonic certificates and writings.
- T. G. A. O. T. U.**, The Grand Architect of the Universe.
- T. I.**, Thrice Illustrious.
- T. I. G. M.**, Thrice Illustrious Grand Master.
- V.**, *Venerable*, or Worshipful. (French.)
- V. L.**, *Vraie Lumière.* True Light. (French.)
- ANCIENT AND ACCEPTED RITE.** Same as "Scotch Rite."
- ATELIER** (French.) A Lodge. A workshop.
- ATTOUCHEMENT** (French.) A grip.
- CALENDAR.** The Ancient Scotch Rite Masons use the Jewish chronology. With them the year 1860 was A. M. (Anno Mundi,—in the year of the world 5620. They also adopt the Hebrew months, and their year ends on the 16th of September.
- CONSISTORY.** Meetings of members of the 33d degree, or Sublime Princes of the Royal Secret, are called Consistories.
- COUNCILS.** Meetings of Princes of Jerusalem are called Councils.
- DEUS MEUMQUE JUS.** God and my right. Motto of the 33d degree, Ancient Scotch Rite.
- EAGLE, DOUBLE-HEADED.** The ensign of Prussia; also the emblem or jewel of the 32d degree of the Ancient Scotch Rite.
- ELU, or ELUS.** A degree, or degrees, detailing the detection and punishment of certain traitors or assassins.
- GRAND EAST.** The place of meeting of a Grand Lodge, or other Grand Masonic body.
- HARODIM.** A Hebrew word, signifying princes, or rulers.
- INEFFABLE.** Not to be spoken, or expressed. Applied to all the degrees above Master Mason, in the French and Scotch Rites.
- JOABERT.** The chief favorite of Solomon.
- KADOSH.** A Hebrew word, signifying holy, consecrated. The name of a degree, or degrees, more or less connected with the Knights Templar.
- LATOMUS.** A Latin term, from a Greek word, signifying "a stone-cutter."
- LOUVETEAU.** The son of a Mason. A Lewis.
- LUX E TENEBRIS.** "Light out of darkness."
- ORDO AB CHAOS.** "Order out of chaos." A motto of the thirty-third degree in the Ancient Scotch Rite.
- ORIENT** The East. The place where a lodge is situated.
- PELICAN.** A symbol of the Rose Croix degree,—alluding to the Redeemer.
- PHILOSOPHICAL DEGREES.** Applied to all the degrees above the Rose Croix, they being principally philosophical explanations of the Masonic system.
- ROSE.** An emblem of silence and secrecy. *Sub rosa*,—under the rose," or secretly.
- SUPREME COUNCIL.** The supreme Masonic authority in the Ancient Scotch Rite.
- TAU CROSS.** A cross in the form of the Greek T. The cross of St. Anthony. See *Triple Tau*.
- TRIPLE TAU.** A figure formed by three tau crosses meeting at a point. See *Tau Cross*.
- URIM and THUMMIM.** Two Hebrew words, signifying "Light and Truth."
- ZENITH.** That point of the heavens directly over the head of the spectator. Supreme Councils of the thirty-third degree date their documents from the *Zenith*.

NOTES AND QUERIES.

NOTES.

68. Twenty-one years after the year of the re-organization of Freemasonry, namely, on the 28th of April, 1738, Pope Clement XII. issued his Bull against Freemasonry, which contained this comprehensive clause:

"The temporal and spiritual communities are enjoined, in the name of holy obedience, neither to enter the society of Freemasons, to disseminate its principles, to defend it, nor to admit or conceal it within their houses, palaces, or elsewhere, under pain of excommunication *ipso facto* for all acting in contradiction to this, and from which the Pope only can absolve the dying."

The Popes have ever been terribly afraid of their subjects having anything to do with Freemasonry, for as soon as they formed any acquaintanceship with the accursed thing they lost all fear of Bulls. To all who are well and truly prepared for initiation into the rites and mysteries of Freemasonry, the Popes display their horns in vain.

69. On a gravestone in the yard of St. Helen's Church, London, may be read the following inscription:

"Here lieth the body of

WILLIAM KERWIN,

OF THIS CITY, FREEMASON,

who departed this life the 26th of Dec., 1594.

Ædibus Attaliciis
Londinum qui decoravi
Exiguam tribuunt
Hanc mihi fata domum.
Me duce surgebant
Alliis regalia tecta
Me duce conficitur
Ossibus urna meis."

Herein is a nut to crack for those who say that Freemasonry has no good

claim to a higher antiquity than the last century.

70. We are informed that "various European Lodges have By-laws to the effect that no candidate can be admitted until after a probation of five or six months—nor then, unless a Committee appointed for the purpose report favorably as to his character, under oath."

How would a By-law of this description suit the rapidly-growing Lodges of the present day? One thing is certain—the candidate who could stand this ordeal, and patiently remain out in the cold so long would almost have earned a right to come in. But what a contrast he would be to modern candidates, who are generally in so great a hurry to be made Masons that they cannot wait even the short time which intervenes now-a-days between the reception of a petition and the balloting for the degrees.

71. The following items are to be found in the records of Fredericksburg Lodge, No 4, Virginia:

"5752.—Nov. 6th, Received from Mr. G. Washington, for his entrance, £2. 3s.

5753.—Mar. 3rd, George Washington passed to the degree of Fellow-craft.

5753.—March 4th, which day the Lodge being assembled, present—

R. W. Pt. Daniel Campbell.

J. Neilson, S. W.

Robert Holkerson, J. W.

Alex. Woodrow, Sec., *pro tem*.

Wm. M. Williams, Treas.

Geo. Washington.

Jas. Strocham.

Tho. Robertson.

Transactions of the evening are Geo. Washington raised Master Mason. Thos. James entered an E. A. M."

QUERIES.

72. It has frequently been stated that Benedict Arnold, the traitor, was a Freemason. Can you inform me where he was raised?

W. M.

We cannot answer our correspondent precisely, but we will give him all the information in our possession. It is a fact that Benedict Arnold was a Freemason. Where he was raised we cannot say. But it appears on the records of Hiram Lodge, No. 1, New Haven, Conn., under the date of April

16th, 1765, that Benedict Arnold was therein proposed for membership, by the Master of the Lodge, and admitted. On the records of the Lodge in question Arnold's name frequently appears down to the year 1772.

73. What was the first Masonic Book published in the United States?
H. I.

The first Masonic Book printed in America, to our knowledge, was the volume of Masonic Constitutions, published by Benjamin Franklin, in the year 1734.

CORRESPONDENCE.

[We do not hold ourselves responsible for the opinions expressed by our correspondents.]

LETTER FROM NEW YORK.—ANSWER TO “HIRAM ABIFF.”

DEAR SIR AND BROTHER:—I should not have troubled you with any remarks upon the articles in your January and February numbers, over the signature of “Hiram Abiff,” were it not that one of them reminds me that I owe you an apology for having used the sentence “An attempt to bring into notice, through your columns, a new Rite of Masonry.” This was an unfortunate selection of terms, as it did not convey the idea intended: it was not my intention to lay this to *your* charge, but to that of the author in question.

I do not now propose to take up much space in a reply to the two articles of “Hiram Abiff,” for I can see no arguments in them to refute; only assertions having no solid foundation.

When I read his communication in your January number, I suspected the author was one of those happy-minded

individuals who have (in their own estimation, at least,) an intuitive knowledge of that of which they, in reality, know nothing; and I am glad to learn by his article in the February number, that my suspicions were well founded.

He has evidently drawn his scanty knowledge of the Ancient and Accepted Rite from the descriptions of “Sagga-hew,” in your Magazine.

He has made an attempt at either wit or sarcasm, I am unable to decide which, in the deductions drawn from the quotations made from the twenty-eighth degree, which in reality amount to this: some of the officers in bodies of that degree wear yellow robes, therefore all the ceremonials of that degree are mere idle show and nonsense, and the truths which may be taught them are simply falsities.

I will ask him, if the fact, that an officer of a Blue Lodge wears a strip of blue velvet, with silver, flung around his neck; from which is suspended a crescent, is ample proof that the members of Blue Lodges are Mahomedans? Is not one conclusion as logical as the other?

True, Blue Lodge Masonry is the foundation of the *higher* grades and orders, as common arithmetic is of the mathematics. If a man is content with the amount of mathematical knowledge which he has received when he has mastered "THE RULE OF THREE," I have no fault to find with his choice, but let him not attempt to satirize or lampoon that ardent student who chooses to store his mind with a knowledge of the higher branches of the science.

It is very hard to prove a negative, and this modern "Hiram Abiff's" assertion that the Ancient and Accepted Rite teaches no philosophical truths, is merely the assertion of one who has himself confessed that he knows nothing of it; his assertion, therefore, is worthy of no consideration whatever.

Now, I do know that the Ancient and Accepted Rite does teach not only "philosophical truths, but sound, moral, and pure religious doctrines, the observance of which will make all men better and wiser. I *know* this to be so, because I have learned them there.

I trust that Bro. "Hiram Abiff" Jr. will take no offence at being told that his writings against this Rite have just as much weight, and just as much foundation in reason as those of the Antimasons have who write against Blue Lodge Masonry. He may not feel flattered by being placed in the same class with them; but it is his own fault, for when he boasts that he intends to ask for "further light—not by initiation, but by reading," he does

exactly what the Antimason does when he reads the absurd story published by some enterprising manufacturer of yellow-covered literature, under the sounding title of "An expose of all the rights and mysteries of Freemasonry."

His own reason must convince his conscience, whether he admits it or not, that he stands in the same relation to the Ancient and Accepted Rite that the Antimasons do to the Blue Lodge Fraternity: both are writing upon a subject of which they are in the most profound ignorance, and both are entitled to the same credence.

When he again wishes to speak of this Rite as "calculated to mislead many good, but weak-minded Masons," let him think that among the most zealous and able supporters of this "tissue of absurdities" he will find such men as Dr. Mackey, author of *Masonic Jurisprudence*, B. B. French, Albert Pike, John W. Lewis, and Grand Masters and Past Grand Masters of many States, as well as the Grand Secretary, and many of the most prominent and ablest men in his own State. It is to be presumed, however, that these men are not classed among his "Masonic acquaintances."

He has also charged that the degrees of the Ancient and Accepted Rite are modern and proselytical. I deny this assertion, and call upon him for the proof. When he has furnished this, and substitutes argument and facts for assertion and sarcasm, I will grant that he has placed himself in a position worthy to become the advocate of the course which he has espoused, and which he has not yet produced anything, at least in the articles in question, to merit.

Yours, Fraternally,

O. B. A.

LETTER FROM NEW JERSEY.—CHAPTER PAST MASTERS.

P——c, N. J., Feb., 1865.

IN the February number of the "*Monthly*" the remark occurs :

"There is not, perhaps, on the American Continent, a jurisdiction wherein Masonry may be said with greater truth to flourish than in New Jersey. The Fraternity in that State are growing in numbers as elsewhere, but that growth is a healthy one."

We may attribute this "healthy" growth to the vigilance of the Craft, and to the fact that the Dispensing power has been so rarely, and so judiciously exercised by the excellent brethren who have occupied the Grand East.

The vigor of the Institution in New Jersey is largely owing to the systematic and thorough enforcement of a clause of the Sixth General Regulation, which requires that each candidate shall, prior to his advancement, have exhibited "suitable proficiency in open Lodges" in the degree already received.

No E. A. is considered proficient until he can intelligibly rehearse the First Section of the E. A. Degree; and a F. C. is required to give the First and an outline of the Second Section of the F. C. degree; and thus a succession of working Craftsmen is secured.

An illustration of the value of this rule may be found in the fact that a brother, who was raised in one of our Lodges, discharged the entire duty of the Senior Deacon in the F. C. degree in an admirable manner, one month afterward.

The effect of this General Regulation is also to create a desire on the part of the brethren to look beyond

and above the Ritual and the Symbol, to the sublime and practical truths which they cover.

We have another General Regulation which should be found on the Statute Book of every Grand Lodge, since it guards new Lodges from the evils attendant upon government by inexperienced workmen: "Before any subordinate Lodge shall recommend petitions for the formation of a new Lodge, they shall require the brothers named as Master and Wardens to exemplify the work to the satisfaction of the Lodge."

The old "Past Master" question, which you so ably discuss, is one that seems to come up now and then, like a ghost that "will not down." Our Grand Lodge "laid the ghost" in this jurisdiction last year by confirming the decision of the committee on Jurisprudence: "That it is necessary, in all cases, for a Master elect of a Subordinate Lodge to receive the Past Master's degree in Symbolic Masonry before he assumes the East of his Lodge; and that none but Past Masters who have thus received the degree can be present at the conferring of the Past Master's degree, at the installation of a Master elect."

The former practice of the Grand Lodge of Massachusetts, in admitting *virtual* Past Masters to a Seat in the Grand Lodge; and the usage of Virginia, which requires the Wardens to receive the Past Master's degree, appear to me equally anomalous.

Pennsylvania, as you are aware, has never surrendered the Past Master's degree to the Chapter. In that jurisdiction the *virtual* Past Master is "inducted" in a Symbolic Lodge, by *actual*

Past Masters, and by virtue of a Dispensation issued by the R. W. Grand Master; so that the degree is never conferred in a Chapter. The Past Masters thus made, are not entitled to a seat in the Grand Lodge, nor to any recognition in the subordinate lodges, but may be present when the degree is conferred upon a Master elect at his installation.

The recent action of your Grand Lodge and of ours, it is to be hoped, may be followed everywhere. If "the laborer is worthy of his hire," let not his wages be given to those who have never wrought in the quarries; or his honors to those who have never been duly summoned to the East.

Fraternally Yours,

M. B. S.

LETTER FROM PHILADELPHIA.

PHILADELPHIA, Feb. 18th, 1865.

BRO. MITCHELL:—I write you from the city of brotherly love, where I have passed the time very pleasantly for a few days, in reviewing the interesting objects with which this city abounds. Independence Hall, where the old Liberty Bell stands, not hangs, and which sent forth that joyous peal for liberty, on the 4th of July, 1776, is the greatest attraction; scarcely a day, and I may with propriety say not one day passes without its being visited by strangers in the city. And then the old Carpenters' Hall, so called, where the first Congress of the United States assembled, very different from that which has since assembled at the Capitol; *there* was pure devotion to the Country which distinguished that Congress—*true heroism*, and unrivalled self-denial, which disdained a false reputation, built upon the plaudits of the people, and looking only to the welfare of the Country, they moved steadily on.

The statue of that good quaker, Wm. Penn, which stands in the lawn in front of the Hospital, is another attraction. The old Penn College, rapidly falling into ruin, another. There stands likewise the old house once

occupied by Wm. Penn, and renowned for having had the honor of sheltering those noble patriots, John Hancock and John Adams, as well as Baron De Kalb. There are many other objects worth visiting in and around the city, but these relics of olden time possessed more interest for me than the more beautiful structures of modern days.

But I have somewhat strayed from the subject which is more appropriate to your Magazine, and which I sat down to write upon, viz., Masonry; a subject which I always feel an interest in, and wherever I go, and have an opportunity of visiting a lodge, I cheerfully improve it. The Temple erected by the brethren here is situated on Chestnut Street, and needs no description from my pen, as no doubt all of your readers are well informed in regard to it, and most of them have, undoubtedly, seen the beautiful engraving representing the lodge-room of the Grand Lodge. It is a very beautiful structure, and the main, or Grand Lodge room, is rich in decorations and costly carved work, but I must say I think for neatness and chaste design, and adaptation to the business to be transacted in the lodge, your Grand

Lodge room at the Winthrop House was superior.

But I wish to say a word concerning the reception of visiting brethren. Not being personally acquainted with any, and not being known as a Mason, I was examined, and permitted to enter; all were strangers, and none approached to bid me welcome; and I sat through the entire evening without being spoken to, though among brethren. I could not help contrasting my reception here with what I had met in other cities, and went home sadly disappointed. This should not be so; Masons should treat each other as brothers, though strangers; and in no one thing does Masonry exhibit itself to more advantage than in the welcome it bestows upon the stranger brother.

This cold and cheerless reception rather checked the feeling of pride with which I had viewed the exterior of

this Temple, and dissipated the thought which prompted the mental exclamation before entering, of, "Here may the Masonic brother, though a stranger, meet a warm and hearty welcome."

I am afraid there is a great deal too much work in our lodges, too great a desire to add to our numbers, and so much time has to be given to this object, that the little amenities and attentions which ought to be bestowed upon brethren, and which serve to keep bright the chain of our union, are overlooked. I do not believe my Philadelphia brethren wanting in the true principles of Masonry, by any means, but am inclined to attribute it to the above cause, and hope if any of them should happen to peruse this, they will hereafter endeavor to make the stranger brother who visits them feel that he is indeed a

A BROTHER MASON.

LETTER FROM PUBLISHERS OF "HALL'S MASTER WORKMAN."

As remarks have been made in regard to "*Hall's Master Workman*," calculated to mislead some of the brethren who are not sufficiently familiar with the work and lectures, it is necessary that some explanation should be made in regard to it.

The book is intended as a Key in the hands of those to whom the secrets and treasures of our Order justly and legally belong; that they may have free access to what they have acquired the right to use, with less labor than has generally accompanied the Masonic student; at the same time that those not entitled to this knowledge should be none the wiser for possessing this Key; hence many words and even sentences

have been somewhat disguised, but not so much so as to sever one link in the chain which connects the whole work, or prevent any brother, who is at all versed in the work and lectures, from supplying what has been intentionally covered up.

The writer will thank any brother who will point out any deviation from the true and legitimate work. Before and after the work came from the printers' hands it was submitted to the criticism of one of the best Grand Lecturers the Grand Lodge of Massachusetts ever honored with that office, and his recommendation and approval accompany the work. The author also had the honor to be upon a Com-

mittee appointed by the Grand Lodge of Massachusetts in 1862, to revise the work and lectures of the three degrees, and thus had the opportunity of hearing them fully and ably discussed by some of our oldest and best informed Masons, and acting as Secretary of that Committee, had opportunity to note particularly the corrections. The report of this Committee was accepted, and their recommendations unanimously adopted by the Grand Lodge.

With the opportunity thus afforded it is impossible that one could materially err. When the "Master Workman" was first published it was supposed the sale would be somewhat

limited to those who were preparing for the Oriental Chair, as there were so many Masonic guides in the market; it was therefore published in a more expensive style than general use would have called for, yet notwithstanding the price, the first edition has been sold, and more than half of the second edition; and since it has met with so favorable a reception from the brethren, and in order to meet the wishes of many, an edition is now issued in a style of binding which will place it on a footing with others of its class as to cheapness, and the brethren can then judge for themselves as to its merits.

A. WILLIAMS & Co.

MASONIC REVIEW.

The Royal Arch Companion, adapted to the Work and Lectures of Royal Arch Masonry, by A. F. Chapman, Grand Lecturer of the Grand Royal Arch Chapter of Massachusetts. Boston: Published by A. W. Pollard & Co., 6 Court Street, 1865.

WE have just received this neat little number of Royal Arch Masonry. It is calculated to meet with a ready sale among R. A. Masons, possessing the merit of being the production of the Grand Lecturer, and carrying with it a letter of recommendation from Solon Thornton, G. H. P. of the Grand Chapter of Massachusetts. We have neither time nor space this month to give as extended a notice of this work as it evidently deserves.

Masonic Burial Office for the use of the lodges under the jurisdiction of the Grand Lodge of the State of Rhode Island. Providence: Sidney S. Rider & Brother. A. L. 5864.

We have received from R. W. Bro. Thos. A. Doyle a copy of this excellent little volume. It appears that it was prepared under the direction of the Grand Lodge of Rhode Island. The work was placed in the hands of a committee consisting of five Brethren, who intrusted the task to Bro. Doyle, which he has executed in a manner which we cannot but think must prove satisfactory to all concerned. The committee approved the compilation, and by authority it has been published for the use of the lodges in the jurisdiction.

"Portions of the Preston service have been retained, and liberal additions have been made from the Scriptures. The exhortations, and some of the forms in the service at the grave are taken from the burial office, written by Rev. Bro. Smith for the Grand Lodge, A. D. 1798." A sufficient number of hymns have been added to give an opportunity for selection and variety. The main excellence of the service, in our opinion, is its full development of the responsive feature, which will enable the brethren present on funeral occasions, where this office is in use, more generally to participate in the ceremonial. The responses are printed in red, the other portions of the book black. Appropriate regulations are added, and suitable directions interspersed. The typographical appearance of the work is exceedingly neat, doing great credit to the printers.

THE proceedings of the R. E. Grand Commandery of Knights Templars of the State of Iowa have come to hand. They include the report of the organization of that Body and of its first annual conclave, held at Des-Moines June 6th and 8th, 1864. At the organization Sir James R. Hartsock officiated as proxy for Grand Master Sir B. B. French, who was unable to be present. After the adoption of a body of Statutes and Forms reported by a committee, the following officers were elected and duly installed:

Sir Theodore S. Parvin, R. E. Grand Commander; Sir Edward A. Guilbert, V. E. Deputy Grand Commander; Sir James R. Hartsock, E. Grand Generalissimo; Sir Horace Tuttle, E. Grand Captain General; Sir William Leffingwell, E. Grand Prelate; Sir Z. C. Luse, E. Grand Treasurer; Sir W. B. Langrede, E. Grand Recorder.

BRO. Clinton D. Sellow, of Providence, has been appointed by the Grand Master of Masons in Rhode Island to the office of Assistant Grand Secretary for that jurisdiction. We are indebted to Bro. Sellow for copies of sundry circulars emanating from the office of the Grand Secretary of Rhode Island.

THE following individuals, formerly of Mount Moriah Lodge, No. 8, of Rhode Island, namely, W. Simon, A. Sayles, Edward Cook, Crawford J. Manton, J. M. Mowry, S. R. Mowry, and S. Wright, have been expelled from all the rights, benefits, and privileges of Freemasonry, for having accepted office in a clandestine lodge.

BRO. Edmund Kimball, of Franklin Lodge, No. 20, Westerly, R. I., has been expelled from Freemasonry for gross unmasonic conduct.

ON the 3rd ulto. the following Officers of Worcester Royal Arch Chapter were installed, namely:

Thos. E. St. John, High Priest; Benj. Lewis, King; A. Y. Thompson, Scribe; Asa Walker, Treas.; C. Wheelock, Secy.; John Dean, C. H.; Daniel W. Bemis P. S.; J. B. Lawrence, R. A. C.; Wm. S. Goodwin, M. 3d V.; J. W. Jordan, M. 2nd V.; W. H. Blakslee, M. 1st V.

The ceremonies were presided over by the Grand High Priest, Solon Thornton, with his customary ability and impressiveness of manner.

PASSAIC Lodge, No. 67, Passaic, N. J., which has been at work under Dispensation since June last, was Constituted, and the officers installed by M. W. Wm. Silas Whitehead, Grand Master, on Tuesday evening, Feb. 7th, 1865. The following are the officers:

Rev. M. B. Smith, (P. M.) W. M.; R. A. Terhune, M. D., S. W.; J. E. Bolton, (P. M.) J. W.; R. H. Blake, (P. M.) Treas.; T. L. Snelling, S.; J. A. Norton, S. D.; J. B. Knight, J. D.; W. S. Anderson and J. T. Van Iderstine, M. C.; P. J. Terhune, Tiler.

A collation followed the ceremonies, and addresses were made by the M. W. G. M., and several of the Worshipful P. M's. who were present as visitors. The M. W. G. Master's address was replete with wisdom on the perils of the present rapid growth of our time-honored institution, and the necessity of rigid scrutiny in the case of every applicant.

ORIENT Lodge, F. A. Masons, held a meeting at their hall in South Dedham on the evening of Feb. 9th, for the purpose of installation of officers. The brethren and invited guests numbered about one hundred and fifty. The occasion was made memorable by the presentation of a magnificent Banner to the lodge by the ladies of South Dedham, in which Mrs. Everett, Mrs. Smith, and Mrs. Rhodes participated. The presentation address was made by Mrs. Everett, which was appropriate to the occasion, and gracefully delivered, and was responded to by the W. Master in a manner equally appropriate. A delegation from the Most Worshipful Grand Lodge was present and participated in the festivities of the occasion. The Banner was the workmanship of that talented Masonic artist, Bro. Thomas C. Savory, of Boston, specimens of whose artistic skill adorn so many of the Lodges, Chapters, and Encampments of New England. To say that the Banner was the production of his pencil, is only to affirm that in its design it was strictly appropriate, and in its execution highly artistic. Remarks were made by R.

W. Charles C. Dame, of Boston, and others, and the occasion was enlivened by appropriate music by a Glee Club, whose vocalism contributed largely to the pleasures of the evening. The festive board was beautifully spread, and the occasion afforded the brethren and sisters of South Dedham an opportunity for the enjoyment of an evening of pleasant social intercourse.

On the 19th ulto. Bro. Levi Stevens Bartlett, M. D., died at Kingston, N. H., aged 53 years. He was son of the late Doctor and Judge Levi and Abigail Stevens Bartlett, and grandson of late Dr. Josiah Bartlett, who, was the first signer, after Hancock, of the Declaration of Independence.

Dr. Bartlett received the first three degrees of Masonry in Star-in-the-East Lodge, Exeter, N. H.; the chapter degrees in Pentucket Chapter, Haverhill, Mass, and was knighted in Haverhill Encampment of Knights Templars. At his own request, he was buried with the honors of Knighthood, by the last named body. The services took place on Friday, Feb. 24th. Upwards of forty Sir Knights, in full uniform, and a large delegation from Star-in-the-East Lodge, escorted the remains to the family tomb. The services and the imposing appearance of the Sir Knights attracted and interested a large concourse of people from Kingston, and the neighboring towns, much to the mortification of several prominent "anti-masons," who descended to the lowest depths of deliberate falsehood in their efforts to keep the people from attending.

THE following Companions have been duly elected Officers for the current year of Providence Council, No. 1, of Royal Select Masters:
Horace H. Snow, T. Ill. Master;

James H. Armington, Ill. Master; Stillman White, P. C. W.; Stephen C. Arnold, Treasurer; Henry M. Rawson, Recorder; Albert H. Cushman, Capt. of Guards; James A. Smith, Sentinel; Ebenezer B. White, Guard.

THE following Brethren have been elected to office in Tecumseh Lodge, No. 124, Stratford, C. W.:

John Dutton, W. M.; Thomas Miller, S. W.; Thomas Winter, J. W.; Wm. Buckingham, S.; Wm. Mowatt, T.; Jas. P. Woods, S. D.; A. L. Wilson, J. D.; Jas. Redford, I. G.; D. Lockhart, Tyler.

THE following Companions have been elected to office in Tecumseh Chapter, No. 24, Stratford, C. W.:

Charles Kahn, 1st P. Z.; Thomas Matheson, 2nd P. H.; Thos. Winter, 3rd P. J.; Thos. Miller, S. E.; W. Buckingham, S. W.; A. L. Wilson, P. S.; J. R. Phillips, S. S.; Duncan Creaser, J. S.; Jas. Redford, M. of 1st V.; Alex. McGregor, M. of 2nd V.; Jas. P. Woods, M. of 3rd V.

THE following named Brethren are the elected officers of King Hiram Lodge, Provincetown, Mass., for the current year:

Elijah Smith W. M.; Chas. A. Hannum, S. W.; Joseph S. Atwood, J. W.; Jas. Engles, Treas.; Amasa Smith, Sec.; Rev. Osborn Myrick, Chap.; John W. Atwood, S. D.; Wm. W. Smith, J. D.; John Atkins S. S.; Chas. C. Atkins, J. S.; Meask G. Smith, Tiler; Joseph Baldwin, Mar.

THE members of Fellowship Lodge, of Bridgewater, to the number of twenty-eight, made a fraternal visit to the lodge in Fall River on the evening of the 22nd ulto. Two candidates

were raised, after which an hour or two was spent agreeably in lively, social intercourse. Such visitations do much toward the diffusion of the spirit of fraternity among the lodges, and should be encouraged.

On the 22nd ulto. the members of John Abbot Lodge, Somerville, Mass., their ladies and friends, held a social gathering to commemorate the anniversary of Washington's birth-day. A prayer, used at Rising States Lodge Dec. 1799, by Bro. Murray, on the occasion of the funeral ceremonies held in the lodge on account of the death of Washington, as read by Bro. Hall. An address was delivered by Rev. Bro. Marston, Chaplain of the Lodge. An ode, written for the occasion by W. Bro. John K. Hall, was sung. Refreshments were partaken of by the company. Several brief and good speeches and sentiments were delivered, and altogether the evening passed off very pleasantly.

On the 5th of October last the Grand Council of Royal and Select Masters of the State of Vermont assembled at St. Albans, and we have now before us the printed copy of its proceedings. Comp. Edward S. Dana M. P. Grand Master presided, and ten subordinates were represented. In his address the Grand Master announces that Cryptic Masonry is in "a healthy and vigorous condition" in his jurisdiction. He "regrets to observe that there is a growing complaint as to the lack of uniformity in the work in different jurisdictions in the country," and desires that some initiatory measures should be taken by that Grand Council to correct this unpleasant evil. He informs us that "the Grand Council of Massachusetts is making a considerable effort to extend its ritual and work

throughout the entire country," which work and ritual is radically different from that adopted by the Royal and Select Masons of Vermont. "Massachusetts has induced the Grand Councils of Maine, New Hampshire, Rhode Island and Connecticut to incorporate the Super-Excellent Degree with the other Council Degrees. It has also been adopted by some other States, while others unite with Vermont in rejecting it."

The Committee on Foreign Correspondence review the proceedings of only nine out of the twenty four Grand Councils in the United States, and consequently was enabled to present only a partial view of the condition of Cryptic Masonry in this Country.

There are eleven Subordinate Councils in Vermont, with a membership of 532. There had been five deaths during the year.

For the current year E. S. Dana is M. P. Grand Master, John B. Hollenbeck, of Burlington, Grand Recorder, and Wm. G. Shaw, Grand Treasurer.

On the 17th of October the Grand Annual Convocation of the Grand Royal Arch Chapter of the State of Kentucky, was holden in Louisville, Ky., and we have received a copy of its proceedings. M. E. S. D. Mc Culough, Grand High Priest, presided, and forty Chapters, including three U. D., were represented at the opening of the session. In the excellent and interesting address of the venerable Grand High Priest, now over seventy years of age, there occurs this passage, which commends itself to the members of all Masonic Bodies, whether Grand or Subordinate. He says:

"One fruitful cause of the inability of Chapters to confer degrees properly, and with the understanding, doubt-

less may be the election to the higher offices of Companions, not because of their Masonic knowledge, but because of their naturally graceful manners and insinuating address, like Abraham, who 'stole the hearts of the men of Israel.' Let the office be given to him best qualified for it. We make this rule generally apply in our choice of Secretary and Treasurer, to preserve our money and records. Why not follow the rule in the choice of our other officers, to preserve our Rites; or are they of less value than money and records?"

The officers for the current year are M. E. Wm. E. Robinson, G. H. P.; E. J. D. Landrum, D. G. H. P.; E. Rev. P. H. Jeffries, G. K.; E. M. Bristow, G. S.; Comp. Philip Swigert, Frankfort, Grand Secretary.

The number of subordinates which sent in returns is forty-four, with a membership of 1,389. During the year there had been 221 exaltations, 29 admissions, 31 deaths, 4 rejections, 2 expulsions, 17 suspended, and 6 reinstated.

THE Grand Council of High Priests of the State of Kentucky assembled in Louisville on the 19th of October last. The officers for the the current year are—

M. E. Samuel Reed, G. P.; E. Thos. Todd, G. V. P.; E. B. G. Gardiner, G. C.; E. T. W. Wise, G. Treas.; E. Wm. C. Munger, Louisville G. Rec.

On Monday morning 27th ulto. Bro. John R. Bradford died at his residence in Boston, after a very brief illness, having been at his place of business on the Saturday previous to his decease. He was a widely-known and active Mason, of over fifty years standing. Thursday the 2nd of March has been appointed as the day on which his

funeral is to take place, and which will be attended with Masonic honors.

On the 14th of November last the Grand Chapter of R. A. Masons of the State of Maryland and District of Columbia met in Annual Convocation in the City of Baltimore. A printed copy of the proceedings are now before us. On the 3rd of the same month a special Convocation had been

called, and was held in consequence of the sudden death of R. E. Grand King, Comp. James Stirratt, and on the following day the Grand Chapter attended the funeral.

The officers for the current year are J. L. Yeates G. H. Priest; James G. Smith, D. G. H. Priest; J. H. Medairy, G. King; W. G. Parkhurst, G. Scribe; F. Fickéy Jr., G. Treas.; W. Morris Smith, G. Secretary.

EDITORIAL NOTES.

OUR correspondent "W. W. S.," who is located with the military at Hart Island, N. Y. Harbor, writes that being situated where he now is, he is deprived of the advantage of conversation with well-informed Masons, and that of late he has been asked by young Masons sundry questions, and has been unable to give them all the light they sought for. He asks:

1st, "What is Blue Lodge Masonry, and why is it so called?"

2nd, "What is the difference between the Rite of York, the Rite of Memphis, the Scottish Rite, and the Ancient and Accepted Rite, and are these the only Rites under which Masonry is worked?"

3rd, "What is the highest degree of Masonry known in the world, and can each degree be obtained in the United States? Also is it necessary, in order to take the 9th, or any other very high degree, to have that number of degrees regularly conferred with form and ceremony as a K. T. receives the three degrees in the lodge, four in the chapter, and three in the commandery?"

1st, We answer that in Masonry the color blue is symbolical of universality,

and the Master Masons' Lodge comprising all of universal Masonry is therefore called a Blue Lodge.

2nd, All the Masonic Rites are, or profess to be, based upon the symbolic degrees as conferred in the Blue Lodge. The York Rite, strictly speaking, embraces no more than the E. A., F. C. and M. M.'s degrees, although in this country the R. A. Chapters, and the Templars' Encampments are embraced under that title. The Scottish Rite is a system of thirty degrees added to the symbolic degrees. The Rite of Memphis is a system of ninety-six degrees, and professes to include the Scotch Rite. There are other Rites, as the Rite of Mizraim, Modern French Rite, etc.

3rd, The highest degree in Masonry in a legitimate sense is that of a Master Mason. As to other degrees being *higher*, they are simply so-called. The numerous degree systems which obtain are merely associations of Masons, and can give no proper claim to their members to superiority in Masonry over the simple Master Mason. To attain the highest degree in any of the various Rites it is necessary to take all the lower degrees.



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THE OFFICERS OF A LODGE.

THE Fellow-Craftsman is taught that “by Operative Masonry, we allude to a proper application of the useful rules of architecture, whence a structure will derive figure, strength and beauty, and from which will result a due proportion and just correspondence in all its parts.” Under the application of these rules, in a speculative sense, are erected lodges which are said to be representations of King Solomon’s Temple, that building which, in the perfection of its details, the harmony discoverable between all its parts, and its general and extreme beauty of design, is regarded, under the teaching of Masonic tradition, as having been the noblest structure which the world has seen. The high estimate which Masons place upon that Temple, not only from its peculiar relationship towards

the Masonic Institution in its organization and history, but also as an architectural work, is calculated to impress upon the Masonic student the idea, that lodges, in order to afford in their constitution a reasonable representation of Solomon’s Temple, must be characterized by possession of excellence of material, symmetrical arrangement of all their parts, and a peculiar and marked adaptation of each member to the station in which he may be placed. Only so far as a lodge is perfect in its organization can it fairly represent that famed edifice which fills so large a space in the developments of speculative Masonry.

It has frequently been the theme of our writings in these pages to impress upon the minds of our readers the exceedingly great importance of a

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wise selection of material for admission to our lodges. Every stone that we introduce into the walls of our Masonic edifice which fails to reach the proper average as to quality merely serves to disfigure, to detract from their beauty, and to deduct from their strength and stability. The greatest of care is necessary in the choice of stones for the building, in the selection of material for the Master Mason upon which to employ the implements and tools of his art. In the construction and maintenance of the lodge-structure the character of its general membership is of vital importance.

The Fellow-Craftsman is taught that "by order in architecture, is meant a system of all the members, proportions and ornaments of columns, and pilasters; or, it is a regular arrangement of the projecting parts of a building, which, united with those of a column, form a beautiful, perfect, and complete whole."

The lodge consists of more than the four bare walls into which its members are built and assimilated. There is an order maintained in its architecture. In the erection of its walls certain proportions are regarded. It has its columns and its pilasters, and attention is to be paid to their ornamentation. These "columns and pilasters" and other "projecting parts" of the building correspond with the officers of the lodge, and we are taught by the speculative application of "order in architecture" that "a regular arrangement" of these is absolutely necessary to "form a beautiful, perfect and complete whole."

If it be of primary necessity to select none but the best material for the membership of a lodge, it follows next that the wisest possible selection should be made from among that membership of individuals to place in the offices

requisite in the lodge organization. Put the right men in the right place, is good advice in Masonry as well as out of it. In the choice of officers particular and special regard should be had to the qualifications of candidates to fill the stations for which they may have been nominated. The fact that one candidate may possess within himself the elements of popularity to a greater extent than the other of two or more candidates, should not be permitted to cause us to overlook the fact, if fact it be, that another candidate may be better qualified for the position in question. If the office of secretary be the one to fill, the matter for us to decide will be, not which one of the several candidates attracts us most towards him, but who among them, from his education, talents and habits, is best fitted by nature and training to fill the position of secretary, and most thoroughly and efficiently discharge its duties. It is infinitely more important to the welfare of the lodge, that it should possess an accomplished secretary than that any special favorite should succeed in his election to that office.

It may be said that lodges are not apt to overlook qualifications in the selection of secretaries. The necessity for the choice of none but a fully qualified brother for that office in a lodge stands out too prominently to be overlooked by the brethren. This may be so, but we only name this office to illustrate the supreme importance of bearing in mind qualifications in the election of officers generally. Is it of no consequence what are the qualifications of Masters, Wardens, Deacons, Stewards, Tylers in view of the duties of their respective stations? It is not every brother, the excellence of whose memory may have enabled him to master the ritual and work, and who

might be admirable even in his exemplification thereof, who should be intrusted with the government of the lodge. In the one department of a Master's duty he might be found to excel, yet in the other be very deficient, and it behooves a lodge to consider whether it can afford only to regard ritualistic ability and ignore talent for government altogether, or whether it would not be advisable to select for the position a candidate less brilliant perhaps, yet whose knowledge of the work may be perfectly reliable, apt to teach, and capable of governing with wisdom and impartiality. We would not undervalue ritualistic ability, but we would seek to select that individual for induction into the Eastern Chair who possessed the best combination of qualifications for the performance of its duties.

The same reasoning applies to all the offices at the disposal of a lodge. Place none but the best qualified brethren for each particular office in that office. In this way only as speculative masons can we secure that "regular arrangement of the projecting parts" of our lodge-building, which will enable us to "form a beautiful, perfect, and complete whole" thereof.

We would here take an opportunity to refer to one form of danger into which almost all lodges are apt to fall. We would place in this category the practice of rotation in office. It is a mistaken notion to suppose that because a brother has been elevated to the office of Junior Deacon this year, that he will by service therein earn even the shadow of a *right* to be promoted, as in turn, next year to the office of Senior Deacon, then Junior Warden, then Senior Warden, then Master of the Lodge. This practice may be found to answer very well as a cement to hold together banded office-seekers in the arena of politics; but Lodges should take care that by their action they originate no precedents for the introduction of this vicious principle into Masonry. It may be perfectly proper for lodges to regard those who may have served them in official capacity, but they should be careful not to permit this consideration to outweigh other qualifications, and thus give encouragement to the setting up of unfounded claims to office which are only calculated to hamper lodges in making a free choice of the best men for each position.

TOO MUCH WORK.

MANY good and intelligent Masons have watched with painful emotions the great rush to the door of Masonry which has taken place for several months past, and not a few are led to ask themselves the question whether a growth so rapid indicates a healthy condition of the institution. There is scarcely a lodge, chapter, or encampment, in or

about this city, but what is overrun with work; and applicants still keep coming. Special meetings are being held from week to week, taxing the time and labor of officers and members, keeping them late from their homes, and often times so far breaking in upon the hours which should be devoted to rest, as to disqualify, to some extent,

those who are obliged to be present, for the duties of their particular calling. The large number of candidates worked in one evening has, we think, an injurious influence. Besides the weariness which attends those who are obliged to participate in the labors, we think the effect is bad upon the candidates. The work is necessarily hurried, and consequently imperfect, and much that the novice should learn is overlooked, and that in which he is pretended to be instructed is so imperfectly and loosely communicated, that the entire work is about lost on the candidate, who receives but a few imperfect and confused ideas, the proper connection and application of which remain a mystery with him for a long time after.

The great amount of work which is being done exerts, in our opinion, a bad influence upon the membership. In an institution like ours, where *all* take a part, to a greater or less extent, in carrying forward the labors of a

meeting, it is important that the membership should be well represented, numerically, in order to add interest and efficiency to the work in hand. Members being so continually plied with notices for special meetings, and beholding the long array of candidates' names, conclude at once that it will be a late meeting, and often give a communication the "go by," when, under other circumstances, they would cheerfully attend. This gives rise to a spirit of indifference in some, while others resolve to attend regular meetings only.

There are other evils growing out of the over-working system now prevalent, which might be referred to, but enough, perhaps, has been said for all practical purposes. If there is any way to prevent this extraordinary labor which is now demanded, it should be adopted, and the number of candidates should be limited, that the burden of labor may be diminished, and the hours of work less protracted.

THE ANCIENT CHARGES.

CHAPTER IV. OF MASTERS, WARDENS, FELLOWS AND APPRENTICES.

It is evident from a perusal of this chapter of the "Ancient Charges," that the relationship to the lodge of the Entered Apprentice was far more positive in its nature than as recognized in these days. Formerly, being "*made a Brother*," or entered, he thereby became a member of the lodge, and was permitted freely to participate in the usual work of the body. He might even be present at the General Assemblies of the Fraternity, and to his approval not less than to the approval of Fellow-

Craftsmen present, each measure was submitted during its passage to adoption. In these days, on the contrary, the relationship of the Apprentice is extremely indefinite. He is a species of suspended Masonic animation, hanging midway between the lodge and the world, separated from the world by his initiation, yet of the least imaginable weight in his influence upon the affairs of the lodge, being without vote or voice in the institution.

The large proportion of the member-

ship of the ancient lodges, it may be inferred from the Charges, consisted of Fellow-Crafts. The ancient lodges, it would appear, were composed exclusively of Entered Apprentices, Fellow-Crafts, and the necessary officers. Indeed, we nowhere read in the Ancient Charges of Master Masons except as Masters of Lodges, and this reflection carries with it the suggestion that the third degree was a matter of subsequent creation and introduction. The Ancient Charges say distinctly with reference to the Fellow-Craft, that "when otherwise qualified, he may arrive to the honor of being the *Warden*, and then the Master of the Lodge, the Grand Warden, and at length the Grand Master of all the Lodges, according to his merit."

The Wardens were selected from among the Fellow-Crafts: "no brother can be a Warden until he has passed the part of a Fellow-Craft."

The Warden was simply a Fellow-Craft elevated to that office. The possession of a third or M. M.'s Degree was not one of the requisitions. While the Fellow-Craft could not be elected from the floor to occupy the Master's Chair, but must previously have served as Warden, the Charges saying, "nor a Master, until he has acted as Warden," yet it is clear that the Master of the Lodge was simply a Fellow-Craft, who had served as Warden, elected to that office. There is no mention here of any M. M.'s Degree. The Masonry of the Ancient Charges consists of but two degrees, the first that of Entered Apprentice, the second that of Fellow-Craft.

The clause of Chapter IV., on which we are now commenting, reads in full as follows:

"No brother can be a Warden until he has passed the part of a Fellow-Craft; nor a Master until he has acted

as Warden, nor Grand Warden until he has been Master of a Lodge, nor Grand Master unless he has been a Fellow-Craft before his election; who is also to be nobly born, or a Gentleman of the best Fashion, or some eminent Scholar, or some curious Architect, or other Artist, descended of honest parents, and who is of singular merit in the opinion of the Lodge."

It is interesting here to observe the advanced liberalism of our ancient brethren as illustrated by this portion of the Ancient Charges, combined with their subserviency to the conventionalisms of their time.

A wide career was open to the ambition of the meritorious Fellow-Craftsman. The highest office in the gift of the Order, that of Grand Master, was within his reach. Long generations after it became the peculiar characteristic of the political Constitution of the United States, the most liberal form of government in the world, that there was no citizen in the land so humble in his surroundings for whom it might not be said a path lay open to the highest official position in the land. In Masonry this found its ante-type, in the encouragement it held out to the humblest Fellow-Craft, that "singular great merit in the opinion of the lodges" might earn for him even the highest rank recognized among Free and Accepted Masons—that of Grand Master. It will be amusing, however, to American Masons, at least, to notice the characteristic limitation of this privilege or opportunity of Fellow-Craftsmen to such as had been "nobly born, or a gentleman of the best fashion." Free Masonry in these latter days, and in our country, has come out from this subserviency to the mere conventional distinctions recognized by certain communities, into the full recognition of the presence of the

privileges of manhood among all grades or conditions of men. Freemasonry levels all artificial distinctions.

Immediately following the sentence last quoted, the Charges proceed to say: "and for the better, and easier, and more honorable Discharge of his Office, the Grand Master has a Power to choose his own Deputy Grand Master, who must be then, or must have been formerly, the Master of a particular lodge, and has the privilege of acting whatever the Grand Master, his Principal, should act, unless the said Principal be present, or interpose his authority by a letter." In the United States an officer with this title is generally elected instead of being appointed, as the title implies it should be. That officer ceases to be the *Deputy* of the Grand Master when that officer does not appoint him.

The fourth Chapter of the Charges concludes thus: "These Rulers and Governors, Supreme and Subordinate,

of the ancient Lodge, are to be obeyed in their respective stations by all the brethren, according to the old Charges and Regulations, with all Humility, Reverence, Love and Alacrity." Freedom within Masonry has ever been the characteristic of the Institution, yet submission to Masonic authority, and ready obedience to all proper regulations have in all ages distinguished the loyal Craftsman. The Non-Masonic world, and the governments of the earth, are ignorant, and likely to remain ignorant, of the immense debt they owe to Masonry, which has in all ages successfully inculcated among its adepts the doctrine of reverence and due submission to every proper and legal authority. The cause of legitimate law and order has ever found in Masonry a staunch and never failing supporter, while the cause of freedom and progress has been materially aided by its persistent recognition of the universal brotherhood of man.

DISTRICT DEPUTY GRAND MASTERS.

BY SAGGAHEW.

THE observing Mason, who has resided in the vicinity of our New England Metropolis for the past dozen years, or so, has doubtless had his thoughts directed, from time to time, to the growing magnitude and seeming importance of the office of District Deputy Grand Master. There has been a gradual extension of the forms and ceremonies attending their official visitations to lodges, until it is hardly an exaggeration to say that further extension and amplification is impossible.

In the main, these new additions may be considered improvements, and worthy of general imitation. These officers are the Master Overseers in their respective districts, and, as such, are entitled to the respect and honors due to such an important station. But they have of late assumed such an extent of power and importance that it is well that the officers and members of lodges begin to look to their own dignity, and the safety of their own rights.

I do not propose at this time to do

more than call attention to one or two points, which seem to be worthy of serious consideration.

These officers now seem to act upon the assumption that, within their own districts, they are entitled to all the honors, and are clothed with nearly all the powers of Grand Masters. They now visit their lodges "accompanied with their suite" of pro-tempore "Grand" Wardens, Treasurer, Secretary, Chaplain and Marshal; and require the corresponding officers of such lodges to *evacuate* in their favor. Is this right?

District Deputy Grand Masters are unknown to ancient Freemasonry. The office is an American invention, of about fifty years standing, and had its origin in this State. It follows, therefore, that the rights, privileges and powers of these officers, are such only as are or may be granted them by their respective Grand Constitutions. They neither have, or can have, any *unwritten* powers, or prerogatives. They must keep within the bounds of the local *written* law. This being true, where do they find any authority for appointing pro-tempore Grand Wardens, etc.? The constitutions creating their office do not grant them such power, either expressly or impliedly.

But, for the present, allowing that the appointment of the officers adds to the imposing effect of such invitations, let us look a step further.

Where do these officers look for their authority to require the Wardens, etc. of a lodge to vacate their seats? Such power is not granted in the Grand Constitution, neither can it be. The Warden of a lodge cannot be thus displaced. An elected Grand Warden cannot himself require the Warden of

a subordinate lodge to yield his station to him, *except* the Grand Master or Deputy Grand Master be present and *presiding*. Much less, then, can one appointed by an officer who has no authority to make such appointments.

Where do our District Deputies ever look for their authority to preside themselves, when visiting a subordinate lodge? No such authority is granted them, *as such*. If they be Past Masters, the Master of a Lodge may very properly offer them his chair; but it is a matter of favor, and not of right.

The business of a District Deputy is clearly set forth in the Constitution of our Grand Lodge, and to perform the duties there laid down, it is not necessary that he should occupy the chair when he visits a lodge. His appropriate place is at the *side* of the Master. It is time that the thoughtful attention of the Craft was directed to this subject.

One other point is all I propose to mention at this time. Recently, and in several instances, Deputies have been appointed for districts in which they were not residents. This is such a glaring inconsistency—not to say insult and outrage upon such districts—that it is difficult to imagine how any one, deemed worthy to be elevated to the head of the Craft, could have willingly made such appointments. May not the lodges in the State very reasonably ask themselves if it is not enough that the Metropolis and vicinity should monopolize the principal offices in the Grand Lodge, without depriving them of the poor privilege of having a Deputy from their own Masonic district?

FATHER BLOND'S LAST VISIT TO LODGE.

"FATHER Blond," 86 years of age, but sturdy, and for his years intelligent, is waited upon by a Committee of Faith Lodge, No. 92, with an invitation to join them at their coming anniversary. Great preparations are making for an historical address by a literary brother, and a banquet; and it is

the desire of the members that their festivities should be graced with the presence of one who, years before, in the "hard times" of Freemasonry, held up the Lodge and the Order in that community by the strength of his own character and determination alone. This was Father Blond.

"Come to the Lodge to-night, dear Father Blond; ,
It is St John's Day, you are well and hale,
The Brethren seek your council; it is long
Since you have met us, and they wonder if
Old Father Blond has ceased to love the cause
Which sixty years ago he vowed to love!
Come, hear the record of our twelvemonths work,
Come, see our new and chastely-furnished hall,
And share our corn and wine and oil once more
Before you cease to labor here below!
Say us not "Nay," then, Father, for the Craft
Expect to see you in the East this day."

"Father Blond" had long acknowledged the infirmities of old age. He dwelt alone, save with a few servants, his wife being long since deceased, and his children grown up and scattered.

The unexpected summons stirred up a host of memories within him, and as is usual, *the oldest floated upon the top.*

The Committee stood patiently awaiting this reply, as he soliloquized:

"I'll go—John Faulkner always goes to Lodge,
And he and I were *made* the self-same night:
I'll go. Job Acherson is Worshipful,—
It was his sister who was my cherished wife,
Now twelve years buried. Yes, I'll go. 'Tis time
They tried Bohannon for his evil course,
And I will see the upshot. Say I'll come!
Tell all the boys that Brother Blond will come;—
If I can find my apron I will come."

By agreement a carriage was sent for the aged brother, two of the members of the Committee accompanying it out of respect to the lodge-guest. The old man was long in making ready; he had a thousand things to say of the old members of the lodge, and the old hall, and the work upon

the trestle-board at the time of his last visit, some twenty years before. Upon the way to lodge he slept heavily in the coach, and the Committee were apprehensive that the task he had undertaken was too much for his strength. But he arrived at the door, and with considerable assistance mount-

ed the long stairs that led to the hall. Arrived in the ante-room he pulled out of his pocked an old rusty tin case, from which with infinite difficulty—for he would allow no one to help him—he extracted a faded silk scarf and apron, both thickly painted over with the ancient emblems, done in the style of the last century. Putting them on without assistance, he fell into another fit of soliloquy, while the members who were crowded around, waited upon him with filial patience and respect:

“ She painted these before our child was born ;
 Ah, gentle hand ! how deftly o’er the work
 She moved her pencil ! how her woman’s tongue
 Trilled like sweet music as she bade me show
 How this and that were figured ; well she knew,
 For I had oft expounded as I could
 The sacred emblems, and their moral shown.
 Then she would tease me in her winning ways
 To tell the hidden secrets of the *Square*,
 And what the *Gavel* meant, and what the “ *G.* ; ”
 And when I answered in a mocking strain
 How merry was our laughter at the jest.
 Ah, gentle hand ! ’tis but a heap of dust.
 Ah, silver voice ! there’s no such music now.
 In what far country does my Mary dwell ? ”

He was then conducted into the lodge, already opened, and received with the grand honors of the Craft. At the altar it was seen that his eyes were so dazzled by the large and splendid “ *G* ” in the east, lit up by jets of gas, that it became necessary to lift the great lights up to the level of his eyes for recognition. A moment’s reflection called to memory the proper duty, and he accurately performed it. At the suggestion of the Committee

he was placed in a comfortable chair by the fire, instead of being conducted to the East. It being observed that he kept his eyes turned towards that refulgent “ *G*,” the Senior Deacon thoughtfully arranged the old man’s seat that he might see it with bodily ease, and he continued steadily and silently to gaze upon it until he fell asleep. In a dreamy voice he was then heard to murmur sentiments suggested by that beautiful symbol :

“ Yes, *God is here*—and yet I know it not ;
 Along the mystic ladder angels speed
 And bring down messages of love divine ;
 I dream, but never waking hour so filled
 With heavenly things as is this sacred trance.
 In that grand *Emblem* worship Sinai’s Lord ;
 Its rays are emanations from his face.
 Here I will make my Bethel and abide
 While my few passing sands speed through the glass.”

The ordinary business of the Lodge was now transacted, and the orator of the day came forward to the performance of his duty. Instead of the hackneyed programme so threadbare and wearisome, too often pursued by Masonic speakers, he adopted for his theme the History of the Lodge during its career of some sixty years. He called up the names of its members on the successive annual rolls; read the more interesting entries from the Minute Book; and traced up the career of some of the more eminent brethren who had begun their Masonic life in that Lodge.

In the breathless attention given to

this subject, it was not noticed that Father Blond had been facing the speaker, greedily devouring every word. But when the address was completed, and the orator sat down amidst the plaudits of the hearers, the veteran arose to his feet, and with a strength unusual to one of his age, walked to the altar and began in an impassioned tone to speak of the times of old. A few words and he was seen to droop. Before the Senior Deacon could reach him he fell forward, overturning the altar and its surroundings; and when raised up by the score of hands instantly extended to his help, his breath had ceased. A few gasps and the old man was dead.

THE DUTIES OF COMMITTEES.

A VERY wise and judicious regulation of the Masonic Fraternity requires that the application of every novice who seeks admission to the brotherhood, shall be referred to a committee of inquiry, whose duty it is to make such full and faithful investigation into the character and standing of the applicant as shall satisfy the body into which he desires admission, of his fitness for such distinction. In the discharge of their duty, the committee should include the moral standing in community of the candidate, his situation in life, his business reputation, and his social qualifications, together with such other matters as they may deem it important for the body to know, from which they received their authority to act. As these committees generally consist of three persons, and as they seldom seek the same sources of information, it is highly important, and ab-

solutely obligatory, that the members of that committee should confer together, and compare notes, before they report to the body who is to take final action.

There is a predisposition at the present time to introduce into our institution much of the "Young America" spirit, which induces young Masons to set aside, and disregard, the counsels and examples of their elder brethren, and instead of this conference among members of committees, a custom which has prevailed, even from the earliest days of our history, these young Masons show a disposition to act independently and without conference, so that one does not know the nature of the other's report until he hears it announced on the evening for balloting. This is wrong in every particular, and the less we have of such a spirit, the better it will be for Masonry. The in-

dividual who refuses to confer with his associates on committee, is derelict of duty, and needs to go back to the study of first principles, and learn, that in the Masonic institution there is no such thing as *independent individual action*, and the lodges, chapters, and encampments, may just as well admit all applicants without investigation, as to appoint brethren on a committee who are so ignorant of Masonic principle and usage, as to suppose that they can

act in this matter independently and without conference with their associates. The presiding officers of the Masonic bodies should make it a matter of duty to give instructions on this point, that committees may understand what is required of them, and that Masters may be relieved of the necessity of listening to such ridiculous and contradictory reports as they are sometimes obliged to hear.

BY-LAWS OF THE LODGE OF ANTIQUITY, LONDON.

CONTINUED.

IN our March number we concluded the re-print of the By-Laws of the Lodge of Antiquity. In accordance with the intention expressed when introducing them, we now proceed, in a few brief notes, to point out to the reader their leading peculiarities.

We present them more as a curiosity than as a model code of By-Laws. In their day there may have been none better. They may have been in every way suited to the Lodge of Antiquity at the date of their compilation. But one or two generations make a great difference in the character of a period. A new lodge of this day would no more think of adopting the original code of By-Laws of the Lodge of Antiquity, as published in 1791, than its members would think of wearing the clothes of their grandfathers. Yet unfitted as they are in their original form, to the wants and tastes of these days, the fundamental principles which they incorporated were genuine developments of a Masonic spirit, and those principles must in some form or other enter into any code of by-laws

which a Masonic Lodge may choose to govern its actions.

Section I. is confined to the behavior of brethren during the hours of labor in the Lodge. It sets out with the preamble that "without order and decorum, harmony cannot be preserved or the business of Masonry properly conducted;" and enforces the duty of maintaining "profound silence" at the command of the Master. This section then enumerates certain actions which were considered grave offenses against "order and decorum," and the commission of which would be immediately followed by a fine of "not under one shilling nor above five shillings." Among these offenses we notice that mention is made of offering "to lay wagers or to sell, give away, or show any tickets or shopbills," and of supping or smoking in the lodge-room, or being "disguised in liquor during lodge hours." It would not be thought necessary by any Lodge, in America at least, to make special provision in its by-laws against either of these offenses, but the mention of them shows that

the members of the Lodge of Antiquity had a keen sense of Masonic propriety, and accordingly stamped these acts with their condemnation. The general feeling of lodges now-a-days is strong enough to operate as a sufficient check upon such classes of offenses, which are as reprehensible now as then.

The reference to the "tickets or shopbills" would seem to indicate the presence of Masons in those days who had as keen an eye to business as any who can be met with in our day, and who were disposed to use Masonry simply as a means for the promotion of their ends in business. Such have always existed, and the race is not likely soon to become extinct. We have heard of a shoe-maker who used to take his business cards to church on Sundays; and, unless we are greatly mistaken, we have received in lodges invitations to call upon brethren, and, as helps to memory, have been handed little tickets, which, being associated with the manner of the invitations, have appeared to savor a little too much of the shop.

Such offenses as we have mentioned the Lodge of Antiquity punished by imposing the penalty of a fine, and if that were not paid the offender was immediately expelled and never again "admitted into the lodge as a member or visitor until he should have made proper submission in open lodge, and paid the said fine or fines." The principle of this provision, we should judge, was based upon a hope that the fine would be sufficient as a preventive of such offenses, and upon an idea that the payment of the fine, when so imposed, indicated a degree of "submission" by the offender to the lodge, requiring no further discipline. The expulsion, after refusal to pay the fine, we infer was not so much on account of

the fine, but rather by reason of the contumacious and rebellious spirit such refusal was held to display.

Generally American Lodges have passed over the system of fines as obsolete, and as being a little worse than useless. With the Lodge of Antiquity, however, they were quite an institution, and we are afraid that the levying of them for the many offenses against which its By-Laws provided proved the occasion of frequent unpleasant displays of bad feeling.

Section II. provided for a regular meeting of the lodge once each month, and names the hours of opening and closing in Winter. It is evident therefore that our brethren of the Lodge of Antiquity had a fair regard for the keeping of good hours, although what they would consider early, we should say was at least commencing to be rather late. Business was to "finish at eleven o'clock," and if the lodge was continued "open after that hour," the Master had to stand the consequences—not a bad idea, we think—and upon him fell "the penalty of two shillings and sixpence." But all fines we object to. Late hours are a decided evil, and Masters of Lodges could do much to shorten the duration of lodge meetings and bring them within more reasonable limits.

The exceptional occasions on which the lodge might be kept open after eleven o'clock was "on account of makings, passings or raisings." In these days of rapid growth, when "makings, passings or raising" are the rule on every regular and special night of meeting, instead of being the exception, as with the Lodge of Antiquity, Section II. of its By-Laws would not do much towards maintaining a practice of early closing, and it is very certain we should have no chance of levying a fine upon the Master.

FREEMASONRY IN ENGLAND DURING THE REIGN OF CHARLES II.

IN the last number of the *Monthly* we brought down the history of Freemasonry in England to St. John's Day, 1663, the date of the General Assembly at which Henry Jermyn, Earl of St. Albans, was elected Grand Master, and at which were made the regulations, with extracts wherefrom we concluded our last article. Two years and a half later, namely, in June, 1666, the Earl of St. Albans was succeeded as Grand Master by Thomas Savage, Earl of Rivers, by whom was elevated to the position of Deputy Grand Master the celebrated Sir Christopher Wren, who had been one of the Grand Wardens under the previous Grand Master. The Grand Masters of those times were generally little more than Grand Patrons of the Fraternity, simply presiding over the general assemblies and festivals, and it is not unlikely that the Craft felt more honored by this amount of recognition from members of the ancient nobility than many of the Grand Masters themselves did at their election to the position of chief in the government of the Fraternity. The real Grand Masters were the Deputies, upon whom all the onerous duties which belonged to the Grand Master himself generally devolved. In the present instance Sir Christopher Wren was undoubtedly the virtual Grand Master; and for many years thereafter the name of this justly celebrated architect and brother is found intimately associated with the history of Freemasonry in England.

Sir Christopher Wren not only devoted himself to the general affairs of the Craft, but found time, in the midst of his otherwise fully employed hours,

to devote himself to the promotion of the interests of particular lodges. The lodge of St. Pauls, now existing in London, and known as the Lodge of Antiquity, was, for at least eighteen years, honored by his labors at its meetings, and we have no doubt but that if the history of the few lodges which were then in the habit of assembling with any regularity in the city of London came to be written, it would be found that they owed much of their continued vitality to the active, personal interest which that eminent brother took in their welfare. That the Fraternity of that day deeply felt their great indebtedness to his efforts in behalf of the institution is abundantly proved by the frequent opportunities they sought to bestow upon him the highest honors in their gift. So prominent a position did he occupy among the Freemasons of that day, that a history of the institution during that period would be most deficient did it not give to the name of Sir Christopher Wren most prominent and most honorable mention.

A few months after the accession to office in the Fraternity of Sir Christopher Wren as Deputy Grand Master, namely, on the 2nd of September, 1666, broke out one of the greatest, if not the greatest, conflagration of modern times. The greater part of the city of London was destroyed by what will for ever be remembered as the great Fire of London. The flames over-ran 373 acres within the city walls, and the report of the surveyors appointed to ascertain the result of its ravages, informs us that 13,000 houses, besides nearly a hundred parish

churches, the Royal Exchange, St. Paul's Cathedral, the Custom House, the halls of 52 city companies, three of the city gates, and numerous other public and private edifices, were totally consumed by the devouring element.

It will be apparent at a glance that the necessities of so large a population thus rendered homeless was calculated to bring into most extraordinary activity the exertions of Operative Masons, immense numbers of whom were thus attracted to London from all parts of Great Britain by the unprecedented demand for their services. The operative labors of the Craft rapidly attained to very great importance and consideration. The meetings of the Craft for speculative work became more regular, and more numerous than ever attended, and we feel justified by the circumstances in dating from this period the great revival which Freemasonry has experienced in modern times. We cannot do better than here reproduce what the Masonic historian Preston says of the connection of Sir Christopher Wren with the great event to which we here allude :

"After so sudden and extensive a calamity, it became necessary to adopt some regulations to guard against any such catastrophe in future. It was therefore determined, that in all the new buildings to be erected, stone and brick should be substituted in the room of timber. The King and the Grand Master immediately ordered Deputy Wren to draw up the plan of a new city, with broad and regular streets. He was also appointed surveyor-general and principal architect for rebuilding the city, the cathedral of St. Paul, and all the parochial churches enacted by parliament, in lieu of those that were destroyed, with other public structures. This gentleman, conceiving the charge

too important for a single person, selected Mr. Robert Hook, professor of Geometry in Gresham College, to assist him; who was immediately employed in measuring, adjusting, and setting out the ground of the private streets to the several proprietors. Dr. Wren's model and plan were laid before the King and the House of Commons, and the practicability of the whole scheme, without the infringement of property, clearly demonstrated: it unfortunately happened, however, that the greater part of the citizens were absolutely averse to alter their old possessions, and to recede from building their houses again on the old foundations. Many were unwilling to give up their properties into the hands of public trustees, till they should receive an equivalent of more advantages; while others expressed distrust. All means were tried to convince the citizens, that by removing all the church-yards, gardens, &c., to the outskirts of the city, sufficient room would be given to augment the streets, and properly to dispose of the churches, halls, and other public buildings, to the perfect satisfaction of every proprietor; but the representation of all these improvements had no weight. The citizens chose to have their old city again, under all its disadvantages, rather than a new one, the principles of which they were unwilling to understand, and considered as innovations. Thus an opportunity was lost, of making the new city the most magnificent, as well as the most commodious for health and trade, of any in Europe. The architect, cramped in the execution of his plan, was obliged to abridge his scheme, and exert his utmost labour, skill, and ingenuity, to model the city in the manner in which it has since appeared.

OVER GROWTH.

THE very rapid increase which Freemasonry is now experiencing suggests many questions for consideration. It may be asked—is it beneficial or injurious to the institution, this rapid growth? That very much depends upon the character and quality of the accessions. If the increase comes from the right quarter, if the accessions are of the right description, if the candidates be duly and truly prepared, worthy and well qualified, then their number can be no objection to them. If Masonry be a good thing for mankind to possess, then its universal diffusion can prove only beneficial. We claim that Masonry is a good thing for mankind to possess, but it is most clear that all mankind are not fitted for Masonry. A large proportion of the race is manifestly wanting in that preliminary preparation which Freemasonry looks for in those who seek to pass its portals. Had all mankind received this preparation, had all men become Masons in their hearts already, it would be superfluous for them to apply for admission into our institution—for then the institution itself would be superfluous.

Freemasonry is a necessary, a good thing, because of the very unfitness for membership in it of a large proportion of mankind. Masonry is a good thing for the worthy and well qualified. Others may derive from it partial benefit. They confer no good, however, but positive injury on Masonry. It is the very fear that a large proportion of the applicants for the degrees may not have been duly and truly prepared, may neither be worthy nor well qualified, that surrounds this matter of the rapid growth of Freemasonry with so

much of painful interest to all good and true Brothers.

What is going to be the end of this rapid growth? The fear that the result will be evil is general, and is no mere vague, but, on the contrary, a well defined fear. How or whence does this fear originate? It is difficult to answer this question with precision. It has many sources, but whatever the source, there the fact is, that our best, wisest and oldest members everywhere fear that great evils will come upon the Fraternity from this rapid increase. Their fear is to a certain extent instinctive. Then they have the knowledge that an over-rapid growth has always proved injurious to Masonry. At such seasons there cannot possibly be a thorough examination of all the material which is offered. All work during such periods is apt to be hasty, and hasty work is apt to be bad work.

A too rapid growth cannot be beneficial to Freemasonry even if the candidates for its privileges be in every case of the most unexceptionable character. How decidedly unbeneficial then must be that over-rapid growth which, while adding many worthy, cannot fail to give admission to even a few unworthy. One unworthy member only in a lodge is an unmitigated evil. He is calculated to multiply mischiefs. The trouble that comes to the Fraternity from the admission of improper persons cannot be weighed. They are a plague and a pest, and there is great danger to the institution in everything which tends to let them in. Their presence is an evil which it is very difficult to eradicate, and the prospect of eradication is at best and in most instances very remote.

In view of the grave evils which of necessity attend the rapid growth of which we write, a great responsibility rests upon the committees to whom are referred the petitions of candidates. They cannot be too careful in their investigations; and yet how decidedly unsatisfactory are even the majority of reports which they make. They are not sufficiently explicit. It is not enough to say that they have been unable to discover anything against a man, if they cannot add anything positive in his favor. The qualifications for Masonry are manifold, but they are positive, and committees on candidates should be strictly required to give positive reports and be informed that negative reports are not enough, and scarcely reports at all.

It is seldom that we hear these committees report what they have ascertained to be the motives actuating candidates applying for the degrees, and yet that is a very important part of their duty. If this information is only to be acquired from judicious conversation with the candidate himself, it is their duty to obtain that opportunity. Yet seldom do we hear this thing alluded to, although we cannot help thinking that among the multitude of applications which are being made for the degrees the motives of very many of the candidates are, to say the

least, of a very questionable quality.

Masters of Lodges cannot be too careful whom they appoint on committees on applications for degrees. To properly discharge the duties devolving upon these committees requires the possession of peculiar qualifications in the members of such committees, and selection should ever be made of those best qualified to serve in this important capacity. Upon the manner in which these committees discharge their duties depends very materially the welfare of the lodges.

If committees on applications for degrees have duties to perform, and if Masters of Lodges have their duty to perform in making good appointments thereto, the private members of lodges have also their task to accomplish in the premises. It is their duty to demand thorough work from the committees, and if such work be not calculated to pass muster, then by their use of the ballot-box to set the seal of their condemnation upon it.

In Masonry every member has his duty to perform, and only by the rigid and strict performance of it, can we hope to reduce the bulk of the evil which has come upon the Fraternity in the extraordinary number of applications which continue to be made for admission to its privileges.

MASONIC DEGREES—THE RITUAL.

THE existence of the three degrees of Apprentice, Fellow-Craft, and Master Mason, which constitute our present system of so-called "Ancient Masonry," or "Masonry of St. John," and the peculiar arrangement of the ceremo-

nies, traditions, and other esoteric instructions of these degrees, have been fruitful causes of the diversity of opinions which prevail in regard to the real origin of the Fraternity.

Historical investigation, however, has

clearly demonstrated that the present system of degrees is of comparatively modern origin, being totally unknown to the Craft at the time of the revival in 1717. Originally there was but *one* degree of initiation; the names of Apprentice, Fellow and Master being merely the designation of classes of workmen, and not of degrees or grades of initiation. The actual society or fraternity of Masons, both in Germany and in England, was composed only of *Fellows*, who were received or initiated into the "Craft" with certain forms and ceremonies, having a symbolic reference, and designed to make a deep and lasting impression upon the mind. This ceremony of initiation, as practiced among the mediæval German Masons, while it proves that our Fraternity is in reality derived from the operative Masons of Europe, it also shows that many of the ancient customs and usages of the Craft have been faithfully preserved to this day, although in a somewhat altered form. The Apprentice of olden times was a youth, "free-born, of a good kindred true, no bondsman, and of limbs whole as a man ought to be," who was taken for a term of years to learn "the art;" and after having "truly served his Master," and finished his time, was admitted (initiated) into the company, guild or fraternity, and became a Fellow of the Craft. The Master was merely a Fellow-Craft, who was chosen from among his Brothers and Fellows, to preside over the Lodge, superintend their labors, and give them necessary instruction for their work, and during the time for which he was chosen, was termed "the Master."

"He that lernede best and were of oneste,
And passud hys fellows yn curyste, * * *
Mayster y-callud so schulde he be."

HALLIWELL'S ANC. POEM.

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"And also that he were most of conyng schold be govynour of ye werke, and scholde be callyd maister," etc.—THE HISTORY AND ARTICLES OF MASONRY.

"The most expert of the Fellow Craftsmen shall be chosen or appointed the Master or Overseer of the Lord's work, who is to be called Master by those who work under him."
—ANCIENT CHARGE V., 1723.

And in the *Alhiman Rezon* of 1783, we read that—

"They were called Fellow Crafts, because Masons in ancient times never gave any one the title of Master Mason until he had been elected to preside over his lodge."

But no where in the ancient records, Constitutions, or Charges of the Craft, do we find the slightest allusion to the Apprentice, Fellow-Craft or Master, as designations of separate degrees of initiation.

The XIII. Old Regulations, compiled by BRO. GEORGE PAYNE, Esq., when Grand Master, in 1720, and approved by the General Assembly on the 24th of June, 1721, states that "Apprentices must be admitted Fellow-Crafts and Masters only here (i. e. in Grand Lodge), unless by a dispensation from the Grand Master." This regulation, though it shows that the three degrees were then in existence, also proves that they were conferred on comparatively few, and that they were not essential to constituting membership in the Fraternity.

By the New Regulation of 22d Nov., 1625, only "the Master of a Lodge, with his Wardens and a competent number of the Lodge, assembled in due form, can make Masters and Fellows at discretion."

Architectural writers affirm that the Master Masons were chiefly foreigners, incorporated by royal authority; but in all their writings we can find no hint

about speculative degrees; and it is only in the practical character of overseers that the Ancient Constitutions refer to the class now called Masters; for they do not invest them with the dignity of a separate degree, and merely notice the situation as a step in rank; and hence the superintending *Caementarius*, although possessing a command over his brethren, was still nothing but a Fellow-Craft.

The Ancient Charges, in like manner, do not contain the slightest indication of a speculative degree; on the contrary, they specially ignore any such grade, by declaring that "no brother, however skilled in the Craft, shall be called a Master Mason until he has been elected to the Chair of a Lodge." It was, therefore, the occupation of this post alone that conferred the title upon him. It is true, some isolated copies of the Charges mention the degree of a Master Mason, but in every case it will

be found to be an interpolation of a much later period—the most authentic versions, though referring to Masters of Lodges, being silent respecting a Master's degree.

The following passage from the Diary of Elias Ashmole conclusively shows that the Masters of Lodges were nothing more than Fellow-Crafts: "I was made a Freemason at Warrington, Lancashire, with Colonel Henry Mainwaring, of Kerthingham, in Cheshire, by Mr. R. Penkett, the Warden, and the Fellow-Crafts, on the 16th October, 1646." In another place, he says: "On March the 10th, 1682, I received a summons to appear at a Lodge to be held the next day at Masons' Hall, in London. Accordingly I went, and about noon several gentlemen were admitted into the fellowship of Freemasons. I was the senior *Fellow* among them, it being thirty-five years since I was admitted."—*Steinbrenner*.

MASONRY IN THE FIELD.

It has been our steadfast conviction, since the outbreak of the rebellion, that ultimately it would be found that the ministrations of Masonry performed in secret and in silence, had at least as much, if not more than any other cause, tended to mitigate the horrors of the war, and to tone down the sharp tints of the conflict between brothers and sons, as against a common country. We have also repeatedly expressed, both in these columns and elsewhere, our belief that when at last the red hand of carnage should be staid, and the angel of peace once more unfold her wings, the work of reconciliation would rest upon our Craft, and that its

influences would be felt and acknowledged in the blessed work.

Around the camps, the battle-fields, the hospitals, and the prisons in which the varied scenes of the war have been laid, cluster a throng of Masonic memories, every one of which, rising above the din and misery of fratricidal strife, has floated heavenward, and been suffered by the recording angel to blot out the remembrance of a fault.

Thousands of them will never be publicly known this side of the grave, but their beneficent effects will be added to the sum of manly virtues, and will bear fruit among the children's children of those who participated.

It is our earnest desire to gather up these precious facts, and though we may not be spared to put them in a volume, that posterity may know the Masons of our day have fulfilled their mission, still the material would be ready for some fraternal hand to weave into a wreath of undying verdure, to illustrate and adorn the name of the Fraternity.

We select this week from our portfolio, two instances of Masonic devotion; the first of which was handed us by the writer, a personal friend, whose name is a synonym for all that is patriotic, brave, and true, and who, with more lead in his body than most of us would like to carry in our pockets, is still facing the enemy:—

“During the progress of the battle of Glendale, Va., on the 30th of June, 1862, a Lieutenant Colonel of the North Carolina Cavalry, with about sixty of his men and the regimental colors, was captured by a detachment of the Sickles Brigade sent out for the purpose. The rebel officer, during his examination, expressed in strong terms his entire disgust with the Confederate service, and his intention to retire from it. After the darkness of night rendered the further progress of the battle impossible, an officer of General Sickles’ staff learned by interrogation that the rebel officer was a Mason. After sharing his scanty bed and board with his rebel brother during the night, he took the earliest opportunity of presenting the case to the commanding officer, and procuring the immediate exchange of the rebel, (who was wounded by himself at the moment

of capture) on the promise that he would endeavor to procure his discharge on the ground of disability. This promise was readily given under a Masonic pledge, and information received from Wilmington two months later, showed that he had redeemed his pledge and is now once more a worthy citizen under the protecting panoply of the old flag.”

The other comes to us from the National Capitol:—

“The world knows well of the bombardment and partial destruction of the ancient city where treason was nurtured and matured as its chosen seat. The world has not, however, traced the fortunes and fate of a loyal youth wounded and made a prisoner in the storming of the fort where our National flag was first dishonored. Too young to be admitted to our Fraternity he knew that in the devoted city, was a skilful physician and surgeon, who had met his father at the Masonicaltar. When the fortune of war threw him into that city a fatally wounded prisoner, he had only to make himself known as the son of a Mason whom the Grand Lodge had delighted to honor, to secure the most devoted care while life lingered, and then to receive Christian burial with the good physician and his family as mourners, and a flag of truce bears words of sympathy through rebel lines to the mourning ones at home.”

It is such acts as these that endear Masonry to those who know of its noble charities, make it respected by its enemies and blessed of God.—*N. Y. Despatch.*

DR. ALBERT G. MACKEY.

ONE of the results of the occupation of the city of Charleston, S. C., by the national forces most interesting to the Masonic Fraternity, has been the opportunity which it has opened for direct communication with that eminent Mason whose honored name we have placed at the head of this notice. Wherever Masonry is known the name of Dr. Mackey is familiar not only as a leading Masonic author and writer, but as a brother whose reputation stands deservedly high as of one noted for the excellence of his Masonic life. Throughout the long dreary years of this sad, civil war, Dr. Mackey has remained true to the cause of that union of the States to the restoration of which we now happily appear to be making rapid and successful advances. Many an unfortunate union man, whose lot has thrown him into the prisons of Charleston, has had reason to bless the name of Dr. Mackey. And now that it has come to the knowledge of the Craft that this worthy brother has been reduced to indigence by the fortunes of this war, and by his very devotion to that cause so dear to all good and loyal men and Masons, it greatly pleases us here to record the efforts of our New York Brethren in his behalf. We copy the following from our esteemed cotemporary, the New York *Despatch* of the 18th ulto:

"THE Mackey Meeting on Wednesday evening was a great success, not so much in point of numbers as in the fact that a large share of the prominent men connected with the Fraternity in this neighborhood were present, and that there was an enthusiasm and unanimity manifested which demonstrates, not only the respect of the

brethren for Dr. Mackey, but what is of greater importance, that in the institution of Freemasonry is preserved the keystone of friendship and brotherly love that shall cement the glorious arch of pacification and peace when the hour of strife is past.

"The meeting was called to order by R. W. Robert Macoy, who read the call as published by us last week, and nominated R. W. Robert D. Holmes as President, which was of course carried by acclamation. Bro. Holmes, on taking the chair, stated the object of the meeting in one of those terse and effective speeches for which he is justly celebrated. M. W. A. T. C. Pierson, of Minn., was elected Vice-President, M. W. John W. Simons, Treasurer, and R. W. Robert Macoy, Secretary.

"A committee on resolutions having been named they reported the following, which were unanimously adopted:

"Whereas, It has come to the knowledge of the brethren of this city and vicinity that the illustrious Bro. Albert G. Mackey, M. D., of South Carolina, is about to visit this city after an absence of four years, during which time he has occupied the position of a faithful Mason and true friend of all brethren whom the chances of war have brought to the city of Charleston, of which he is a citizen, and,

"Whereas, It has further come to our knowledge that by the vicissitudes of war our R. W. Brother has lost his property, and in his declining years been reduced to the sharp necessity of beginning again the battle of life; therefore

"Resolved, That the members of the Fraternity here assembled, in behalf of their lodges and the Craft in general,

bid a most cordial welcome to our exalted expected guest, and pledge themselves that the old time hospitalities that have ever distinguished the Craft shall not be wanting on the coming occasion.

Resolved, That as an earnest of our good will and an expression of our appreciation of the noble qualities that distinguished alike the head and heart of Ill., Bro. Mackey, we solicit his acceptance of the voluntary contributions of the brethren, intended by them to serve in some slight degree to mitigate the severity of his losses.

Resolved, That the Masters of the several lodges in the Metropolitan District be a committee to obtain from their lodges donations in furtherance of the objects of this meeting.

Resolved, That a committee be appointed to draw up and send out a circular addressed to, and soliciting the aid of, the brethren wherever accessible by the U. S. mail.

Bros. J. W. Simons, R. D. Holmes, J. J. Crane, M. D., H. S. Taylor, G. W. Ray, J. N. Balestier, A. T. C. Pierson, John A. Lefferts, Chas. W. Willetts, C. T. McClenachen, J. M. Austin, C. F. Baur, W. T. Woodruff, O. Quintard, H. C. Banks, John Hooles, were appointed an executive committee to carry out the wishes of the meeting.

Bros. R. Macoy, W. Sinclair, D. Carpenter, J. H. Toone, J. H. H. Ward, C. C. Northrup, A. B. Knapp, were named as the committee to make arrangements for the reception."

RESPONSIBILITY OF A BROTHER TO THE LODGE.

WE are to consider, my Brethren, the responsibilities and duties of a brother to his lodge. His moral responsibilities are, that his course of life before the world be such as to bring no discredit upon the Craft by any unworthy action. In virtue, in honesty, in fair and upright conduct in all things, he should be known and acknowledged as a man in whom entire confidence may be placed. As a Brother, he should never knowingly permit one of his worthy Brethren to suffer either in character or from want, if in his power to prevent it. He should be what Job was, "perfect and upright, fearing God and eschewing evil." He should be punctual in his attendance upon the regular communications of his Lodge, when no business of importance detains him from it. In

the lodge he should ever strive to promote harmony and brotherly love. He should inculcate lessons of morality and virtue wherever he may be, and should be ever ready and willing to perform any Masonic duty that may be assigned to him. Whatever assessments may be made upon his purse, for carrying on prudently the work of the lodge, he should freely and punctually pay. He should avoid all association, if possible, and certainly all Masonic conversation, with expelled, suspended, or clandestine Masons, and never suffer himself, on any occasion, or under any circumstances, to be drawn into verbal Masonic argument with an enemy of the Order. Should it become seriously necessary to defend the Order against attacks, if he deems himself competent to do so, let it be done in writing, and

with great thought and consideration. We can, none of us, even hope to convince a determined enemy—a wicked man, devoid of charity—by verbal argument of the goodness and purity of our Order, because none but an obstinate, wrong-headed person can come to the anti-masonic conclusions, so often expressed, in respect to an Order founded as ours was, and coming down from antiquity as ours has come, clothed in the pure robes of morality, honesty and virtue—and, I had almost said, religion; and such a one cannot and will not be convinced. Even were as strong a test as the one which con-

vinced the disbelieving Apostle to be offered him, he would still affect to be a disbeliever. It is, therefore, worse than useless to hold a verbal argument with such a man, and an argument in writing, although it may not affect *him* to whom it is addressed, may, like seed sown by the way-side, find some spot where it will germinate and bring forth fruit.

Such, my Brethren, are our responsibilities to the lodges to which we belong, and he who swerves from these fails to perform his whole duty as a Freemason.—*B. B. French.*

DANGER OF POPULARITY.

It cannot be denied that Masonry has progressed too rapidly for the last twenty years. It has tended toward a condition of popularity that was never intended by its founders, and which is utterly inconsistent with its nature. Masonry was never designed to be a popular institution. No secret society can seek popularity without being corrupted and eventually destroyed. It is the exclusiveness of the association that has preserved it; and to render it popular is to expose it to a vicissitude more calamitous than any it has passed through since it became a distinct and efficient organization. In this respect, as in some others, Masonry is like the Church; it prospers most when let alone, or when abused and persecuted. The prosperity here alluded to is that of character and efficiency as an agent of good, not that of public approbation and worldly applause. When the shouts of popular applause ring through our secluded halls, the knell of the Order will soon follow. Our strength is to sit still; and if the world wonders what we are doing, and is curious to know how our labors are

performed, let it wonder, and let its curiosity remain unsatisfied. In the secret societies of past centuries were contained the learning and the character of those centuries. None but the eminently worthy and the distinguished were admitted to their mysteries. Masonry has evidently degenerated in proportion as it has become popular; and it has at this moment no foe that it may fear half so much as that of its own popularity. The popular mind has not the capability of estimating truly the character and purposes of the Masonic institution. It requires not only a large share of intelligence, but a peculiar faculty of observation and scrutiny, to apprehend the mysteries that underlie the great superstructure that Masons are ever engaged in erecting. The work of Masonry is a work of reform. It is a work of profound moral research, and its development is in the form of modern ethics, for which the world never yet has been prepared, nor do present indications afford the hope that such preparation is in progress.—*Rev. N. J. McJilton.*

HOW BEST TO RELIEVE THE UNFORTUNATE.

It has frequently been matter of doubt with intelligent Masons everywhere whether the ordinary forms of Masonic charity, which have mostly resolved themselves into presentations of pecuniary assistance to applicants for relief, are not in very many instances defective in their operations and unsuccessful in their results. The *Masonic Board of Relief* of New York has lately issued a circular to the lodges of that city on this subject, and we would heartily commend the recommendations of that body to the favorable consideration of the Masonic Fraternity. We publish below the circular in question, and in doing so would preface it with the judicious remarks of M. W. Bro. Jno. W. Simons, of New York city :

"We take great pleasure in calling the attention of lodges and brethren to the subjoined circular from the New York Board of Relief, as it invites co-operation in a plan to which we have frequently directed attention, that is, endeavoring to afford relief to worthy applicants in some other way than the donation of money. We have always held, and the more we reflect upon the subject, the more we are confirmed in our opinion, that in eight cases of ten money given to an applicant for charitable relief is not only a compromise with duty, but a positive wrong to the recipient, because he or she is thus led into the temptation of depending upon a continuance of such donations, to that extent deprived of that spirit of independence that ought to be cherished by rational beings, thus far unfitted for the struggle we are all obliged to make for bread and wherewithal to be clothed. We most heartily com-

mend the subject to the attention and concurrence of the Fraternity. Especially would we impress upon them the fact that by the plan here proposed we shall better be enabled to segregate the idle and careless from the industrious, who, willing to labor, merely ask for the opportunity. Many a man and woman has been saved to society and a life of usefulness by a timely offer of employment, and many a one who now stands on the very brink of despair may find the key to future success in the opportunity to labor according to his ability, which hundreds would gladly bestow could the employer and the employed be brought into communication. Let us hope that the present opportunity will not be neglected.

MASONIC BOARD OF RELIEF,
New York, Feb. 28, 1865.

At a quarterly meeting of the Masonic Board of Relief of the city of New York, held on the 6th of February, the President was requested to prepare a circular letter to the lodges in the city of New York, in relation to procuring employment for the needy who have claims upon the Masonic Fraternity.

A few words, we think, will suffice to call the attention of the Brethren to this subject, and show to them how much more of a *charity* it will be to furnish employment to the worthy applicant than the mere giving a small sum of money which will only supply a temporary want.

Among the applicants to the Board, it will be safe to assert, that a majority base their application on their inability to procure employment. Among the members of our great Fraternity, are

hundreds who are engaged in business, (such as manufacturers of under clothing, hoop skirts, tailors, upholsterers, &c.,) who employ many hands, and who if this subject should be brought to their notice, would willingly give the preference to those who have a Masonic claim upon them. We have also many applications from Masons for workmen who do not ask for pecuniary assistance, but are willing to work for that with which to support themselves and families. In fact, we have applicants from every class, from book-keepers down to the humble woman who will go out to do a day's work.

Brethren, could you but hear the sad story of want (as we do), we are confident that this appeal would not be in vain.

We would suggest that this matter

be brought to the notice of all the members of your lodge by a circular letter, which would involve but a trifling expense, or in any other way your lodge may devise, feeling assured that if a proper effort is made, the demand for labor would far exceed our ability to supply. It would also afford us an opportunity of ascertaining who are worthy, and who are desirous of living in idleness upon the charities of the Fraternity.

The Committee on Charity of the Board of Relief, meet on Wednesday and Saturday evenings, at Odd Fellows' Hall, in the room adjoining the Grand Secretary's Office, corner of Grand and Centre streets.

FREDERICK W. HERRING, Pres.

GEORGE E. SIMONS, Sec'y.

THE INFLUENCE OF MASONRY.

THE rapid increase of Freemasonry in the last century, naturally leads us to the inquiry,—What influence must the objects of an organization so vast exert upon society at large? It has frequently been urged by the enemies of Masonry, that it exerted an influence prejudicial to the exercise of free opinion in the various walks of life. This was a favorite objection with anti-Masons, at the time when their fulminations against the Order were most violent, and, for a time, most powerful. It was affirmed that the obligations of one Mason to another were of so potent a character, that they reached the Judge's Bench, the Juror's Box, the Prosecuting Attorney, and even the ballot-box; so that no Freemason charged with crime or misdemeanor,

could be convicted, and that no member of the Fraternity who was a candidate for any office within the gift of the people, could be defeated. In proof of these assertions, it was urged that Masons were seldom or never brought to public trial in the courts, or, if so, that they were acquitted. A weaker argument could not be adduced. It is true that very few members of the Fraternity have been convicted in our courts of justice, but this is owing to the fact that the laws and obligations of the Craft are designed to keep men away from the influence of crime—from the fangs of the law, and from the gloom of a prison—tending to make them lovers and advocates of morality, and good citizens. A man in becoming a Freemason does not make himself

a slave to *one* or *all* of the Craft; he is not pledged to forego any right which belongs to him as a man, to favor the schemes or objects of a brother, or to shield him from the consequences of crime. The lesson which a Mason learns, tends to a purity of life, to a proper control of the evil principles of his nature, and bringing them into subjection to those higher powers of the mind, by the guidance of which man is redeemed and brought nearer to the standard of perfection which constitutes the attributes of the Great I AM. Masonry does exert an influence. It always has, and it ever will exert an influence so long as there remains an altar before which her votaries can bow.

But that influence is for good, not for evil. Had Masonry exerted an evil influence upon society the strong arm of the Great JEHOVAH would have been stretched forth centuries since, and crumbled her altars into dust and demolished her every shrine. The mighty pillars of the moral Temple, which have so long withstood the assaults of the scoffer, would have toppled and fallen, the magnificent edifice would have become a heap of ruins, and the votaries of the Order would

have been covered with humiliation and shame.

The influence of Masonry is of a high character—it stoops to no subterfuge, it engrosses the attention of no political or religious cliques, it aims at no part in the policy of our municipal or civil government, and its members claim no distinction or preference on account of their connection with it. Freemasonry has an influence, and it is a strong and abiding one; it is the influence of kindness, of charity, of brotherly love. Its influence is found in the healing balm which it pours into the bleeding wounds of sorrow, in the timely aid which it brings to the fire-side of the disconsolate widow, and in the succor which it affords to the helpless orphan. Who can say that such an influence is not blessed of Heaven? It carries out the work which our common Father has made the duty of all his children. It works, in its silent, unobtrusive course, to aid us in attaining a better and purer life; and when its influence is unfelt, and its monitions remain unheard, then, and not till then, will the sons of Masonry desert her shrine, or pause in the great work which they have to perform.—*California Mercury*.

OBITUARY NOTICE OF REV. CYRIL PEARL.

ON the 19th of last February died, at his residence in South Freeport, in the State of Maine, Rev. Cyril Pearl. Report of this event reached us in time for communication in our March number, but it lacked verification. Bro. Pearl had been a regular contributor to these pages from the commencement, and more than his usual

delay in replying to a letter from us led us to fear the truth of the painful rumor.

Bro. Pearl was born on the 29th of January, 1805, and had consequently entered on his sixty-first year at the time of his decease. We are not in possession of the particulars as to when or where he received the first three

degrees in Masonry. We have reason to believe, however, that he had been a member of the institution for about forty years. The article entitled "Masonic Secrecy—the Young Freemason," of which he was the author, and which appeared on pages 387-92 of our first volume, may be regarded as autobiographical. We refer our readers to that article as one which admirably illustrates the character of our departed brother. The time to which that article refers was the year 1826, the year of the Morgan abduction, and as he refers to that year as that in which "the young Freemason" took upon himself a Mason's obligations, we may infer that in 1826 Bro. Pearl entered the lodge, and when he was about twenty-one years old. The storm of Anti-masonry, which soon afterwards commenced to rage in all its fury, found no Mason better or abler prepared to withstand its utmost violence than Bro. Pearl. Speaking of that period, he wrote in the article to which we here allude: "So rife was the excitement on the subject, that in the Spring of 1827, when the brother was proposed for admission to the church in his native town, it was deemed necessary to appoint a committee of strong men to labor with him and require him to renounce all connection with Freemasonry before admission to the church. This committee were most faithful and devoted in their labor, but were not successful. He could see no reason for abandoning the Order or denouncing it because of persecution and unmerited reproach. He could not admit the right of the church to interfere in that matter. It was a question between himself, his Maker, and the Fraternity with which they could not rightfully intermeddle. So the discussion terminated by his admission to the church, and in process of time to the ministry.

Yet twice in that process was the pressure renewed to induce the renunciation of Freemasonry, but with like results."

The brief extract we have here given truthfully portrays the man, and well illustrates his indomitable disposition. From a young brother who thus early had an opportunity to exhibit the quality of his preparation to become a stone in the Masonic edifice, and after such a fashion, the best of things were to be expected, and the Fraternity never saw in his Masonry a single flaw which could create in them a feeling of disappointment.

Bro. Pearl was buried in the cemetery near the village where he resided, on the 22nd of February, on the anniversary of the birth of the "Father of our Country," whose name he so deeply revered, and was followed to the grave by a large number of mourners. The church in which the funeral sermon was preached was crowded. The Masonic burial service was performed at the grave by Grand Master Preble, the Grand Lodge of the State of Maine being in attendance, as also were full delegations from Casco Lodge and Freeport Lodge, of the last named of which we believe the deceased had been Chaplain for some time.

One year to the day preceding his burial Bro. Pearl wrote us from Harper's Ferry, Va., the letter which we published on page 234 of our first volume, the subject "Masonic celebration of Washington's Birthday," and which letter he opened with the following sentence:

"It may gratify your readers to know that Freemasonry has a 'local habitation and a name' in this spot that has tasted the bitter cup which rebellion has mingled where the Potomac and the Shenandoah unite so lovingly." Little did the writer of those

lines think that in the brief space of twelve months from the time when they were penned his body would be deposited in its last resting place. Bro. Pearl was at that time officiating very successfully in the camp on Maryland Heights, as a Delegate of the Christian Commission, of which body he was a most devoted and energetic servant. His whole heart and soul were in that work. It gave vent to his enthusiasm in the national cause, and full flow to his deeply and earnestly patriotic spirit.

Bro. Pearl had been Chairman of the Committee on Foreign Correspondence of the Grand Lodge of Maine since 1847, and possibly even before that date, and his lengthy, but well-written and exceedingly interesting reports in connection with that Committee, which have been spread upon the printed proceedings of that Grand Lodge, brought his name prominently before all the Grand Lodges of the United States during the whole of that period; and perhaps owing to the same cause the name of no Mason on the American Continent has been more widely known and respected among the Fraternity than that of the Rev. Cyril Pearl.

Bro. Pearl also acted in the capacity of Chairman of the Committee on Foreign Correspondence of the Grand Royal Arch Chapter of his State, a branch of Freemasonry to which he was warmly attached. He was also Grand Chaplain to both Grand Lodge and Grand Chapter.

As a writer, Bro. Pearl was perspicuous but rather diffuse, and we have more than once been amused at the relation of the efforts which brethren, placed with him on the Committee on Foreign Correspondence, have been obliged to put forth to confine him within due limits as to space in his reports. He

loved to write, and was not unconscious of the fact that he wrote well.

He was very familiar with the affairs of the British Provinces, having resided in Canada for several years, and contributed several able articles on the "Reciprocity Treaty," and the Maine Coast Defenses to the *Northern Monthly*, a magazine of general literature, published in the city of Portland.

He contributed numerous articles and letters to the pages of the *Masonic Monthly* which it might interest our readers here to enumerate. Taking up the subject opened by ourselves in the initial article of our first volume, under the title of "The mission of Freemasonry," he wrote the articles which appeared on pages 55, 105 and 171 of that volume. The articles entitled "The Dunlap Monument," and "The Fine Arts—a Bold Enterprise," are from his pen. "Freemasonry in Maine," the letter on "The Grand Orient of France," the articles headed "Joseph Brant and the Young Freemason,"—"Make haste slowly"—"The Sisters of Charity and the Key Stone," and the "Letter from 'Down East'" were all from his pen. He also contributed the series entitled "Masonic Memories," which, commencing with the first volume, has been continued in the present volume, but which his death has left unfinished. This series he partly intended for publication in book form. To the discussion on "Uniformity of Work" he contributed the articles which appeared under that caption on pages 207, 265 and 293 of volume I. He was a great advocate for the establishment of a Supreme Grand Lodge for the United States, and of the scheme for calling Masonic Congresses as preliminary thereto, and contributed articles on this subject to our pages.

It may not be improper here to mention that he wrote the unjustly severe reply to Rob. Morris, which appeared in the number for January, 1864, a letter which unmistakeably placed him among the champions of the orthodox school on the subject of the work. We may also state that in *Masonry Bro. Pearl* was an earnest advocate of the doctrine of States' rights, or of the independent and absolute authority of Grand Lodges over their own territories, and would refer to his "Down East" letter in illustration.

To our second volume *Bro. Pearl* contributed the first article in our January number, "A Happy New Year," in addition to his continuation of "Masonic Memories." The last, but not the least interesting contribution from his pen which we received, was the article entitled "Masonic Ministries," which appeared in our number for March this year.

In person *Bro. Pearl* was rather below the common stature. His small and spare frame, although all wire and nerve, was scarcely sufficient to sustain his numerous activities in *Masonry*, and in connexion with the *Christian Ministry*. Spirit and resolution to accomplish his work seemed all that continued his existence. He was all nerve, and the volume of his energies was really surprising. The last time we saw him, was on his return home from a journey to Virginia to procure the body of a soldier of the State of Maine, who had died in fighting the battles of the Union. He looked worn, and appeared to be greatly suffering from the effects of travel. We felt keenly for him then, although he made no complaint, for such was not his wont. Now he is numbered among those who have departed to that bourne whence no traveller returns. Peace be with him.

JURISPRUDENCE.

We copy the following decisions from among those reported in the address of M. W. Lovell Moore, Grand Master of Masons in Michigan, delivered at the annual communication of the Grand Lodge of that State, held in January last:

Can the Grand Master Masonically authorize any brother to issue dispensations, or to fill up blanks by him furnished?

No. The dispensation power is one of the prerogatives of the Grand Master by ancient usage, and he cannot delegate it to another. He alone is made the sole judge of the expediency of every particular case.

Does a club-foot disqualify a man from being made a Mason, or what deformity does disqualify?

My opinion is that a candidate should be a perfect man, neither deformed nor dismembered, but in this jurisdiction I understand that some modification of the ancient rule has been allowed; therefore, my present decision is, that a candidate must be physically so perfect that he can readily place himself in every position required in conferring or receiving the several degrees, and performing all the work of a lodge. I am aware that this rule often appears to operate hard, and sometimes shuts our doors against some of our most

worthy citizens, but we must not let our sympathies, even for the most worthy man, make us forget our obligations to keep sacred the ancient land-marks of the Order, and physical perfection is one of the oldest and most clearly defined, and it is the special duty of every Master of a Lodge to see that the ancient land-marks are preserved.

On the presentation to me of a petition for a dispensation to confer the degrees upon a candidate, (an officer in the army,) the following question was presented, to wit:

Is the Grand Master in this jurisdiction authorized, under any circumstances, to grant a special dispensation authorizing and empowering a subordinate lodge to initiate a candidate under twenty-one years of age?

Emphatically, no. I am aware that my worthy predecessor granted a dispensation to make a minor a Mason, but I cannot reconcile it with the regulations of the Fraternity, especially as taught in the United States. I believe that I should have an equal right to grant a dispensation to make a Mason of a woman, an old man in dotage, a madman or a fool, as a young man in non-age. He is not of "lawful age."

Would a lodge be justified, under any circumstances, to re-initiate one who has been regularly initiated in another jurisdiction, for the purpose of evading the necessity of procuring permission from the lodge where he was first initiated, for them to finish their work by passing and raising the candidates, or can the Grand Master grant a dispensation for that purpose?

No. Neither has the Grand Master authority to grant a dispensation for that purpose. It would be sanctioning a fraud by carrying up for inspection another's work, claiming it to be our own. A candidate can no more be

re-initiated than an ashlar, after being partially dressed out, can be thrown back into the quarries and made to resume its natural rough state.

If a candidate, after presenting his petition for initiation, and before the ballots are passed for his election, moves out of the jurisdiction of said lodge, has that lodge a right to initiate, pass, or raise said candidate?

A lodge has no right to *initiate* a candidate, if at that time he resides within the accredited jurisdiction of another lodge; but having been *initiated*, no matter where he removes to, it is the right of the lodge where he was initiated, to finish their work by conferring the other degrees; and no other lodge can deprive them of that without their consent.

A candidate petitioned our lodge, was elected and initiated. Subsequently it was ascertained that he had no right ear; no sense of hearing on the right side, and never had, it was natural; this was unknown to me (W. M.) and most of the brethren at the time. Should he be allowed to proceed further?

I have duly considered the interrogatory by you propounded, and have no hesitancy in saying that the case mentioned is such a physical defect as to disqualify the candidate from becoming a Mason. But what has already been done cannot be undone. But that the question may be fully settled, until the next session of the Grand Lodge, and to relieve you from all further responsibility in the case, it is my mandate that you confer no further degrees upon said candidate. He is not "well qualified."

No member has the right, nor should he ever be permitted by the W. M., to announce *how* he balloted, or intended to ballot, except it be that he had deposited a black ball by mistake.

On the 16th day of August, I received a communication from the W. M. of Colon Lodge, No. 78, saying (in substance) that "Lieut. * * * was elected in his lodge last April; but prior to his initiation he was called to the army, and, July 4th, a ball carried away his right arm; and that he was now at home on furlough, and wished to take the degrees," and then asks, "can they be conferred on him?"

To which I replied:

Emphatically, no. Physical perfection is one of the oldest and most clearly defined land-marks of the Order. Had the candidate advanced even to the altar, and there lost his arm, it would have been your imperative duty, as W. M., to at once have stopped the proceedings, and conducted the candidate out of your lodge. Therefore, it is my mandate, as Grand Master, that you proceed no further with the candidate. Return to him the fees paid, and record the facts.

Many questions have arisen of late on the matter of physical disability for initiation into, or advancement in Masonry, and as most of these questions arise with reference to soldiers who have been maimed or otherwise injured in battle, they have assumed greater prominence than they would be apt to attain at any other time than the present. Grand High Priest E. H. W. Ellis, of Indiana Grand Chapter, having decided that a brother who had lost his left arm might properly receive the Chapter Degrees, the committee on Jurisprudence of that Grand Chapter, reported adversely to their Grand High Priests' ruling, and their report was adopted by a majority of 99 representatives out of 115 present.

We append the main portions of the Committee's report:

While your Committee freely admit the truth of the maxim that "The mind's the standard of the man," they cannot admit that the mind is the whole of the man, and all the prerequisites which render him eligible to be made a Royal Arch Mason.

Your Committee could, with equal propriety, quote the words of Him "who spake as never man spake,"—that "from the abundance of the heart the mouth speaketh;" yet all very well know that Masonry has a universal language, whose utterances, while they are prompted by the impulses of the heart, are not expressed through the mouth at all; and it is this peculiar language that constitutes the distinctive feature in our organization. He who is incapacitated by physical defects from learning, or correctly speaking, this universal language, is thereby wholly unqualified to be made a Royal Arch Mason.

Rule 33 of the Rules for the Government of Subordinate Chapters reads as follows:

"When the physical disability of a candidate is not such as to prevent him from complying literally with the ceremonies of the degree, his admission will not be considered an infringement of the ancient landmarks."

Now, your Committee would suggest that a Brother who had lost his left arm could not comply literally with the ceremonies of either of the degrees, not only in one, but in many particulars.

Your Committee further believe that it is best to adhere strictly to the "old landmarks,"—that every applicant for the privileges of Masonry must be perfect, "having no main or defect in his body that may render him incapable of learning the Art."

NOTES AND QUERIES.

NOTES.

74. WILL the Editor of the *Monthly* include among his Notes and Queries the following veritable fact told me by an old Mason :

In the year 1813, a New York Brother, on his way from Lisbon to Charleston, as master of a vessel, was boarded by a French frigate, with orders to burn the vessel. The officer was requested to step into the cabin, and there the master, by proper approaches, hailed him as a Mason. He examined the ship's papers, smiled, and said he would return to his own vessel, and that when the master saw the ensign lowered, he might sail without further hinderance. In ten minutes after the boat reached the frigate *the flag came down*, and the brother sailed on his way rejoicing ! It was scarcely a year afterwards, however, before the same individual was captured by a British vessel and sent a prisoner to Halifax. The sailors rifled his trunk and left him penniless. But he signalled the doctor of the privateer, and discovering him to be a brother, made known his wants. The doctor informed him that the captain and both lieutenants belonged to the Fraternity, and bade him be of good cheer. The next day the sailor's dunnage was overhauled and our friend's effects all returned to him, he was then set ashore at Portland and allowed to go home.

L. L. C.

75. I observe with pleasure that you are gathering up curious and important "chips" concerning the Anti-masonic period. Will you add the following from the St. Albans (Vt.) Rep. of July 1828, to your list ?

ANOTHER ANTI-MASONIC OUTRAGE.

A gentleman of respectability at Berkshire, has given us information of another instance of Anti-masonic outrage and vengeance, committed in that town a few evenings since. A horse, belonging to Mr. Sweetland, a respectable citizen of that town, was taken, and after being badly mutilated, a placard was attached to him, on which was written, "A WARNING TO ALL JACK MASONS !" We leave the public to judge what security they have for their persons or property, while such a spirit is abroad in our land. One would suppose that the sacrilegious outrage at the grave of Duncan might suffice to appease even the most revengeful, without resorting to such an infamous and diabolical act as inflicting wounds and misery on a brute, simply because the owner did not choose to league himself with such fiends as its perpetrator. Is such the fruits of that spirit which has been fanned into existence by certain Reverend gentlemen whose duty it is to promote righteousness and peace ? If so, on whose side are the "devils ?

Los.

76. In preserving "quiddities and oddities" in your Notes and Queries, put down the following. It is the title-page of Finch's queer work. But I warn your readers, under penalty of brain-softening, not to attempt to read the cipher :

"A Masonic Treatise with an elucidation of the religious and moral beatitudes of Freemasonry. Ziydvjxyjpix, Zqjisgstn, Wxstxjin, etc., R. A., A. M., R. C., K. T., M. P. M., etc.; for the use of lodges and brothers in general. Dedicated by permission to William Perfect, Esq., Provincial Grand Master for the County of Kent, by William Finch, of Canterbury. Please observe that each plate here has on the title page ty Qxzf and Oivjjxg Qcwgz pix."

Printed by J. Atkinson, Deal, 1802.
V. V.

77. Your correspondents have much to say *pro* and *con* about Adoptive Masonry. To argue such a question is very much like arguing whether "honey is wholesome" or not. Those who like it will eat it even though the Grand Lodge should denounce it, declare it poisonous, cloying, innutritious and the like; while those who don't will severely let it alone. I have no special regard for Adoptive Masonry; it is ingenious and pleasing, and there's the end of it. Neither have I for "Cryptic Masonry" so called, a system which I learned fifteen years ago, and have never yet seen the use of. But others, wiser than I, may like them both, and if they do, *let them*. Whose business is it besides their own, I should like to know?

But my object in this communication is rather to give you a scrap which I find among my paper shavings, that "Adoptive Masonry" in some form, is more ancient than American writers aver. A French work, published in 1788, entitled *Instruction des Fendeurs*, etc., gives a full account of the Society of *Fendeurs*, an Adoptive Order, established by the Chevalier Beauchaire, in 1743, which was exceedingly popular. The place of meeting represented a Sylvan Grove, and the purpose of the meeting, in which ladies and gentlemen participated, was agreeable and innocent pastime.

FRAT.

78. Will the editor of the *Monthly* accept for his Notes and Queries the following historical items?

In May, 1858, a lodge was established at Laporte, Indiana. The organizing officer, having arrived before the hall was ready for use, the brethren went out *on the prairie*, out of sight of land, stationed sentinels judiciously, and

forthwith consecrated the lodge and went to work! Is not this a beautiful thought?

The first four Grand Chapters were organized in 1798, viz.: Mass., R. I., Ct. and N. Y. Vt. followed in 1806, S. C. in 1812, Ohio and Ky. in 1816, and N. H. in 1819. These organizations, however, were insignificant in point of size, and the "business" transacted scarcely deserves the name. They published little or nothing of their proceedings because there was little or nothing done.

The English (London) Masonic institution for boys was established in 1798. What a pity the American Craft cannot have something of that sort among them.

In Schoolcraft's writings I find the following richly symbolical thought:

"Some of the Algonquin tribes keep up a fire upon graves for four nights after interment—the custom is said to be very ancient. The reason assigned is that there are four days' journey for the soul to make to the land of spirits, and by the help of this symbolical flame the disembodied spirit can travel and be saved the necessity of building up a nightly flame for itself."

D. XII.

79. We have no better epitaph for a Mason's gravestone than this:

We'll not forget thee, we who stay
To work a little longer here;
Thy name, thy faith, thy love shall lie
On Memory's tablets, bright and clear;
And when, o'erwearied by the toil
Of life our heavy limbs shall be,
We'll come, and one by one lie down
Upon dear mother-earth with thee.

QUERIES.

80. What Scriptural incidents do you consider to be so incorporated into the Masonic system in America that they

may be said to form a part of it? in this country, England, our lectures so abound in Biblical illustration that they almost constitute an epitome of the sacred volume. How is it on your side of the sea?

FLOS.

We should safely enumerate the following: 1. Noah's deluge; 2. Babel's creation; 3. The Exodus from Egypt; 4. The Desert journeyings; 5. The Tabernacle building; 6. The Ark erection; 7. The Priesthood institution; 8. The Altar and Daily Sacrifice; 9. The whole Temple affair. Neither of these could, in our judgement, be safely taken from the American Masonic system.

81. My husband, who is a high Mason, informs me that Mrs. Hale, of Godey's Lady's Book, belongs to the ancient and honorable Order. How is that? I thought you never initiated ladies!

FANNY.

We would inform our fair friend that the conjecture in the conclusion of her letter is well founded, and that Mrs. Hale is *not* a Mason. Yet that distinguished editress is not averse to acknowledging her indebtedness to our Craft. One of her earliest publications, written in the very middle of the Anti-masonic *furor*, when even strong *men* were slow to defend the institution, thus testifies to the merits of the society. She said that the Freemasons of New Hampshire were her first patrons, and that she considered them the most charitable of people. She believes that the Order has a ten-

dency to promote the virtues of the heart, sincerity in friendship, confidence in promise, and good will and charity among its members. And she issued the following poetical contribution to its merits:

But to the Mystic Band must still belong
The hallowed tribute of my grateful song;
Ye whose souls swell with sympathy sincere
When gathering round a *Brother's* early bier.
And when his widowed wife and infant sued,
Could feel the luxury of doing good,
Oh, may you through earth's changing fortunes know

The peace, approving conscience can bestow!
May blessings, pure as pity's tear refined,
Rich as the treasures of the liberal mind,
Serene as faith, as virtue lasting, rest
Upon each feeling heart and generous breast
That bound in charity's benignant laws,
Ne'er waited for the critic's cold applause,
But kindly cheered a muse unknown to fame,
And gave to hope an energy, an aim.
Though my loved country should approve my lay,

And sorrow's night have yet a gleam of day,
And fame bestow the meed that authors prize
And fancy all her fond dreams realize—
Still, still your patronage should be my boast,
You freely gave it when 'twas needed most!

ANSWERS.

82. In reply to a correspondent we would say, that in 1854 the Washington Monument, to which so many contributions were made by Freemasons, was 152 feet high. About 190 stones had been contributed by States, cities and societies. Every block so contributed was set so as to be visible and legible from the ascending staircase. The contemplated height is 500 feet, but we fear it will be long before the work is resumed.

CORRESPONDENCE.

[We do not hold ourselves responsible for the opinions expressed by our correspondents.]

LETTER FROM WORCESTER.—BLUE LODGE MASONRY.—
MAÇONIC REFORM.

MR. EDITOR :—The communication of "O. B. A.," to the March *Monthly*, furnishes satisfactory proof that my February letter hurt somebody. My "wit or sarcasm," your correspondent was unable to decide which, "in the deductions drawn from the quotations made from the twenty-eighth degree," seem especially to have troubled him. The reader will perceive that "O. B. A." admits that I did make *quotations* from "*the twenty-eighth degree*." It follows, then, whatever may have been my *deductions* from those quotations, that the quotations themselves were all right.

"O. B. A." opens his letter with an apology for having charged you with "an attempt to bring into notice, through your columns, a new Rite of Masonry." It was my first letter which extracted from him that apology. I doubt not but that my present letter will draw from him the admission that what he now terms my "scanty knowledge of the Ancient and Accepted Rite" is not confined to the articles of "Saggahew" in your Magazine. I quoted from that writer simply because your readers had his articles before them to refer to, as a basis for the discussion. If "O. B. A." is as well informed as myself, he will know that members of the Scotch Rite in their controversies with each other have given exceeding publicity to matters

pertaining to the system, and that it is a very easy matter for any one to obtain a very great fund of accurate information concerning it. If "O. B. A." does not know this, then with profound regret must I retort that he is "writing upon a subject of which" he is "in the most profound ignorance," notwithstanding his knowledge of the system by initiation. He complains that I have boasted of my intention to seek for "further light—not by initiation, but by reading," and that therein I do "exactly what the Anti-mason does. Perhaps "O. B. A." is unfortunately not a *reading Mason*. In that case I sincerely pity him.

Having obtained a certain amount of true light from my readings, I should be acting inconsistently with the sound lesson, I have learned did I seek by initiation to obscure that light under the obligations of membership in the A. and A. Rite. I propose, however, to enlighten "O. B. A." somewhat upon the history of the Scotch Rite before I leave the subject—will in each case give him authority for my statements, and will challenge him and all his A. and A. affiliations to disturb those authorities.

"O. B. A." is offended at my allusion to the yellow robes, etc., of Father Adam. He must forgive me if I now declare that my devotion to Freemasonry, "pure and undefiled," is of an

order which will not permit me to recognize the justice of his parallel between the manly simplicities of the Blue Lodge, and the childish puerilities of the Scottish Rite, as exposed by the publications of its own authorities. Mark well, I say *its own authorities*.

Bro. "O. B. A." parades the names of certain prominent Masons who are associated with the A. and A. Rite. Does not Bro. "O. B. A." know that the evil influences which have grown out of the unfraternal contentions that have sprung up in the very bosom of the Scotch Rite, and which contentions are still unfraternally fostered by certain of the Grand Masters and Grand Secretaries alluded to, has produced enmity instead of friendship between more than one of the individuals he mentions, and that they have been in the habit of denouncing each other as guilty of frauds and impositions upon the Fraternity? The very mention of these names, gives to me an opportunity to use them as an illustration of my position, that more evil than good has come from the Scottish Rite—that it has everywhere proved itself the very opposite of being "the centre of union and the means of conciliating true friendship among persons that must have remained at a perpetual distance,"—that instead of organizing unity and friendship within the Fraternity, it has, in more than one jurisdiction in the United States, divided, and keeps divided, the Craft into opposing and rival camps. I hope that "O. B. A." is sufficiently well informed on these points as to prevent him from asking me for particular proof in support of these statements. More than one of those eminent Masons he refers to as being supporters of the A. and A. Rite are now heartily sick of their connexion with the institution. I could give names but it would not be proper

so to do. If "O. B. A." is intimate with the prominent Masons of his own city of New York, he can easily satisfy himself on this point. But perhaps he has no intimacy with such.

"O. B. A.," in concluding his letter, challenges me to prove that the degrees of the Ancient and Accepted Rite are *modern*, and denies my assertion that they are. In reply, I will challenge Bro. "O. B. A." to prove, if he can, that there were even *three* degrees, not to mention *thirty-three* degrees in Masonry, before the year 1717, and to name how long before they existed.

I will here introduce one or two brief quotations as to the antiquity of the A. and A. Rite, and will then defer to another letter further discussion.

France is the acknowledged parent of the Rite of Perfection, of which the Scottish Rite was a development, as was England of the York Rite or symbolic system of three degrees only. I will now quote from a report made to the Chamber of Council and Appeals of the Grand Orient of France in the year 1853:

"In the year 1700 of the Christian Era, Masonry, in any of its Rites or degrees, was neither known nor practiced in France. The first lodge known there was constituted in 1725 by the Grand Lodge of England in the *York Rite*." In 1756 the Grand Lodge of the Kingdom of France was formed. "Up to this period of time, Masonry practiced but three degrees, viz: the Apprentice, the Companion, and the Master, and were called Symbolic." This extract gives no room for a very great antiquity to the A. and A. Rite. What say you, Bro. "O. B. A.?"

Thory, in the *Acta Latamorum*, page 88, says: "It was about this time (between 1743 and 1756) that the Ineffable degrees were introduced into Masonry," and he adds that they cou-

sisted at that time of but twenty-five in number, the twenty-fifth being the "Sublime Prince of the R. S.

Besuchet, in his *Precis Historique de la Franc Mac.*, page 33, says of that period: "Disorders of every kind invaded Masonry: charters became merchandise: new degrees swarmed like flies; restaurateurs bought masterhips for life, and everybody sold degrees;" and the Rite of twenty-five degrees, surnamed of Perfection, was an outgrowth of these "disorders" which infected Freemasonry in France about the middle of last century; quite a modern century, I believe.

Bro. Folger, in his history of the Scottish Rite, page 25, says: "As late as 1740, it is expressly stated by Masonic authors, that nothing was acknowledged for genuine Masonry, either in Scotland or England, but the three degrees." Scotland knew nothing

about the *Scottish Rite*. Was not that strange, Bro. "O. B. A.?"

On the minutes of proceedings of the Grand Lodge of Scotland are these words: "1802. This year a circular letter was received from a body styling itself 'The Supreme Grand Council of America.' The spirit of the Illuminati which it breathed, and the supernumerary degrees, amounting to about fifty, which it authorized, were sufficient reasons for drawing down the contempt of Scottish Masons, whose honor it is to have preserved Masonry for many centuries in its original and simple form." No room here, Bro. "O. B. A.," for any great antiquity for the Scottish Rite.

Having furnished a few items from my "scanty knowledge," I will for the present conclude.

Fraternally Yours,

HIRAM ABIFF.

LETTER FROM BOSTON.—MASONIC CHARITY.

"I will vindicate the character of any Companion Sir Knight, when unjustly assailed." — *Old Saying*.

BRO. MITCHELL:—In the *Freemason's Magazine* of last month appears an article headed "Cagliostroism in Massachusetts," followed in the heading by a quotation from Shakspeare, "Thou wear a lion's hide! Doff it for shame, and hang a calf-skin on those recreant limbs." Having made this great preparation for some startling report, it proceeds to scandalize Sir Knight Geo. Wingate Chase for proposing to deliver a lecture before one of our subordinate lodges upon a side degree in Freemasonry called the Eastern Star; calling him a "modern Cagliostro," and class-

ing him among thieves, &c., also charging him with being a charlatan and quack, and as being lost to all proper sense of his relations and obligations as a Mason, for proposing to amuse an audience of brothers with their wives, sisters and daughters, by giving them an account of this degree, which the *Magazine* "unhesitatingly and most emphatically denies has anything to do with Freemasonry."

Sir Knight Chase does not assert that it has anything to do with it; the announcement that it could only be delivered before M. M's., their wives, widows, sisters and daughters, does not prove that he thought so, if it does let this immaculate editor take the beam

out of his own eye and refresh his memory by turning to the September number of the Magazine for 1845, and read the following in relation to these androgynous degrees: "The only proper place to confer it is at social parties, composed exclusively of Royal Arch Masons, their wives and widows, assembled at the house of a R. A. Mason. A merely Master Mason is not entitled to receive it, nor can a R. A. Mason confer it upon him, or any other person except a R. A. Mason, his wife or widow, without violating the ritual and debasing himself." This is taken word for word from the number above referred to and relates to a higher degree than the "Eastern Star" above referred to, but is in the same category of side degrees. In the *Magazine* for Dec., 1849, the editor devotes nearly four pages in explaining the ceremonies of these degrees, and concludes with the following: "There is not in the whole of Adoptive Masonry a single step with which the most ascetic moralist could find fault; on the contrary all is pure, all is beautiful; it is the brightest jewel with which the sombre records of spurious Masonry are spangled."

In the *Magazine* for July, 1858, a writer from Vicksburg speaks in the highest terms of these degrees as conferred by the Grand Lecturer, W. R. Lackey, "so well known," he says, "to the Fraternity for his Masonic skill," and remarks "that those present will recollect all their life the good and admirable lessons they received." No editorial comments against this Cagliostro, and the letter appears to meet the approbation of the editor. Now supposing that the editor of this magazine entertains different opinions from those he formerly held in regard to these degrees, having been deceived in regard to the effects likely to result

from their introduction, this would be perfectly right and proper, and he would be entitled to a great deal of credit for acknowledging himself in error, but he certainly should have charity for a brother who has been led into the same error in which he has wandered for over thirty years, for he spoke in high terms of these degrees in his publication of 1826 and in 1858. Now being all of us mortal and therefore liable to err, is it not our duty as Masons to cover the faults and foibles of our brethren with the broad mantle of brotherly love and charity? Here at best is but a slight error of judgment; and this brother and Sir Knight, who has devoted a large part of his time and study to Masonry, and produced works, without which no Masonic library is complete, and which are invaluable to the Masonic student, is called an enemy to our institution, a charlatan and imposter, and the editor regrets he has not the power of Juvenal, the Roman satirist, that he might annihilate him. He cheerfully, as he says, exonerates the lodge before whom the lecture was to have been given, of all blame in this matter, which the lodge can take as a compliment if they choose, but which virtually charges them with ignorance of what was right or wrong and not capable of judging for themselves, but this brother must be stigmatized and abused, whose character as a *man* and as a *Mason*, stands as high as that of the writer of this unmasonic and scandalous abuse.

Bro. Chase has always occupied an honorable position in the Fraternity, and now holds the office of M. E. Grand Commander in Haverhill Encampment of Knights Templars, which position is a strong indorsement of his character as a man and as a Mason, and it will be hard work for the editor of the magazine referred to to injure in the slight-

est degree his standing among his brethren. And as he seems to be inclined to quote Latin occasionally, I would remind him of that sentiment of Seneca's, "*Nefas nocere, vel malo fra-*

tri, puta," meaning that we should abstain from injuring even a bad brother, but endeavor to reform and enlighten him when necessary.

FIDES.

LETTER FROM NEW JERSEY.—ADOPTIVE MASONRY. NO. IV.

MR. EDITOR:—Adoptive Masonry is beginning to engage the attention of a large proportion of the Fraternity of Free and Accepted Masons—some are disposed to regard it with favor and desire its extension, while others are disposed to regard it with disfavor and seek to destroy it; and I am constrained to say, from close observation, that the latter class are of those who are the least informed of its principles and consequently the most unfit to judge of its utility or the propriety of giving it countenance and support. On the other hand I have found, as a general rule, that all true-hearted Masons who understand the principles of Adoptive Masonry and the doctrines it enforces, give their countenance and approbation if not their aid and assistance.

I desire to enlighten those who are in the dark in regard to Adoptive Masonry, to develop its principles and thereby show its adaptedness to the requirements of the female mind. This involves an examination of woman's capacity for enlightenment, for should it be found on close investigation that the ground is barren, it will be useless to sow the seed and expect a crop therefrom; but if we find her capacities adequate to the ends proposed, find her endowed with the necessary qualifications for enlightenment, we shall feel encouraged to persevere in the noble work of emancipation from

the thrall under which she has for ages been held.

Among the Oriental nations woman's capacity is openly denied. It is held by them, as a religious dogma, that woman has no soul. Other nations and people, less bold and open, effect the same object by other modes, and call to their aid etiquette, fashion and social proprieties to effect the same usurped power over "the weaker sex."

Do not infer from this declaration of broad and fundamental principles that I am an advocate for the impractical schemes of the "strong-minded women," I simply aim to show her capacity for enlightenment and consequent elevation in the scale of intellectual beings.

I boldly affirm that woman, as a social being, requires the means for cultivating those principles, which, by the exercise of a controlling influence over the propensities and passions with which she is endowed, serve to enlighten her mind to the perception of truth, expand her faculties for contemplation and devotion, and increase, not only her means, but her capacity for the enjoyment of happiness.

The great bane of society, the great source of evil among mankind, is that all-pervading and unbridled selfishness which has been suffered to control the human heart. The love of self has been productive of all the social evils

with which mankind have been afflicted from the time of the expulsion of our first parents from Paradise. It is the source of all the evils that afflict mankind in this our day and generation, and any means adequate to its suppression ought to command the co-operation of the virtuous and good in every sphere of human agency.

What principle, it may be asked, are we to look to for a successful counteracting of this "bane of society" to which I have alluded? I answer by a reference to the volume of enlightenment, we shall find the answer there recorded, where it says, "Thou shalt love the Lord thy God with all thy soul and with all thy strength, and thy neighbor as thyself;" or, as summed up

in the Golden Rule, "Whatsoever ye would that others should do unto you, do ye also unto them." This is the doctrine of *the word*—this is the doctrine of Adoptive Masonry.

Who among the readers of this letter will think any less of his wife, daughter or sister, because she has been taught and imbibed those fundamental truths—does any one desire to prevent the inculcation of such principles in the heart of his female relatives or companions. If any such there are I have no argument at this time to advance, but am ready to join issue with him on some future occasion. The coldness of such a heart, the flame of love can never animate. T.

LETTER FROM INDIANAPOLIS.

To the Editor of the Masonic Monthly.

DURING my stay in Indianapolis I learned of the very serious illness of Grand Secretary King, an illness, however, which, though long protracted, is now thought not to be "unto death." No man need stay long in the "Hoozier" State to be convinced of the veneration in which this fine old Mason is held. He is one who strictly attends to his business as Grand Secretary, "the clerk of the Grand Lodge," and leaves the other officers to do their parts. He does not edit a quasi-masonic periodical that he may defame his rivals; he does not select men and make Grand Masters of them, that so he may perpetuate his power; he does not accumulate the office of Grand Lecturer with his own that so he may double his emoluments by floating pleasantly over

the State and leave his office to half-paid clerks. He does not write the "Reports on Foreign Correspondence" that he may join the cabal of Grand Secretaries who practice "mutual admiration" upon one another *ad nauseam*. In short, he is "the Grand Secretary of the Grand Lodge," and a good one, who earns his salary, and who, when the cedar sprigs fall upon him, will be consigned to lasting remembrance. Is this like the general run of Grand Secretaries in your part of the Masonic Temple, Brother Mitchell?

Masonry flourishes here beyond all precedent. Every lodge—and there are nearly 300—is crowded with applicants. All the chapters are busy, and quite a number of dispensations have been issued for new ones. New commanderies have been established, and one at Greensburgh, dormant since

1861, has been removed to Shelbyville, and vitalized into a most promising condition. These things have been accomplished under the personal superintendence of Bro. William Hacker, G. Master, and general agent of the Craft in this State. This active and most efficient gentleman is doing the work of a dozen. He visits every part of the State, lectures upon every Degree, and has the universal love and respect of the Fraternity throughout the State. He is about 55 or 60 years of age, and bids fair for many years of usefulness. During the sickness of Bro. King the Grand Secretary's office is worthily filled by Bro. Geo. H. Fleming, well

known to many of your readers. I learn with regret of the serious illness of Bro. Sol. D. Bayless, of Fort Wayne, Ind., Grand High Priest of the State and Past Grand Master.

This Grand Lodge has thrown out the system of "Reports from Committees on Foreign Correspondence," and left all that to the Grand Master. So far it works well, and will, I think, be imitated in other jurisdictions by and by.

Brother "Artemus Ward" is lecturing through this State now. I see he was in Boston. He is a devoted brother and a good fellow.

S. L. A. P.

LETTERS FROM BOSTON.

BRO. MITCHELL:—The reception of "A Brother Mason" in Philadelphia, as described in your last, will find its "similar" in more cities and towns than one would care to name. The writer of these lines was chilled by a similar chilling reception, within the limits of your own State, only two evenings ago. He *knew* that several members present recognized his face, but not one of them condescended to bestow even a passing word of Masonic greeting. Even a long season of refreshment left him solitary and cheerless. And all, because the members have never been taught, or even reminded, that a stranger brother is entitled to a brother's welcome. Can we not send out a few missionaries to preach the Masonic gospel?

WYOMING.

MR. EDITOR:—Allow me to thank you for your timely article in the last

Monthly, entitled "Pay the Craftsmen their wages;" and to express the hope that you will keep spanking away until you get up a re-action. Any one who has moved about among the Fraternity during the past three years at least, cannot have failed to witness the increasing languor, and lack of energy, in the officers of our Masonic bodies. The cause of this is to be found, as you state, in the fact that they are overworked. The elasticity, impressiveness and naturalness, which add so much to the effect upon a candidate, have been almost entirely exhausted by constant and excessive labor, and their parts drag along with painful evidences of mental and physical weariness. You are right in saying that raising the price for the degrees will not remedy the evil: on the other hand, I am inclined to think that such a course does positively harm. If Masonry is a good thing, it should be

placed within the reach of persons in moderate circumstances. The *purse* is the most dangerous of all standards for measurement. I can think of no good reason for raising the prices for degrees. The old prices will furnish ample funds for current expenses, and current charity; and it is certainly not best to tax the present generation to accumulate funds to relieve the next

one. They will be as well able to take care of themselves as we are to take care of ourselves—and let them do it.

The remedy for this state of things must be principally sought for among the individual members of our Masonic bodies. Let them *cull* the blocks offered, and take only what they can finish properly.

AQUILA.

MASONIC REVIEW.

Tactics for Knights Templar and the Appendant Orders; including the Working Text for the Degrees, and a Burial service for the Orders of Masonic Knighthood. By Geo. Wingate Chase. Boston: published by A. W. Pollard & Co., 6 Court street. 1865.

This work is a pocket manual uniform in size with the Freemason's Pocket Library, Webb's Monitor, etc., by the same author. Like every other production of Sir Knight Chase this is equally calculated to achieve success. Intended for the use of a more limited circle than that of the grade of Master Mason, it is not to be expected that it will meet with a sale quite as extensive as the Monitor and Masonic Dictionary, yet we shall be surprised if this little work does not rapidly earn as great a popularity as its predecessors by the same author. Like the other works of its compiler it evinces his thorough mastery of the matter in hand, and he who undertakes to study its contents will not fail to feel the full competency of his teacher. B. B. French, Grand

Master of Knights Templars in the United States, recommends the *Tactics for Knights Templar* as "one of the best works for the Commanderies that has been published," and generally expresses himself as greatly pleased with the work. It also bears with it a letter of recommendation from the pen of William S. Gardner, Grand Master of the Grand Encampment of Massachusetts and Rhode Island, who does not hesitate to pronounce Bro. Chase's system "in every respect superior to all Manuals of Tactics which have been published."

What greatly adds to the practical value of this volume is its completeness, including as it does, the Manual of Tactics, the Working Text of the Degrees, and a Burial Service for the Orders of Masonic Knighthood. The latter we find is that beautiful and impressive service which was prepared by Sir Knight John L. Lewis, Jr., at the request of the Grand Commandery of New York, although here somewhat abridged by the omission of certain portions of the ceremonial at the grave, to which objections have been made.

The Royal Arch Companion, adapted to the work and lectures of Royal Arch Masonry. By A. F. Chapman, Grand Lecturer of the Grand Royal Arch Chapter of Massachusetts. Boston: Published by A. W. Polard & Co., 6 Court Street.

We again call the attention of our readers to this monitor of the Chapter Degrees, convinced that its merits deserve a second notice. The Royal Arch Masons of Massachusetts have long experienced the want of such a guide in exoteric Masonry as is here furnished, and which, in the language of its preface, "should be a reliable key to the esoteric." The text is principally from Thomas Smith Webb, whom all our monitors are mainly compelled to follow, but it is so arranged as in our opinion to be better adapted for use than any similar manual which has yet been offered. Royal Arch Masons will find it to be a most excellent companion and invaluable assistant. Its form and size are also such as to adapt it to the pocket.

The Young Captain: a memorial of Capt. Richard C. Derby, Fifteenth Reg. Mass. Volunteers, who fell at Antietam. By Mrs. P. Hanaford. Boston: Degen, Estes & Co. New York: O. S. Felt. 1865.

This is an interesting biographical sketch by a lady, several of whose poems have graced the pages of the *Monthly*. The subject of it was a native of the town of Medfield, in this State, who at an early day of the rebellion was inspired, as were so many of the youth of Massachusetts, to enter the national army to fight, and, if need be, to die for national existence. Captain Derby was at the time of his death a member of Columbian Lodge of

Boston, many of whose members will no doubt remember him. This little volume is just the book to put into the hands of our young men. It is calculated to inspire such with a love for noble deeds.

Guide to the Order of High Priests in Royal Arch Masonry: a hand book of the Scripture Readings and Monitorial Instructions of that system. By Rob. Morris, LL. D. Chicago: J. C. W. Bailey, 128 and 130 Clark St. 1864.

This work appears in pamphlet form 8vo. The author says in his preface that "while embodying all that is given in the *Monitor* (Webb) on this subject, we have labored both to simplify and amplify it." It is divided into Chapters, Sections, and Paragraphs to facilitate reference, and a series of Prayers, Charges, Odes and explanatory matter has been added, which will no doubt increase its value in the estimation of those who need such a guide.

We have received the proceedings of the Grand Lodge of the State of Illinois at its twenty-fourth Grand Annual Communication, held at Springfield, October 4th and 5th, A. L. 5864. They form a bulky volume of 347 pages, and the supervision of the work of putting them through the press must have proved a very severe task to Grand Secretary Reynolds, whom we regret to learn is suffering considerably from indisposition.

The following were among the officers elected:—Thomas J. Turner, Grand Master; H. P. H. Bromwell, Deputy Grand Master; Harrison Dills, Grand Treasurer; Harman G. Reynolds, Grand Secretary.

The Grand Master's Address to the Grand Lodge, and his address to the

Craft throughout Illinois, are brief but pointed documents, and appropriate to the circumstances of the Fraternity in that extensive jurisdiction. Grand Master Turner congratulates his Grand Lodge "upon the harmony that prevails generally among the Craft." The session of the Grand Lodge itself was also harmonious and agreeable, and we are happy to infer from our view of its proceedings that this Grand Jurisdiction has passed over its late difficulties. During the session the Deputy Grand Master, Bro. Bromwell, delivered an elegant address which is appended to the proceedings. Obituary resolutions to the memory of Past Grand Master Abraham Jonas were adopted, a page in the proceedings dedicated to him and a commemorative Tablet ordered to be placed in the Grand Lodge Hall. The Committee on Jurisprudence reported sundry valuable decisions, upon which we shall draw at a future time for our Jurisprudence article. A resolution was passed forbidding all lodges in the jurisdiction to confer degrees on Sunday. Another resolution was adopted expressing the sympathy of the Grand Lodge of Illinois towards the Grand Lodge of Massachusetts in their unfortunate loss of their property in the city of Boston from fire.

The statistics furnished by Grand Secretary Reynolds are voluminous and exceedingly well arranged, offering very particular and we may say rather curious information as to the condition of the Craft in Illinois. From them we learn that there were then in being 366 Lodges, additional Lodges chartered at that session, 29, and 13 Lodges U. D., making a total of 408 Lodges returned. Only 12 lodges had failed to make returns. The total membership in the jurisdiction amounts to 18,311, being an increase during the year then closed of 2,131 members. 3,754 were initi-

ed, 3,291 passed, and 3,094 raised during the term, while 1,035 had been rejected on application for the degrees, showing an increase in the number of rejections over the preceding year of 325, a fact which we regard as a good sign that our Illinois brethren are looking "well to the West."

THE Grand Royal Arch Chapter of the State of New York met at Albany on the 7th of February, representatives from about eighty Chapters being present at opening, the convocation continuing for three days.

In his address the Grand High Priest remarked as follows concerning the General Grand Chapter:

"This meeting, which should have been held September, 1862, was indefinitely postponed, by order of the General Grand High Priest. Over two years have elapsed since that order, and no communication has been received, nor is the whereabouts of that General Grand Officer known to his assistants in the General Grand Council. The postponement having been made without naming time or place of meeting, it may, I think, well be questioned, whether a regular meeting can now be convened under the constitution."

The Grand Chapter appropriated \$3000 for the benefit of the Hall and Asylum Fund, and about a dozen Chapters, through their representatives, were pledged to add \$100 each for the same object. There was also an appropriation of \$500 in aid of the Fund for the erection of a monument in honor of the Rev. Salem Town.

Warrants were ordered for the following new Chapters:

Federal, No. 10, at Salem, Washington Co., (doubtless a revival,) Union Springs, No. 179, at Union Springs, Cayuga Co.; Union, No. 180, New

York City; Wyoming, No. 181, at Pike, Wyoming Co.; Watkins, No. 182, at Watkins, Schuyler Co.; Leroy, No. 183, at Leroy, Genessee Co.; Manhattan, No. 184, New York City; Delata, No. 185, Stamford, Delaware Co.; and Neversink, No. 186, Port Jervis, Orange Co.

The officers elected for the current term were as follows:

Horace S. Taylor, of New York, G. H. Priest; Seymour H. Stone, D. G. H. Priest; Rees G. Williams, G. King; J. B. Chaffee, G. Scribe; Wm. Seymour, G. Treasurer; John O. Cole, of Albany, G. Secretary; Rev. — Platt, G. Chaplain; David F. Day, G. C. of H.; Wm. Connolly, G. R. A. Capt.; S. H. Fuller, G. Sentinel.

This was the forty-first election of Companion Cole as Grand Secretary.

The press of other matter compelled us to omit from our last issue the following resolutions commemorative of the late John James Joseph Gourgas, 33d, P. P. G. C., unanimously adopted at a regular convocation of New York Grand Lodge of Perfection, No. 1, held on Friday evening the 17th of February:

Whereas, It hath pleased the G. A. of the U. to remove from our midst our Illustrious Bro. JOHN J. J. GOURGAS, P. P. G. C. of the 33d and last degree A. and A. Rite, after a pure and exalted life of four-score and eighty years, sixty-two of which were devoted assiduously to the study and perfection of Sublime Freemasonry in the New World, and more particularly in the United States; therefore be it

Resolved, That while in the life of our departed Illustrious Brother GOURGAS we recognize one of the ablest and brightest examples which can be emulated by every member of our time-honored Order, which he so highly advanced and so signally aided to perfect, and that in his demise, society and Sublime Masonry have suffered an irreparable loss.

Resolved, That this New York Grand Lodge of Perfection, No. 1, tender our sincere sympathies and condolence to the bereaved family of our departed brother, and that a copy of those resolutions, suitably engrossed, be presented to the same, in the name of this G. L. of P.

Resolved, That the M. P. G. C. of the S. C. U. S. A. be notified of the death of our I. Bro., and be presented with a copy of these proceedings, and further C. for the purpose of considering the propriety of calling together a L. of S. in commemoration of this sad event which has prompted this expression.

HENRY C. BANKS, 33d.

J. H. HOBART Ward, 33d.

O. H. HART, 33d.

CLINTON RICE, 33d.

LOUIS F. MINARD, 33d.

CLINTON RICE, Secretary.

We give below the result of the recent elections of officers of the several Grand Masonic bodies of Louisiana:

The Grand Lodge of the State of Louisiana; J. Q. A. Fellows, of New Orleans, Grand Master; Edward Barnett, Deputy Grand Master; George A. Pike, Senior Grand Warden; John Booth, Junior Grand Warden; Henry R. Swasey, Grand Treasurer; Samuel M. Todd, of New Orleans, Grand Secretary.

M. E. Grand R. A. Chapter of the State of Louisiana; Henry R. Swasey, New Orleans, Grand High Priest; H. Regenburg, Deputy Grand High Priest; H. P. Buckley, Grand King; Geo. W. Munday, Grand Scribe; Robert Coburn, Grand Treasurer; Samuel M. Todd, New Orleans, Grand Secretary.

Grand Council of R. and S. Masters of Louisiana; Samuel M. Todd, M. P. Grand Master; J. Q. A. Fellows, Past Deputy Grand Master; Wm. G. Bradford, T. Ill. Grand Master; J. Stafford, G. P. Conductor of Work; John A. Stevenson, G. Captain of the Guard; Henry R. Swasey, G. Treasurer; J. P. Horner, G. Recorder.

Grand Commandery of Knights Templars and Appendant Orders of the State of Louisiana; Sir J. Q. A. Fellows, R. E. Grand Commander; Sir Samuel M. Todd, V. E. Deputy Grand Commander; Sir Fulgence Ricau, E. Grand Generalissimo; Sir W. P. Coleman, E. G. Captain General; Sir H. R. Swasey, E. G. Prelate; Sir Ed. M. Ivens, E. G. Senior Warden; Sir Wm. G. Bradford, E. G. Junior Warden; Sir E. Blessey, E. G. Treasurer; Sir Jos. P. Horner, E. G. Recorder.

Grand Consistory Sub. PP.: 32d Degree A. A. Rite of Louisiana; J. Q. A. Fellows, 33d Ill. Commander-in-Chief; Henry R. Swasey, 32d Ill. Deputy Commander-in-Chief; Joseph Santini, 32d 1st Lieut. Commander; Thomas Cripps, 32d 2d Lieut. Commander; Samuel M. Todd, 33d Grand Chancellor; H. Edwards, 32d Grand Treasurer; W. P. Coleman, 33d Grand Minister of State; B. da Silva, 32d Grand Architect; C. G. De Grijalva, 32d Grand Hospitaller; Jos. P. Horner, 32d Grand Master of Ceremonies; J. H. De Grange, 32d Grand Standard Bearer; Bruno De Lucas, 32d Grand Captain of Guards; Gustavus Sontag, 32d Grand Tyler; Zebulen M. Pike, 32d Grand Assistant Tyler.

THE Grand Royal Arch Chapter of Rhode Island held its annual communication the past month in Providence, R. I. All the subordinate Chapters were represented, and there was a full attendance of the permanent members. The returns from the several Chapters exhibited the Order in a flourishing condition, and the report of the Grand Treasurer showed the finances to be very satisfactory. A new Constitution was reported and adopted. The following are the names of the Companions who were installed into office in the Grand Chapter for the current term:

M. E. Thomas A. Doyle, Providence, Grand High Priest; R. E. Emerson Goddard, Dep. Grand High Priest; R. E. Gilbert Chace, Grand King; R. E. Chas. A. Greene, Grand Scribe; R. E. Gardner T. Swarts, Grand Treasurer; R. E. Samuel B. Swan, Providence, Grand Secretary; E. William Gilpin, Grand Captain of the Host; E. Ervin Read, Grand Principal Sojourner; E. James M. Merchant, Grand Royal Arch Captain; E. Henry M. Rawson, Grand Master of 3d Veil; E. Frank H. Harrington, Grand Master of 2d Veil; E. Stephen C. Arnold, Grand Master of 1st Veil; Rev. and E. Sydney Dean, Grand Chaplain; E. Henry F. Smith, Grand Lecturer; E. Eugene D. Burt and E. John M. Clarke, Grand Stewards; E. Geo. B. Chace, Grand Organist; E. Ebenezer B. White, G. Tyler.

At the Annual Convocation of the Grand Council of Royal and Select Masters in Rhode Island, held March 13th, the following Companions were duly elected as Grand Officers for the current year, viz:

James Salisbury, Providence, M. P. Grand Master; James H. Armington, D. P. Grand Master; Bela P. Clapp, Ill. Grand Master; Wm. B. Snell, G. P. C. of Work; Henry M. Rawson, Providence, Grand Recorder; Stephen C. Arnold, Grand Treasurer; Alvin C. Robbins, G. C. of Guard; Rev. Charles H. Titus, Grand Chaplain; Albert H. Cushman, Grand Sentinel; Ebenezer B. White, Grand Guard.

THE following are the officers of Mount Zion Lodge, No. 311, Troy, New York:—

Lewis A. Rousseau, W. M.; Clinton M. Dyer, S. W.; Wm. W. Rousseau, J. W.; John C. Cole, Treas.; Wm. H. Van Frery, Sec.; Henry M. Heller, S. D.; Jas. F. Kilfoile, J. D.; Wm. F.

Calder, M. C.; Charles C. Bates, M. C.; Geo. M. Hopkins and Julius P. Pettis, Stewards; Randol W. Roberts, Chap.; Henry B. Harvey, Organist; Wm. G. Crissey, Mar.; Royal C. Levings, Tyler.

WE have received an interesting account, in pamphlet form, of the celebration of Saint John's Day by Oriental Star Lodge, No. 21, of North Livermore, at Livermore Falls, Me., which includes a report of the eloquent address delivered on the occasion by P. G. Master Hon. Josiah H. Drummond.

WE have before us a copy of the proceedings of the Grand Royal Arch Chapter of the State of Illinois, at its fifteenth annual convocation, held in Springfield, on the 7th of last October, Grand High Priest M. E. Comp. Hiram W. Hubbard, presiding over its deliberations, and who reported that harmony had reigned throughout the jurisdiction during the previous year.

We find no summary of returns in the proceedings. We notice there were 2 expulsions, 5 suspensions, 1 reinstatement and 30 deaths, of which number 4 took place on the battle-field.

The report of the Committee on Foreign Correspondence, consisting of Companions H. G. Reynolds, George Mason and James H. Miller, ably reviews the proceedings of sixteen Grand Chapters. The officers of the Grand Chapter for the current term are as follows:—

Wiley M. Egan, of Chicago, M. E. Grand High Priest; Loyal L. Munn, M. E. Dep. Grand High Priest; Orlin H. Miner, E. Grand King; Thomas J. Wade, E. Grand Scribe; Harrison Dills, E. Grand Treasurer; Harman G. Reynolds, of Springfield, E. Grand Sec.

THE officers of the Order of High Priesthood for the State of Illinois are

as follows:—M. E. Michael J. Noyes, of Pittsfield, President; M. E. James H. Hibbard, Vice President; M. E. Harman G. Reynolds, of Springfield, Recorder.

ON the 16th ult., Joseph Warren Lodge, Boston, held a social reunion at Freemasons' Hall. There were about ninety couples present. An excellent supper was provided by Bro. Tarbell. It was a very pleasant and enjoyable time. Dancing was kept up till a late hour.

JOHN K. Hall, Past Commander of Boston Encampment, was presented with a silver (*plated*) tea service a few evenings since, as a token of the Encampment's appreciation of his services during his official connection with it. In justice to the members it should be stated that a majority of those present on that occasion believed the service to be solid silver.

ON March 17th the Lodge of Eleusis commenced work in Boston, under dispensation. The following are its officers:—Henry W. Warren, W. M.; Richard Briggs, S. W.; Geo. P. Sanger, J. W.; W. R. Alger, Chap.; Wm. W. Baker, Treas.; John L. Whipple, Sec.; J. M. Rodocanachi, S. D.; Chas. W. Cotting, J. D.; W. H. Allen, F. F. Emery, Stewards; Jas. D. Kent, Mar.; C. C. Wentworth, Musical Director; J. Winthrop Taylor, Inside Sentinel; L. L. Tarbell, Tyler.

ON the evening of the 17th ult. the new hall in Guild Block, Roxbury, Mass., recently fitted up in a style of great elegance by Washington Lodge, was dedicated with appropriate ceremonies to the purposes of Freemasonry.

ON the evening of the 30th ult. Mt. Tabor Lodge, of East Boston, cele-

brated its twentieth anniversary in a very agreeable manner. The manuscript of the most excellent address delivered on the occasion by Rev. Bro. Warren H. Cudworth has been placed in our hands and we shall take great pleasure in laying it before our readers in our May number.

A NEW Lodge has been organized at Lynn under dispensation, under the name of the "Lodge of the Golden Fleece." The following are its officers:

Timothy G. Senter, W. M.; Alonzo C. Blethen, S. W.; John G. Dudley, J. W.; A. S. Moore, Treas.; William B. Phillips, Sec.; W. C. Maxwell, S. D.; Isaac F. Galloupe, J. D.; Gilbert P. Look, Geo. H. Rich, Stewards; Chas. A. Taber, Mar.; Wm. R. Badger, Inside Sentinel; Geo. F. Estes, Tyler; Rev. C. W. Biddle, Chap.

On the 23d ult. the members of St Paul's Lodge, South Boston, held a so-c'able which passed off most pleasantly. Representatives were present from St. Matthew's Chapter, Gate of the Temple Lodge and other Lodges. The insignia of more than one of the Ineffable degrees might also be observed. The ladies were present.

Templarism in Massachusetts is in a flourishing condition at the present time. The Encampments are executing very much work, and we believe good work. Several new Commanderies have received dispensations, among which we will name:—Jerusalem, at Fitchburg, E. Dana Bancroft, Com.; Winslow Lewis, Salem, Gen. Wm. Sutton, Com.; Hugh de Payens, at Melrose, C. C. Dame, Com. The interests of the Chivalric Orders are well looked to by its efficient Grand Master, Wm. S. Gardner.

EDITORIAL NOTES.

WE would direct the particular attention of our readers to the letter of our correspondent "Fides" in the present number. The severe reproof he administers to our cotemporary is well merited. He who would pen and publish in a Magazine called Masonic an article so slanderous in its imputations against a most worthy brother, so unfraternal and bitter in its spirit, as that referred to by our correspondent, is deserving of the severest censure which could be passed upon him, if not the extreme penalty which Masonic bodies inflict. It is in the memory of our readers that

but recently a brother was expelled in Massachusetts for the publication of articles none of which were more reprehensible in manner or matter than the article to which reference is here made. Let the writer of it reflect that the words of Job may become true concerning him—"men shall clap their hands at him, and shall hiss him out of his place." Let him take home to himself that saying of Elihu, the son of Barachel the Buzite—"Days should speak, and multitude of years should teach wisdom."

"JAMES C. C." writes from Chicago that a question which has assumed considerable scope in the discussions of the Fraternity in that locality is—whether Masonry is of Divine origin or not—and asks for our views on the subject. In complying with the request of our Chicago correspondent we would say, that we have but to offer our individual opinion, which may not go far to settle the controversy. If to say that Freemasonry, in common with every institution which has ever benefited mankind, must have had its origin in the *Source of all good*, is to assign a divine origin to the Institution, then we are among those who would support the affirmative to the question. But of those who claim that the origin of Freemasonry is divine, in the sense that all the founders of all the religions of the world have claimed that their systems are divine, direct revelation from heaven, being the immediate creations and bearing the special introductions of Deity to men, then we shall be compelled to place ourselves on the negative side of the question. In the sense first mentioned all Masons will unite in ascribing a divine origin to our Institution. In the other sense the Craft will be found to be divided. Many brethren will no doubt range themselves with our learned English brother Dr. Oliver, who undertakes to attribute the origin of Freemasonry directly to Deity at the birth of our race. But many, and we believe far the greater number, will unite with us in declaring that the position of Bro. Oliver is insupportable by sound argument, and that common sense is sufficient for its overthrow. Those who assume that Freemasonry is of divine origin in that sense undertake too much. The claim they set up is little better than absurd. That the Masonic Institution dates from the days of

Adam, that the first lodge was opened in Eden, we emphatically deny. It is too well known that the Masonic Institution has been the slow development of a chain of circumstances running through ages to afford even the shadow of a foundation to such a theory. By employing the term Masonic as an adjective calculated to embrace a great variety of institutions all of which may have possessed certain principles and practices in common, we shall be enabled to attach supreme antiquity to the history of the Masonic Institution. But the use of the term Masonic in the adjectival sense is more fanciful than logical. If when speaking of Masonry as an institution we signify the Masonic organization as we know it, then will our search for its origin meet with its object in centuries instead of thousands of years ago. The existence of certain practices among Masons, and their use of certain signs and symbols which were known to exist in connection with the great Mysteries and Rites of Antiquity which claimed a divine origin, is no proof of the co-equal antiquity of the Masonic Institution. These usages, signs and symbols are no evidences even of the historical descent of Freemasonry from those mysteries. Freemasonry has simply adopted and appropriated for its own purposes those usages, signs and symbols, in the same way precisely as the various higher degree systems now associated with the Masonic institution have been constructed in very modern days, while their rituals have sought to repeat the usages and forms of remote periods. This view of the subject we hold to be the most rational which can be maintained. But we do not assume to settle the controversy. We merely offer the foregoing remarks as a reply to Bro. "James C. C."



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POPULARITY DESTRUCTIVE OF FREEMASONRY.

"MASONRY, meant to be *exclusive*, has become *popular*." These words were written by Albert Pike in the year 1860. Directly applicable to the nature and condition of Masonry then, how much more immediately applicable are they now. Was it ever more true than at this day, that Masonry, which was "meant to be exclusive, has become popular?"

As to the intended exclusiveness of Freemasonry there cannot be the shadow of a doubt existing in the mind of any intelligent brother. The very form and organization of a Lodge indicates the essential exclusiveness of the system. It meets with closely tyled doors. None are permitted to enter except such as have secured the right thereto by having passed through the same ordeal of initiation. Every brother as he crosses

its threshold is required to comply with certain ancient usages which are intended to exhibit to all assembled within its walls that he who enters is in possession of that knowledge which is taught to Freemasons exclusively. No brother may enter a lodge without being legally vouched for, or well-known as a Mason, unless after due examination he has clearly satisfied an appointed committee that he is not only a Mason, but that he is a Mason in good standing in the Fraternity. All our usages, all our forms indicate that Freemasonry was "*meant to be exclusive*." From our meetings we shut out the entire world—its best no less than the worst among its denizens. All cowans and uninitiated are kept at a respectable distance from the chambers in which we are wont to assemble. Our meet-

Entered according to Act of Congress, in the year 1863, by E. L. MITCHELL, in the Clerk's Office of the District Court of the District of Massachusetts.

ings are strictly secret. No possible opportunity must be given whereby any but the initiated may obtain information which none but the brethren ought to receive. And why are all these pains taken to surround the Institution with a veil of impenetrable secrecy? Simply because of the intended exclusiveness of the system.

These most apparent considerations indicate that Masonry was "meant to be exclusive." Were it necessary to enter more deeply into the discussion it might be shown that apart from its forms and usages as an organization, the principles of Masonry are such as would necessarily render it an exclusive system. To be exclusive in the sense in which we here employ the word, and in that sense in which all Masons will understand us, is the very essence of Freemasonry. To initiate a Mason is to set him apart from the rest of the world, to make him a member of a body, a main characteristic of which is its distinct and complete separation from the world.

But "Masonry, meant to be *exclusive* has become *popular*." If exclusiveness is essential, then to popularize Masonry is to destroy it. To open the doors of the lodge to all who may knock for admission, to render a nullity the performance of the duties of investigating committees, to make of initiation simply a form of introduction to a company of men assembled for a given purpose as a lodge of Masons to which all may have access who wish, is to render superfluous all our forms, is to supercede the use of Freemasonry itself on earth, is to obliterate all that is essential in the Institution, is to place it in the category of societies, which, nominally having a mission, have deprived themselves of the ability to promote its fulfilment.

Again, to quote from Bro. Pike,—“If

the only result of this (popularity) had been, that, to accommodate its teachings to the capacity and intellect of the mass of its initiates, and to bring them within the narrow compass of the feeble memories of many of those to whose keeping the secrets and formulas have been entrusted, everything was of necessity abbreviated and mutilated, and the lessons and the interpretations made every day more trite and commonplace, the evil would have been lamented, but could have been borne. But a far greater evil is, that investiture with the Masonic character is so common as to have ceased to be a guarantee of honor or respectability, or an assurance that an appeal for fraternal sympathy and kindness will meet a hearty response. Few of us would think of relying upon the Masonic relation between us and others as giving us a *right* to demand their aid, and an *assurance* that it would be given. *Masons* no longer feel nearer to each other because they are *Masons*; and it is not uncommon to hear a Mason say that, if he desires a favor, he prefers to ask it of any one rather than a Mason.”

Bro. Pike may have been more severe than need be, or, than he was really justified in being. We know that these words were addressed to a body of the Scottish Rite, and were intended to portray in clear outlines the shortcomings of Blue Lodge Masonry, as a partial justification of his exclusive devotion to the higher degree system. But, with all this in full view, it must be conceded that there is only too much of truth in his remarks. The extreme and unfortunate popularity of Freemasonry has tended to depreciate the value of the Institution very considerably in the estimation of many of its once most ardent members.

This destructive popularity injures every department of the Masonic In-

stitution. It is not alone our Blue Lodges which suffer from this disease. The evil enters them in the first place, it is true. But within the Institution itself the very popularity of the upper degrees is destroying their value and diverting them from their original exclusiveness. It was true five years ago, when Albert Pike wrote, it is even more so, if possible, now than then. He says :—

“ We have flung the doors of our temples too far back upon their hinges, and all the world have come in ; and there is now the same necessity for the Ancient and Accepted Rite that there was originally for Masonry itself. One after another, the other high degrees have been popularized, until the words ‘ Brother ’ and ‘ Companion ’ are merely formal, mere idle, empty phrases of conventional propriety, instead of having as they once had, and still should have, a deep and earnest meaning.”

Brother Pike wrote and spoke at that time as an advocate of the Ancient and Accepted Rite, yet he uttered a painful truth and one of wider application than he intended to give to it. Not only Symbolic Masonry and “ the

other high degrees have been popularized,” but also the Scottish Rite itself. Everything Masonic, or calling itself Masonic, suffers from circumference to centre from this disease of popularity. Every branch of the Masonic Institution is experiencing in these days the baneful effects of this poison.

— “ Masonry, meant to be exclusive has become popular ”—a most pregnant sentence. There are no more vital questions affecting Freemasonry to-day than,—how may be best maintained the proper exclusiveness of the Institution, and,—how can the Institution be saved from the evil consequences which flow from popularity. These questions have frequently, in the history of the Fraternity, presented themselves for consideration. But the great difficulty is, that blinded as we all are, to some extent, by the influences of which we speak, they fail to meet with that amount of consideration, of earnest, thoughtful consideration, which they demand. We can do no more here than to direct the anxious attention of the Craft to these matters. Hereafter we may recur to the subject in other phases and developments. Ed.

BY-LAWS OF THE LODGE OF ANTIQUITY, LONDON.

CONTINUED.

SECTION III. of this code recognizes the power of the Master to convene Committees as “ occasion may require,” and provides that such Committees shall consist of “ at least three officers and two members.” But the particular feature is the proviso that “ a sum not exceeding five shillings shall be allowed from the Lodge fund to defray the ex-

penses of each Committee.” The expenses here referred to were not pens, ink and paper, or other incidentals, but refreshments in the form of beverages, which it was inconsistent with the manners of the time, affecting Freemasons as well as other men, to suppose that a Committee could possibly do without. It would at that period be a difficult

matter for any Lodge to produce a Committee of "three officers and two members" who could hold a meeting without calling for something to drink more stimulating than water. And if Committees were appointed the inference was that they were thus subjected to certain charges for which the Lodge was willing to pay, inasmuch as they were incurred in the discharge of lodge business. The liability of Committees to enter into these expenses arose from the fact that the English Lodges then assembled, as they generally do now, in taverns, and Committees would in most cases sit in the houses where their Lodges assembled, and the "expenses" were after all incurred not so much for the stimulation of Committees in the performance of their duties, as to remunerate the landlord for room, fire and lights. This proviso to pay "a sum not exceeding five shillings" for the expenses of each Committee, was, it will thus be seen, a concomitant of the practice of English Lodges to meet in taverns, an ancient usage from which American Lodges have, to their credit, departed. The English Lodges of the present day are in some instances wisely following our example.

Section IV. provides for the election of the Master, Secretary, Chaplain, Deacons and Stewards by *private* ballot, and of Tylers by *public* ballot, "at the meetings immediately preceding the Festivals of St. John the Baptist and St. John the Evangelist," it being evident from this that the official terms were only of six months duration, instead of twelve months or a year, as is the usage among us. It also appears from this section that Masters of lodges then appointed a Deputy and the Wardens. It also provided that "during the installation of officers every Brother should stand."

Section V. provided for the election

of the Treasurer by private ballot on the last lodge night in September, and required that officer to give bonds for the safe keeping of all moneys delivered to him exceeding fifteen pounds sterling. It also instructed him to keep an account which should be open for inspection each lodge night, so that any member might ascertain the amount of cash in his hands.

Section VI. provided, as conditions of eligibility to the Oriental chair, that the Master should be "a nobleman" or have been Master or Warden of that or "some regular constituted Lodge at least twelve months," and as a condition of eligibility to the offices of Deputy Master, Warden, Treasurer, or Secretary, that each candidate should have served as Deacon in that lodge "unless otherwise determined by public ballot." The provision that the Master should be "a nobleman," if adopted by all the Lodges of England at the present day, would certainly give full employment to the old aristocracy of that country, but were the sixth section of the By-Laws of the Lodge of Antiquity to be treated as a landmark, which it certainly is not, it would be a very difficult matter for American lodges to comply with its requirements.—We should everywhere be compelled to rely wholly upon that proviso which enabled us to elect from among such as had previously served in the capacity of Master or Warden, as we now do.

It will be perceived that the sixth section, as well as section four, makes mention of a Deputy Master as one of the officers of the Lodge. What the duties of that officer were we can only infer from his title. In the Grand Lodge we know that when the Grand Master was "a nobleman" the Deputy, who was a plebeian, did all or most of the work, while the patrician took the honor. It may have been so in the

Lodge of Antiquity where they had "a nobleman" in the East. One thing we judge to be certain, that the office of Deputy Master would conflict with the prerogatives and duties of Senior Warden as attached to that office by American usage.

Section VII. is a general By-Law as to the duties of the Secretary and other officers of the Lodge, and contains several points of interest showing great differences of usage. The Secretary had to pay a fine of as many six-pences as there were members resident within a circle of fifteen miles from the lodge-room whom he should fail to notify of all regular or special meetings. He had also to pay a fine of one shilling for each omission to make a minute of any regular lodge business. If he failed to collect fines levied on officers or members he himself would be mulcted in the penalty of half a crown in each quarter during which he should be found guilty of this form of neglect. It is evident that the Lodge of Antiquity was disposed to look sharply after its Scribe.

The positions in the lodge-room of the Lodge of Antiquity assigned to the

two Deacons is very noticeable. Section VII. provides that the Senior Deacon shall attend at the Senior Warden's right hand where American lodges locate the Junior Deacon, instead of at the right of the Worshipful Master in the East. "The Junior Deacon shall attend at the right hand of the Junior Warden," where American lodges place the Senior Steward. We think that expediency and convenience are better served by the location of these officers which obtains in this country.

It was made the Senior Steward's duty "to introduce visitors and see that they are properly accommodated," a duty which in our lodges is generally assigned to the Marshal. It was made the Junior Steward's duty to "inspect the Tyler's accounts, check the Treasurer's Bills, and report the same to the Treasurer." We would here hint our suspicion that the items in the said Tyler's accounts, and the Treasurer's Bills in question, had particular reference to those seasons of refreshment over which the Stewards had some jurisdiction as we shall hereafter discover. Ed.

FREEMASONRY IN THE BIBLE.

In a manuscript yet extant in the handwriting of Thomas Smith Webb, there is a large collection of references to Scripture, which, being traced out, reflect considerable light upon the various rituals which that ingenious and dramatic writer prepared for the delectation of his cotemporaries, and of us who have succeeded them. An examination of this manuscript has led us to inquire how far the theory of Free-

masonry, as it includes charity, morality, friendly-warning, self-government, etc., can be traced to Scriptures. Our search in this direction has resulted in our personal profit, and we are prepared to recommend to Masters of Lodges, and to all who would understand the real bearings of this mystic science, an attentive study of the Bible, as the most practical and reliable of Masonic publications.

A few of Webb's quotations will doubtless interest those especially of our readers who profess so profound a respect to the memory of the great "American Ritualist, Thomas Smith Webb," that any theory stamped with his name, is acceptable to them. We copy almost at random :

"And it came to pass that when the Sun went down and it was dark, behold a smoking furnace and a burning lamp that passed between those pieces." Gen. xv. 17. This, with the context, is highly suggestive, and it is easy to see how such a mind as Webb's, so fond of allegory and symbol, must have been affected by it.

In the preparation of the "Order of High Priesthood" Webb used a large number of the quoted passages, and there are perhaps no injunctions to charity and brotherly faith in the whole Bible more pointed and direct. We allude to such as the following :

"Thou shalt not defraud thy neighbor, neither rob him; the wages of him that is hired shall not abide with thee all night until the morning." Lev. xix. 13.

This sentiment is expressed by a modern writer in the lines following :

"I vowed to deal in honesty
With each true heart around me;
That HONOR BRIGHT should ever be
Unbroken bond 'twixt him and me;
Nor guile, nor wrong, nor cruel fraud
Dissolve or loose the holy cord,
With which my vows have bound me;
On yonder book,
That pledge I took,
And I will break it never:—
I'll stand by *this*,
And *this*, and *this*,
Forever and forever."

The benedictions pronounced by Aaron upon his people are well worthy of quotation :

"And the Lord spake unto Moses,

saying, Speak unto Aaron and unto his sons, saying, On this wise ye shall bless the children of Israel, saying unto them—

"The Lord bless thee and keep thee;

"The Lord make his face shine upon thee and be gracious unto thee;

"The Lord lift up his countenance upon thee and give thee peace.

"And they shall put my name upon the children of Israel and I will bless them." Numbers vi. 22-27.

An injunction to *truth* is forcibly expressed in the following :

"That which is gone out of thy lips *thou shalt keep and perform*; even a free will offering according as thou hast vowed unto the Lord thy God which thou hast promised with thy mouth." Deut. xxiii. 23.

A similar thought, even more masonically expressed, is conveyed in the 21st verse of the same chapter :

"When thou shalt vow a vow unto the Lord thy God *thou shalt not slack to pay it*; for the Lord thy God will surely require it of thee; and *it would be sin in thee*."

The various forms of adoration expressed in Masonic prayers, especially those in the Royal Arch, may have derived their form and spirit, to some extent, from the sublime language used by the voice of God himself when he descended in the presence of Moses upon the top of the Mount. Our hand trembles as we write it :

"The Lord passed by before him and proclaimed, The Lord, the Lord God, merciful and gracious, long suffering, and abundant in goodness and truth ;

"Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children and upon the children's children unto the third and to the fourth generation.

"And Moses made haste and bowed his head toward the earth and worshipped." Ex. xxxiv. 6, &c.

How feeble in comparison with this is the finest effusion of a Watts or a Wesley! Webb himself seems to have worked upon this thought in the concluding stanza of his "Most Excellent Master's Ode":

"Almighty Jehovah, descend now and fill
This Lodge with thy glory, our hearts with
good will;" etc.

The basis of the symbolical manner of imparting moral instruction which constitutes the most marked peculiarity of Freemasonry, and which all the host of modern affiliations have vainly attempted to imitate, can be traced out from such passages as the following:

"Ye shall lay up these my words in your heart and in your soul, and bind them for a sign upon your hand that they may be as frontlets between your eyes.

"And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down and when thou risest up.

"And thou shalt write them upon the door-posts of thine house and upon thy gates." Deut. xi. 18, etc.

There is a peculiarity in the Masonic system generally overlooked by our writers, which deposes to a particular officer of the lodge, as a covenanted duty, *attention to the visiting stranger*. Referring to the following passage, we see the origin of the injunction:

"God doth execute the judgment of the fatherless and widows, and loveth

the stranger in giving him food and raiment.

"Love ye therefore the stranger; for ye were strangers in the land of Egypt." Deut. x. 18, etc.

Upon the general subject of our heading a modern writer says: "Certain passages of Scripture are read or paraphrases sung during the ceremony of initiating, passing and raising.—Those for initiating are the 133d Psalm. For passing, a portion of the 7th chapter of Amos; for raising, a portion of the 12th chapter of Ecclesiastes, also passages from the Book of Job. Selections at the discretion of the Master, may be used at opening and closing the lodge and at the public and private demonstrations of the Order. The Sacred Record is so richly filled with appropriate gems for the moral and religious work of Masonry that the only embarrassment is that of *selection*.—Mottoes from Scripture should adorn the walls of the lodge on every side.

We can scarcely suppose that any reader will deem it superfluous to an article like this to insert Dr. Isaac Watts' lines upon the superiority of the Book of Revelation over the Book of Nature. They correspond near enough with the expressions in our Fellow Craft's Lecture to have been suggested by them:

"The heavens declare thy glory, Lord,
In every star thy wisdom shines,
But when our eyes behold THY WORD
We read thy Name in fairer lines.

The rolling sun, the changing light,
And night and day thy power confess,
But in the Volume thou hast writ,
We read thy Justice and thy Grace.

THE ANCIENT CHARGES.

CHAPTER V. OF THE MANAGEMENT OF THE CRAFT IN WORKING.

A GLANCE at the contents of this chapter of the Ancient Charges will suffice to convince its readers that its special application was to the "management of the Craft in working" in Operative Masonry exclusively. It is only by analogy that we can give this portion of the Ancient Charges any application whatever to Speculative Masonry.

Regarding the Speculative system of Masonic organization as being the development of an Operative Masonic organization, in this light the fifth chapter of the Charges will present itself to the reader as containing internal evidence of possessing a greater antiquity than any other or than all of the remaining chapters. Indeed it would appear as if this fifth chapter, being in existence as a code of rules made for an organization of Operative Masons, the preceding chapters, and those which follow, had been constructed and engrafted upon it in order to produce a code better adapted to the government of an association of Speculative Masons. The fifth chapter reads like the rough outline of the ancient code of Masonic Laws, while of these the other portions of the Ancient Charges may be accepted as comparatively modern amplifications.

The chapter commences as follows: "All Masons shall work honestly on working Days, that they may live creditably on Holy Days: and the time appointed by the Law of the Land, or confirmed by Custom shall be observed." Although Freemasonry teaches an especial regard for the seventh or Sabbath day as a day of rest and cessation from usual avocations, based upon its

own old traditions, yet being of no special religion, but only of that in which "all men agree," in this as in most countries the first or Sunday is commemorated by Masons instead of the Seventh Day or Jewish Sabbath, the first day of the week being the day of rest as "confirmed by custom" in all Christian lands. In obedience to this rule among Freemasons it is contrary to the letter and the spirit of this portion of the Charges for Lodges to do any manner of lodge-work on Sunday.

To quote farther:—"The most expert of the Fellow-Craftsmen shall be chosen or appointed the Master, or Overseer of the Lord's Work; who is to be called *Master* by those that work under him." It is noticeable that throughout the Ancient Charges the membership of the Masonic Body are referred to simply as Fellow-Craftsmen. Indeed no such thing as a Lodge of Master Masons existed prior to 1717. The term *Master* was only applied as a title of courtesy to such expert Fellow-Craftsmen as Lodges might choose to direct them in their labors as overseers, and was only applied to such Craftsmen even during their term of service as superintendents of work. For a body of Operative Masons in these days to choose their own *Master* in the literal sense of these Charges, would be considered anomalous and exceptional. This usage of our ancient brethren, laborers in Operative Masonry, well illustrates why they became known as *Free* Masons, rather than as Masons simply. The lodges were co-operative associations undertaking to do work for such as might wish to employ them, using

most perfect freedom in the making of all their arrangements as regarded the grade and position of each other in the work. The work was "the Lord's Work," as the nobility were the only class who could give such employment as the Lodges sought.

"The Craftsmen are to avoid all ill Language, and to call each other by no disobliging name, but Brother or Fellow; and to behave themselves courteously within and without the Lodge." This sentence requires but little comment. We would however make the remark, that when reviewing the peculiarities of the Masonic system, we have frequently been amazed to note, that ancient as the system is, there is so much in connection with it, which ante-dates in practice so many of the highest aspirations of those who consider themselves as advanced reformers in this progressive century. Among the number is that feature in ancient Operative Masonry which associated the spirit of Fraternity with manual labor, and also that other feature to which we have already alluded in this article, namely, the co-operative form of the old lodges. Our ancient brethren, workers in Operative Masonry, were formed into free, fraternal and co-operative associations. Thus while the labor they performed was hired and paid for, it was rendered in a form which was ennobling and elevating, in a form which placed the Masons of old in a prominent and privileged condition.

"The Master, knowing himself to be able of Cunning, shall undertake the Lord's Work as reasonably as possible, and truly dispend his Goods as if they were his own; nor to give more Wages to any Brother or Apprentice than he really may deserve." The Master was the agent of the old Masonic Corporations and made all its contracts for

work. The nobility, which engaged the services of the Craft, were well-disposed to leave all details of the work to the Master, who owed his own position among his Fellows to the fact of his being pronounced by the free choice of his brethren, "the most expert" among them. The Craft had attained to high reputation, and it was accordingly laid down that the Master "shall undertake the Lord's Work as reasonably as possible, and truly dispend his Goods as if they were his own"—all extortionate charge for labor was forbidden, and fidelity and economy in the execution of contracts commended and commanded.

"Both the Master and the Masons receiving their Wages justly, shall be faithful to the Lord, and honestly finish their Work, whether Task or Journey; nor put the Work to Task that hath been accustomed to Journey." Our ancient brethren made two forms of contract, one to engage to do the work at a price for the Task or job,—and the other as Journey work or at a price per day. Some forms of work were contracted for as Task Work, and other as Journey Work, and the regulations of the Craft did not permit any variation from the customs of the Craft in these respects. It is frequently in these days charged against workman of Journey work that they are not faithful in their labors, that they prolong their work unnecessarily. But it was a self-imposed regulation among our ancient brethren to "be faithful to the Lord, and honestly finish their Work, whether Task or Journey."

"None shall discover envy at the prosperity of a brother, nor to supplant him, or put him out of his Work, if he be capable to finish the same; for no man can finish another's Work so much to the Lord's profit; unless he be thoroughly acquainted with the Designs

and Draughts of him that began it." There shall not only be an exhibition of fidelity to the Lord who might employ the services of the Craft, but particularly towards each other by the Craftsmen. The workers were to recollect that they were members of the same co-operative association and fraternity, and should govern themselves accordingly.

The next section requires the "Warden of the Work under the Master" to be "true both to Master and Fellows," and while it was his duty carefully to "oversee the work in the Master's Absence to the Lord's Profit," it was also the duty of the Brethren to obey him. While officers of lodges should be faithful to their duties, lodge members should co-operate with them with equal faithfulness.

"All Masons employ'd shall meekly receive their Wages without murmuring or mutiny, and not desert the Master till the Work is finished." What the wages of the Craft are is matter of contract and therefore to be "meekly received," and it is not in accordance with good behavior in the lodge for the members to "desert the Master till the work is finished," and the lodge duly closed. It greatly interferes with the character of a lodge's work, for the

brethren generally to quit labor until the business of the lodge has been properly concluded.

"A Younger Brother shall be instructed in working, to prevent spoiling the Materials for want of Judgment, and for increasing and continuing of Brotherly Love"—two very good reasons for a course toward Entered Apprentices which is too much neglected by Speculative Masons. They are too generally left to learn as best they can.

The concluding portion of this chapter provides that the approval of all the "Tools used in working" shall lay with the Grand Lodge; that "no Laborer shall be employed in the proper Work of Masonry," no mingling with non-Masons in Masonic labors; that Free Masons shall not "work with those that are not free, without an urgent necessity; nor shall they teach Laborers and unaccepted Masons, as they should teach a Brother or Fellow." These regulations were peculiarly essential to the good management of our ancient brethren as Operative Masons, in order to maintain the standing of the Corporations or Lodges, but they have also applications in connection with Speculative Masonry which no intelligent Mason will be at a loss to discover.

ED.

A MASONIC CARNIVAL ON THE BATTLE-FIELD.

BY SIR KNIGHT JOHN EDWIN MASON.

"It is believed at headquarters that Pemberton will surrender his whole army, and Vicksburg—the great Gibraltar of the Confederacy—will be ours," said Capt. H. while riding down the river bank and shouting with joy as he held his hat in his hand.

"Impossible," said I, "the news is too good to prove true."

"That is generally believed at Gen. Grant's headquarters," said he, "for I've just come from there."

"If true, wouldn't that be a glorious prize to crown all our efforts in this

hard campaign," said I, as the blood thrilled through my veins and I nervously sent up a wild hurrah.

"And if they surrender to-morrow it will be on the Fourth of July—the day we celebrate," he added, proudly, and rode rapidly away, only stopping to tell the glad news to every officer he met.

We were then on the banks of the fatal Yazoo, which means in Chickasaw the "dread river of death." The sluggish waters of the Sunflower, the Yalabusha, the Tallahatchie, and the outlets of innumerable swamps in western Mississippi, here made a lazy effort to reach the great "father of waters," yet became almost stagnant with the enormous quantities of decaying vegetation that everywhere filled its channel, and myriads of insects, frogs, snakes, lizards, and here and there a monstrous alligator that lay "sunning" on the flood-wood and debris that choked its banks on every side. The putrid waters caused a stench, as that burning, blistering July sun, shone down upon them, that made their smell intolerable, and the attempt to make their waters slake the thirst our fever caused, was totally impossible. To take the poison out by boiling, seemed to be one of the "lost arts." And yet we must drink this poisonous water or die of thirst—for the dry, chalky bluffs on the bank afford no water.

I had been doing my duty as Ordnance officer to the best of my ability. During the summer I had been in charge of the Ordnance stores of the 9th Army Corps, on a steamboat anchored at Snyder's Bluff on the Yazoo and at Chickasaw Bayou—twelve miles north of Vicksburg. But the fearful Yazoo malaria had filled my blood with the worst type of fever and ague, and my whole system was yearning to go North, where dame nature seemed to

be pointing her index finger. The grim monster DEATH had been stealing a mortgage on me during the summer, and seemed about to foreclose it. It seemed as though I was not selected to die on the battle-field, wrapped in a halo of glory, but to die of disease, a thing that every soldier always abhors.

Under such circumstances my personal feelings intensified the glorious news given by Capt. H. that Vicksburg would capitulate. That night, so long and gloomy, at last wore away. Each hour seemed longer than the age of brass we live in. As Aurora, goddess of the morning, kissed the first grey streaks of day that stole over these tropical bayous covered with their dense vegetation, all the animal kingdom sprung into action to usher in the coming day by gladsome tributes of praise. The sycamore, locust, cottonwood and gum trees, that lined the banks of the Yazoo, were redolent with fragrance and radiant with beauty.—The holly tree with its glistening foliage shone brilliantly in the morning sun, and the magnolia with its pearly flowers festooned the drapery made by innumerable vines of every description hanging in tresses from these monarchs of the forest. Even the mistletoe, hanging so mournfully from the black walnut boughs, seemed inspired with the happiness of the occasion and waved as gracefully as the curls and tresses of a Castilian heroine.

But hark! the very earth trembles with the concussion and reverberation of our heavy artillery. Boom—boom—boom—what means this cannonading?

"It is our artillery ushering in our nation's anniversary," said brother officers on every side.

Hours pass wearily, at last an orderly come dashing down the bluffs, inquiring for me and giving the name

of my boat. I met him on the plank, and hastily tore open the dispatch.

"Take your boat with all the Ordnance stores of 9th Corps at once to Vicksburg. Anchor off wharf in rear of steamer 'John H. Groesbeck.' By command of Maj. Gen. U. S. Grant."

The glorious news flashed through my mind instantly. "Vicksburg is ours—hurrah!" and the deafening cheers went up on every side. "And surrendered, too, on the Fourth of July—hurrah—HURRAH!"

In only an hour we were steaming out of the Yazoo into the broad Mississippi. Soon we passed the bend or curve where the iron-clad "Cincinnati" lay sunk in shallow water by rebel guns on those towering bluffs above. Soon the city of Vicksburg was in full view, bathed in a summer sunlight reflecting all the natural advantages of this impregnable stronghold—far surpassing either Quebec or Sebastopol. On the bluffs rising so abruptly from the river stands the city, like a sentinel watching the commerce of this great mart of trade. On the highest point, crowning the apex, the dome of the Court House rises, and from whichever direction you approach the city, it seems to fill the centre of the picture, exactly as the dome of the State House is first seen as you approach Boston from any direction. Flanked on every side by precipitous bluffs, covered with magnificent earthworks, from which the grim rebel guns lay in position like bull-dogs showing their teeth. With our glasses we see plainly the houses all honey-combed with our shot and shell—the streets all barricaded, and all the preparations which fire-eating Mississippians had made to christen the citadel the "last ditch." But to all rebel expectations the heavens were spanning in rainbow colors on this summer morning the prophetic motto,

"hope enters not here." The strongest natural fortification on the continent was ours—the great Mississippi opened again to trade and commerce, flowing untrammelled to the sea—the Southern "Confederacy" split into two fragments—the backbone broken, and "old glory" waving over the home of Jeff. Davis.

On all the bluffs surrounding the city long lines of rebel infantry were in line, with stacked arms in their front, then the handsome earthworks were swarming with rebel artillerymen in their grey and scarlet—*thirty-one thousand* in all, surrendered to our nation's greatest hero—"Unconditional Surrender Grant." Two hundred guns, with thirty-six thousand small arms, and vast stores of ammunition, were all ours. What a gigantic victory! How proud the nation must feel of its heroes here!

We passed alongside the "John H. Groesbeck," the headquarters boat of Gen. Grant, and got permission to go ashore. We leaped on the wharf and found ourselves among the first officers who got ashore into the city, which history will make so famous. We ran toward the Court House, up the steep streets, barricaded and ploughed up everywhere with shot and shell, past the houses riddled by our heavy artillery, past the adobe huts and caves in the banks where terrified children and panic-stricken women were just emerging, having learned they were safe from the leaden fire we had been raining on the rebellious city by day and by night. Just as we were clambering over the abattis protecting the Court House and its little square around it, two hundred pieces of artillery belched forth their thunder, making the ground tremble under us, and announcing that the terms of capitulation were accepted. The shock was like that of a powerful

earthquake. The smoke clouded the heavens and obscured the rays of Sol. We looked through an opening to see the dome of the Court House where "old glory" had just been placed, so we were too late to grasp the coveted honor of placing the flag of our steamboat in our hands *first* on the dome of the Court House. But we ascended to the dome and placed our flag there with an avalanche of others, that seemed as though, painted by Aurora in rainbow colors, they fell from heaven to christen the citadel of rebellion as she renewed her vows of loyalty to the good old flag.

Amid the roar of artillery we listened, and lo! we heard a band as it came marching up from our lines playing "Yankee Doodle" *in the streets of Vicksburg!* "What a sacrilege," said a vinegar-countenanced woman near us, and she looked as though she wished to bite a file. Presently the solid, handsome form of Gen. Logan appears at the head of his Division, marching in to garrison the city. He is flanked by Gen. Grant, Gen. Rawlings and a host of "stars." Near them are the rebel Gens. Pemberton, Holmes and many others with their staffs—all paroled while in the city as prisoners of war. They enter the Court House and a general relaxation into conversation ensues.

"Whom have I the honor of addressing," said a very handsome officer in rebel uniform. I bowed courteously and handed him my card. He took my hand quickly and gave me the grip of an Entered Apprentice, adroitly following this by the sign of a Master Mason. He was a staff officer of Lieut. Gen. Pemberton. I took him aside and found by a thorough examination that he was a Knight Templar. He soon introduced me to a score or two of other staff officers for whom he

could vouch, and I soon found myself surrounded by a crowd of brother Masons, all dressed in rebel uniform, whom we had been fighting for months.

The sensation was a novel one, and it was aggravated by the courteous and fraternal spirit exhibited on every side by my rebel brother Masons. They showed clearly, that while they hated me as a Yankee they loved me with true fraternal tenderness *as a Mason*. I was thunderstruck. The spectacle came near bringing tears to my eyes, and my heart warmed with friendship toward them after I had been so long preparing the deadly missiles of destruction to kill them with as an Ordnance officer. They told me how they had been living on *mule meat* and *split peas*, and hardly enough of these to sustain life the last week of the siege. I resolved at once that what I had on the boat should be theirs. The captain of the boat had just got a fresh lot of provisions from Cincinnati and also a box of genuine Catawba wine and plenty of ice. So I invited the entire lot of rebel officers, who were Masons, to go down on board the boat and dine with me. They looked somewhat astonished at my invitation, but gladly accepted it, and *thirty-two* went with me to the boat. While dinner was being prepared I got together a few Union officers and several from the Navy whom I knew to be Masons to enjoy the scene. Some of these I had known in boyhood days in far distant New England. Officers in blue and grey sat down together in the long saloon of the steamboat and we had a real Fourth-of-July dinner of the substantial of life and many of the delicacies, ending with a huge box of Catawba wine and ice, (which these brothers in grey had not seen for two years) and all enjoyed it. Toasts were drank and responded to with great *ecclat*.—

Every toast proposed by a brother in blue would be responded to by a brother in grey and *vice versa*. No toast or sentiment was uttered to offend the pride or position of the other, and the good breeding exhibited in this respect, showed that *all were educated gentlemen*, as well as Masons. No reference was made to the political opinions of the other, and the *time and occasion* was kept out of view. Each vied with the other in courtesy and etiquette. Masonry was the theme first and last.—Each, however, pledged the other to guide, honor and protect them if ever found *wandering as pilgrims*, which was easily understood to mean *prisoners* instead of *pilgrims*. After much wit and pleasantry, and many speeches made, and toasts drank, and congratulations exchanged, the *fifth libation* was drank and all adjourned (for it was then dark) to the Masonic Hall in Vicksburg, where an impromptu Lodge was organized, with a Union officer as acting W. M. and rebel officer Senior Warden, and so alternating through the whole list. The work done was of the kind that gods might envy and angels imitate. All expressed it to be the happiest hour of their lives. It was fully believed that earth never afforded a more striking scene than this. The lamb and the lion had lain down together—the sword had been beaten into Masonic jewels that were glittering before the world as positive proof that the great day of triumph had come, when enemies even in civil

war had cast off their hatred, and embraced each other with true love and affection, because the bonds of *Masonry* were stronger than *all others*. Bigotry, prejudice and malice were all forgotten. In the sincere spirit of *Masonry* we met on the level and parted on the square. Earth has no greater joy than this. The Supreme Architect of the universe looked down upon us and blessed us. Only Masons can truly appreciate this meeting under such interesting circumstances. The world can never know the pleasure we derived from it. But this same cold and selfish world can see that a wonderful power of attraction brought us together, and must learn that this cohesive power is *Freemasonry*. Its benign influences has made many Union officers happy when in southern dungeons and prisons, and finally led them out of captivity at an early day. *These same bonds that bind us all together in Freemasonry united the hand of General Grant with his brother Mason, Lieut. General Pemberton, who was his guest that day. This will explain what has been incomprehensible heretofore about the surrender of Vicksburg.* The future historian will take due notice thereof and govern himself accordingly. And when the good old flag shall wave over every foot of seceded territory, it will be discovered that *Freemasonry* has borne a prominent part in these times of war, as well as at a time when "Peace hath her victories, no less than war."

ELIGIBILITY TO OFFICE.

No brother can be a Warden until he has passed the part of a Fellow-craft; nor a Master, until he has acted as a

Warden; nor Grand Warden, until he has been a Master of a Lodge.—*Ancient Charges, IV.*

FREEMASONRY.

BY REV. BRO. J. WARREN CUDWORTH.

WE publish, by permission, the following excellent address, delivered at East Boston, on the twentieth anniversary of Mount Tabor Lodge:

WE are assembled in honor of an institution which has ceased to be experimental, and become one of the most powerful agencies in the progress of modern civilization. Existing among nearly all nations, having outlasted the misunderstandings and enmities of generations, dating its origin from a remote antiquity, resting upon a substratum of truth, broad as the reach of mind, and of principle adequate to every emergency of life,—embracing in its brotherhood, men of the past, and of the present, universally acknowledged to be great and good,—the time has passed when from any tongue or pen, speculative Freemasonry needs apology, vindication, or defence; the time has come, when, neither defying censure nor courting approbation, it may make manly avowal of its aims, of its spirit, and of its right to be. Operative masonry and its kindred arts of construction and preparation are universally approved. Of all the badges of industry, none are held in greater honor than the gauge and gavel, the plumb, level, trowel, and square of the stone mason and brick layer. Of all the arts attending, and promotive of the elevation of man, none has a more conspicuous place, or plays a more prominent and important part than the builder. Banish him from Society, and barbarism returns at once. The erections of trade and commerce, the structures of learning and science, the churches where we worship God, the

chambers of judgment, the halls of jurisprudence, and the snug homes which afford the comfort and repose of domestic life would disappear, and our only shelter become the clefts of the rocks, or the fragile tents of nomadic marauders.

Precisely what operative masonry achieves by the wise choice, skilful manipulation, and careful adjustment of material to accomplish the designs of architecture in the promotion of human welfare, Speculative Freemasonry seeks to attain by organizing earthly society upon the basis of universal human brotherhood, and in strict accordance with the principles of piety, morality, and charity, which constitute the sum and centre of the Christian religion. I am free and bold to declare, spite of the obloquy under which Masons have met and labored in the past, that there is no class or association of men organized upon a broader or better basis, aiming at more philanthropic or beneficent ends. They hold the faith, that man in a state of nature, untutored by instruction, undisciplined by salutary law, left to the unrestrained indulgence of his animal passions and irregular appetites is an object of profound commiseration, a poor blind wanderer in darkness. They seek to bring him to light. They meet, they open, arrange, and prepare their lodge rooms for the purpose of bringing him to light. Not without prayer to Almighty God, not without the sanctions of His Holy Word, not without an hymn of supplication is the candidate allowed to approach the consecrated altar of our mystic art. He is then like stone in the quarry, clay in the bed, wood in

the forest, or ore in the mine. Freemasonry applies to him the square and compass of inflexible rule and direct personal obligation. Then he is like ore dug out of the mine, or the rough ashlar in its rude and natural state. The process of elevation and improvement has but just begun. The continuance and completion of that process makes him devout and obedient as a child of God, correct and upright in relation to his fellow men, industrious and faithful in the improvement of himself. Neither in this life, nor in the life to come, do I desire or expect to associate with better men than Freemasonry will make, if they live up to the light they receive.

But let us not expect too much of frail human nature, whether in the lodge room, the church, or the State. Before all our eyes are ideals of excellence, far more pure and elevated than we ever realize. Progress and advancement to be personal must be gradual, step by step. We enter into the comprehension of mystery and into the practice of virtue and usefulness by degrees, not all at once.

Through childhood and youth we are all apprentices in the magnificent lodge room of nature, extending as far as the East is from the West, embracing all climes between the North and the South, stretching from the lowest depth to the highest heavens, and recognizing in every wearer of the human form, wherever living, however situated, a brother or sister of the universal family of man. Clothed in the white apron of purity and innocence, dividing our time so as most efficiently to honor God, serve mankind, inform and elevate ourselves, we wield the gavel of conscientious self examination and adjustment, shaping the heart and fashioning the conscience in strict accordance with the rules laid down in the trestle board

of inspiration, and so pass on to the further light, higher privileges and greater responsibilities of fellow workers in the noble craft of adjusting our characters, according to the plumb line of rectitude, and regulating our lives by the level of virtue and truth. We are never alone, never in doubt. Friendly hands assist every step of our progress, friendly voices incite us to application and assiduity along the whole line of our advance, and friendly assurances of interest in our welfare, cheer us till we reach the goal of our endeavors, and the end of our researches. Whatever road we travel, we find that others have gone on before, have made ready to receive us, and are waiting to welcome our entrance into their midst, should we prove worthy of so great and important a privilege. Moreover, we know they are not strangers, but brothers and friends opposed to the untempered mortar of hypocrisy and deceit, given to sincerity and plain dealing, joined heart and tongue in promoting the common welfare and rejoicing in the general prosperity. So we pass on for further light to the beautiful realm of symbols and emblems; raised to the fellowship of all true brothers and masters by the strong grasp of friendship and sympathy, common and indispensable to us all.

And here we behold completed, what is to me the chief recommendation and most attractive charm of Freemasonry, the idea of Brotherhood. In all ages of history, and among all the nations of the world the human heart has longed for this union of our scattered and diversified humanity under one common league or bond of fraternal association. It is the greatest, the most pressing need of mankind. Hearts and souls cry out for it from the poles to the tropics. The poor need the rich, the

rich need the poor; the learned depend upon the ignorant, the ignorant cannot get along without the learned; the white races lean upon the colored, the colored derive knowledge and skill from the white. States are intertwined and empires, kingdoms, classes, interlocked by ties of indissoluble strength and Divine foreordination. Verily God hath made of one blood all the nations that dwell upon the face of the earth, and he careth for all alike. Verily, we have all One Father, One God hath created us; we are members one of another, and whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it. Nations have never attempted to realize this heavenly ideal of universal human brotherhood, except by conquest. The result is, that the world in its political divisions is full of isolated powers and petty sovereignties, suspicious jealousies, afraid of, or at war with each other. In every land the dislike of foreigners is almost as great as a Jew's ancient hatred and contempt for the Gentiles. Kings and Emperors contend for the balance of power. Upon the slightest pretext their deluded subjects are ready to fly to arms and cripple or destroy each other by thousands; and nothing secures the peace of the world, preventing nation springing to the throat of nation in indiscriminate massacre, but the immense standing armies and formidable navies which now exhaust the resources, and stay the advancement of mankind. National unity, to be sure, has been advocated and attempted. Repeated efforts have been put forth to gather a congress of nations with full power to settle all disputed questions, do away with the suspicion and hostility so common between separated communities, and bring men of all names together upon some

platform of general understanding and assent, where, if not cordial, they would at least be quiet and peaceable: but one after another these experiments have failed, for Northmen cannot fellowship the Southron, neither Orientals abide the presence and habits of Occidentals. As yet the nations do not act or feel like brothers, though created by a common Father, allied to a common parentage, and inheritors of a common destiny. After the State, it might be thought that the Church at least would recognise and adopt the brotherhood of man, as the corner stone of its spiritual edifice, for the most important requisitions of its Divine Founder were the golden precepts, "Whatsoever ye would that men should do to you, do ye even so to them, and thou shalt love thy neighbor as thyself, and thy neighbor is whoever needs thy sympathy and assistance. But the church is unhappily full of dissension and bigotry. The great Catholic part has Greek and Roman Establishments, which have been at bitter feud for centuries, while Protestants are split up into innumerable sects and denominations, irreconcilably estranged from one another, accustomed to denounce and excommunicate each other, not for gross vices and heinous transgressions, but merely for variations in intellectual opinion and abstract belief. No wonder the practical and single hearted James exclaimed, "My brethren, these things ought not so to be." But as they do exist, Organic Christianity fails to realize the Divine ideal of universal human brotherhood, authorized by its God-ordained Founder, it fails to appease the hunger and quench the thirst of souls everywhere for sympathy and companionship. It imitates the policy of national organizations, it is narrow, exclusive, and illiberal. No doubt the leaven of national amity and christian love is

working in the world, and in God's good time will bring all men to dwell together in unity, estranged no longer by political animosities, and embittered no more by sectarian conceit. Till then, however, Freemasonry must continue to furnish an asylum to such as crave fellowship and brotherhood, not on account of worldly wealth or honors, but for those internal qualifications which alone avail to recommend one to the favor of God, to the confidence and affection of his fellow men. Freemasonry is a brotherhood then, embracing all mankind, gathered in a lodge whose dimensions are measured only by the extent of the globe we inhabit, whose Supreme Grand Master is the glorious Architect of the Universe about us, whose fundamental principles are brotherly love, relief and truth; whose members meet upon the level, act upon the square, and are taught not only the five principal orders in Architecture, the nature and functions of the five human senses, the seven liberal arts and sciences—but also the three Christian graces, Faith, Hope, and Charity, and the four cardinal virtues, Temperance, Fortitude, Prudence, and Justice: taught not only what they are, and how to show them in the lodge-room, but enjoined to observe and follow them everywhere. It aims to meet and satisfy the instinctive and universal craving for sympathy, succor, and fellowship, which are both the proof and test of brotherhood throughout the world. If I understand my own heart, therefore, it was there I was prepared to become a mason, because it is in this spirit I desire to be met, and to meet every member of the human race. I do not wish to be against any child of God, our common Father, because he is an European, an Asiatic, an African, or a foreigner, and I am an American; because he is a Papist, and

I am a Protestant; because he belongs to one church or to no church, and I to another, or to one party, and I to another; because he may be poor, uneducated, uninfluential, and I well off, well informed, prominent; because he is feeble and I am strong, he unfortunate, and I successful, he old, decrepit, despondent, and I young, robust, and sanguine. As I wish God to be my Father, so I wish to be his brother, and wish him to be mine, and long, and pray, and stand ready to work, in the lodge-room and out, for the day, when all men shall thus meet, and feel and act towards each other. Of a truth, such is the spirit and intent of modern Freemasonry. Such is the object of its assemblies, held month after month in nearly every country on earth, such the mission of its principles, explained and applied to every age, class, and condition of humanity, teaching them that there is a potent cement of brotherly kindness which should overspread all their diversities, an active solvent of forbearing love which can reconcile all their estrangements, and remove all their hostilities, and an application of approved instrumentalities to their lives, conduct, and characters, combining all the symbolic implements of Freemasonry indiscriminately, which will unite them into one sacred band of friends and brothers among whom no contention can exist, but that which incites to the noble emulation who best can work, or best agree. No one will attempt to deny the beneficial influence of such a Fraternity, if the members who represent it, will endeavor to realize its teachings, and manifest their regard for its spirit. Whatever of obloquy and reproach has been associated with Masonry in the past, is due, not to the normal working of its principles, but to their wicked perversion, to the unworthiness of members who

failed to live up to the light they received. Of such the Order is fast becoming purified. They are dropping like decayed, worm eaten, and false hearted fruit from its well covered branches, leaving only the sound, the fair and creditable productions of the healthy grand trunk, and the vigorous subordinate limbs. It will not be many generations, I venture to predict, before our sacred Fraternity, venerable with the years and laden with the experience of centuries, outlasting crises, convulsions, and revolutions, during which kingdoms and empires have gone down to ruin, cities, nations, and races have been swept away, shall grandly vindicate its intrinsic humanity, integrity, and vitality, and exercise an influence over the destinies of mankind, commensurate to the value of its precepts, and the dignity the importance of its work. Not only will the different neighborhoods of a community like this become assimilated and accordant in their general temper, under the power of its influence, but the towns and cities of the Commonwealth, the Eastern, Western, Middle, Northern and Southern States of the reconstructed Union, will fraternize in one grand overflow of brotherly affection and good will. Unconfined to the shores of a single continent, the Eastern world will stretch out its hands in greeting to the Western, and across the seas of the globe shall be felt the grip of cosmopolitan masonic brotherhood, thrilling mankind with the earnest of a warm

and living tie between all tribes and kindreds, tongues and people, giving health to heads that were sick, and strength to hearts that were faint; and brightening with fruition, eyes that had grown dim and weary with the long watches of hope centuries deferred. The spread and prevalence of such a brotherhood cannot fail to confer immense advantages upon the civil, reformatory and religious organizations of the day. Everywhere the friend of progress, the advocate of virtue, and the ally of truth, it stands like St. Paul by the side of the civil magistrate, and commands him not to bear the sword in vain, exhorts every soul to be subject unto the higher powers, and thus support the ordinance of God, encourages the administration and exposition of religion, and urges upon men the acceptance of a broad and liberal faith which is above the clang of denominational machinery and the clatter of sectarian prejudices, divesting all creeds, sects, and parties, of their personal apparel of pride, narrowness, and bigotry, and investing them with the pure masonic robes of harmony, tolerance and brotherly consideration. These are the ends we aim at. Ends unattained as yet it may be, but not, thank God, unattainable, not kept out of view in modern lodges, but to be pursued while the Order survives, with unabated steadfastness, until our warfare is accomplished and our work achieved.

THE ASSASSINATION OF PRESIDENT LINCOLN.

It is but seldom that a Masonic journalist feels called upon to refer to events of a political bearing. It will ever be the aim of all true Masons to

refrain from uttering a single word, or performing a single act, calculated to associate Freemasonry with politics, or with any party to political or other

controversies of a nature external to the objects of the institution. During the past month, however, an event has happened so terrible in its nature, and yet so general in its bearing upon every citizen of the United States, regardless wholly of his political affiliations, calculated indeed to fill with abhorrence of the crime every good man throughout the civilized world, that not even the strictest rendering of any Masonic doctrine can preclude us from referring to it, or blame us for giving utterance to the sentiments which true Masons everywhere must entertain concerning it.

"A Mason is a peaceable subject to the civil powers wherever he resides or works, and is never to be concerned in plots and conspiracies against the peace and welfare of the Nation.' Such is the language of the Ancient Charges, to which Masons universally pay reverence and obedience. The chief civil magistrate of a nation is the representative of its majesty, the representative of its unity, which is its life. A blow directed by political animosity against his life is a stab aimed at the vitality of the nation. In the maintenance of his authority, as the emblem of all that is great, good or honorable in the nation, the interests of every citizen in the land—the humblest no less than the loftiest—are concerned. In the assassination of Abraham Lincoln the entire

nation was wounded. Every loyal citizen himself felt the blow. The heart of the nation had been stabbed, and the whole people recoiled with horror from the contemplation of the atrocity. It was not so much that Abraham Lincoln was no more—and yet there are few who have not since his death, felt that he was nearer and dearer to them as a man, so honest and yet so modest, and to every appearance so conscientious in the discharge of the duties of the elevated position to which he had been raised in this most trying time in the nation's history,—it was that in his death every inhabitant of the land was attacked. It was that he was the President of the United States, the highest officer under the government, that added to the horror which thrilled through this nation, combined with the instinctive abhorrence of mankind of the crime of assassination.

This great crime which has been perpetrated in our midst, is one which all mankind will unite to condemn in the severest manner. No differences of religious creed or of political opinion, no differences of nationality, step in the way to palliate the offense. And considering the circumstances under which we are now situated as a people it seems most fitting that as Masonic journalists we should give some utterance to the universal sentiments.

ED.

THE EAST.

HISTORY and tradition attach considerable importance to the *East*, and we have sometimes been led to view it as the literary, moral and religious

point of the compass. Biblical history gives us many interesting and peculiar relations concerning the point in question, and if there is only a *natural*

meaning to the term 'East, it requires no very vivid imagination to assign to it both a *moral* and a *spiritual* one.

To the mind of that distinguished Christian philosopher, Swedenborg, all Biblical names and localities possessed a hidden spiritual meaning, which, to the faithful seeker after truth, imparted truths of the most important and interesting character. Swedenborg in speaking of the East, says, "it signifies the Lord, Jehovah himself, as to love, —love in a clear perception," and that the term "land of the East, signifies the good of faith." It requires no extraordinary stretch of either imagination or faith, to perceive how the East, which is the region of light, and the rising point of the brilliant orb of day, can fitly represent some attribute, glory, or beauty of Jehovah.

When the Garden was planted, the Bible informs us that it "was planted *eastward* in Eden," that is *toward* the East, certainly a fitting locality for the emblem of that Heaven, where God is the light and glory thereof, and where all is beauty, tranquillity and love.

We are also told that "to protect the tree of life," or "to keep the way," the cherubims and the flaming sword were placed at the *east* of the garden.

When Cain went out from the presence of the Lord it is said that "he dwelt in the land of Nod, on the *east* of Eden;" and when Jacob went in pursuit of Rachel, his future wife, it is said "that he journeyed and came into the land of the people of the *east*, which was Haran." After Jacob had wrestled with the angel, we are led to the inference that he travelled towards the east, for "as he passed over Penuel the sun rose upon him."

When Moses and the Israelites passed through the Red Sea, it was an *east* wind which wrought their deliverance

from Pharaoh and his host. And when Moses by divine command afterward appointed the cities of refuge, we are told that he appointed "three on this side of Jordan, toward the sun rising," which was likewise in the east.

When Elijah was about to hide himself he was commanded to turn *eastward*, and hide himself by the brook Cherith, where he was fed by the ravens. The wise men, who sought the Saviour, came out of the East; John, the Revelator, saw, in one of his visions, "an angel ascending from the *east*, having the seal of the living God."

It is in the east that we behold the first faint breaking of daylight, after which the "God of Day" mounting his fiery charger, rises in beauty and glory, illuminating the heavens with his gorgeous splendors.

The Aborigines buried their dead facing the east, and to the east the Hebrew bends when offering up his prayers to Him who is the source of life and light. The learning of the East has become proverbial with us, and we have been informed both by history and tradition "that the arts and sciences arose in the East and spread to the West."

There is very much, of both historical and traditional interest, connected with the East, and it is, perhaps not surprising that it should give rise to feelings of veneration. The Mason will not need to be reminded of the sanctity of this point, for, every time that he enters his lodge it is brought forcibly to his recollection. The situation of his lodge, the position of his superior officer, the instructions conveyed in the ritual concerning the ancient situations of lodges, chapels, churches and the temple, convey to him an understanding of the Masonic sanctity of the *east*, the remembrance of which cannot be easily effaced.

FREEMASONRY IN ENGLAND DURING THE LATTER PART OF THE REIGN OF CHARLES II.

IN our previous article we mentioned the outbreak of the Great Fire of London in 1660, during the Grand Mastership of the Earl of Rivers, and soon after the appointment of Sir Christopher Wren as his Deputy. The destruction caused by that conflagration was so extensive as to call for the exertion of the most earnest efforts, not only of private enterprise but of the city authorities and the general government to re-build that portion of the city so suddenly laid waste. The thousands of the people rendered houseless required residences; trade required the re-erection of its marts and exchanges; the spiritual needs of the population required the rebuilding of the churches and chapels; literary and scientific societies, whose halls and museums had met with the common fate of so many public and private structures, needed new buildings wherein to carry on their learned and useful labors; the love of the people for amusements did not overlook the rebuilding of the theatres; their benevolence and charity did not forget that new hospital and infirmary buildings were demanded no less than residences, churches, chapels, theatres or halls of science. Altogether, the necessities of the population of London, at the period of which we write, more pressing and instant than they had ever been previously, or were subsequently, called for and produced an unexampled prosperity in all the arts of industry associated with the labors of the architect, but more especially in the art of Masonry, around which they all clustered, recognizing it as principal and most important in the part it had to perform in the work of restoration.

We have already noticed the important task assigned to Sir Christopher Wren in the general work of restoration, and the obstacles he met with in the want of an intelligent appreciation by the community, evidenced by their declining to adopt his well-conceived plans for the improvement of the burnt district of the Metropolis. Still cramped as he was in the execution of his designs, the majority of the finer and more prominent structures which were reared during the following years were erected upon his plans or under his personal supervision, although in respect to the latter he was well assisted by his Wardens the eminent Mason Edward Strong with his son.

Although other Masonic historians have dated the origin of the great modern revival of Masonry at a much later day, we prefer, and we think with better reason, to associate it with the year of the Great Fire of London, for it was then that the greatest and most general interest was awakened in the efforts of the lodges of Operative Masons to restore and rebuild so large and important a portion of that great city. Freemasonry suffered a most serious decline during the following reign, but that was entirely owing to circumstances which could not endure, the sway of which could only prove temporary, as must be the case always under reactions against well decided progressive tendencies such as had certainly taken possession of the English people at that period in their history. It was then that the general interest was awakened in the peculiarities of the Masonic Fraternity. It was in a time when the labors of the Fraternity were so prominent and necessary that

its celebrations and assemblages would attract most attention. It was during a period when the activity of the Craft was so great that what we may term the *esprit du corps* of the body was intensified, and when the excellence of the Masonic organization would be best established by its great development. The decline which overtook the Fraternity in the following reign was not owing to causes operating within its own body, so much as to political causes from which all the institutions of Great Britain were suffering during the same period.

It might be interesting to our readers to enumerate the leading structures which were erected by the Masons of London after the fire, but the information is so generally accessible that we have preferred to pass over much of detail of this description. We may, however, mention that among the works on which the fame of Deputy Grand Master Sir Christopher Wren mainly rests, may be enumerated St. Paul's Cathedral as it now exists, the great column, known the world over, as the Monument, erected to commemorate the fire, and the Theatre at Oxford, on the completion of which the Craft had a great celebration. The Gavel used by Charles II. in laying the Foundation Stone of St. Paul's Cathedral, was afterwards presented by Sir Christopher Wren to the Lodge of Antiquity, then known as the Lodge of St. Paul, over which he presided for many years, and of which his Warden Mr. Strong was a member.

While the lodges were so busily engaged in their public labors in operative Masonry their private affairs were not likely to be neglected. Indeed at such a time they would be apt to receive even greater attention than at other times. Preston tells us that "Lodges were held at different places,

and many new ones constituted, to which the best architects resorted," and it became quite frequent for men of rank and position in community as gentlemen and scholars, who were entirely unassociated by profession with architecture to seek admission to the Fraternity as accepted Masons. The following entry appears in the Diary of the celebrated antiquary Elias Ashmole:—

"On March the 10th, 1662, about 5 hor. post merid., I received a summons to appear at a Lodge, to be held the next day, at Masons' Hall, in London—March 11. Accordingly I went, and about noon were admitted into the fellowship of Free-masons, Sir William Wilson, Knt., Captain Richard Borthwick, Mr. William Woodman, Mr. William Gray, Mr. Samuel Taylour, and William Wise. I was the senior fellow among them, it being thirty-five years since I was admitted. There were present, beside myself, the fellows after named: Mr. Thomas Wise, Master of the Masons' Company this present year, Mr. Thomas Shorthose, and seven more old Free-masons. We all dined at the Half-moon Tavern, Cheapside, at a noble dinner prepared at the charge of the new accepted Masons."

The Earl of Rivers resigned his Grand Mastership in the year 1674, George Villiers, Duke of Buckingham, the notorious favorite of Charles II., succeeding him in that capacity. As was to be expected from the frivolous character of that nobleman the supervision of the affairs of the Craft was left in the hands of his Wardens and of Sir Christopher Wren who still continued to act in the capacity of Deputy Grand Master. Five years later, Henry Bennet, Earl of Arlington, succeeded the Duke of Buckingham, who resigned. The new Grand Master, however, was absorbed in matters of state too com-

pletely to be able to give any attention to the affairs of the Craft. The general organization suffered neglect, but the lodges continued to meet as for-

merly. In the year 1685 King Charles II. died, at which point our present chapter may appropriately terminate.

ED.

THE POMEGRANATE.

THE Pomegranate, as an emblem, was known to, and highly esteemed by the nations of antiquity. In the description of the pillars which stood at the porch of the Temple (see 1 Kings vii. 15), it is said that the artificer "made two 'chapiters' of molten brass to set upon the tops of the pillars."—Now the Hebrew word *caphtorim*, which has been translated "chapiters," and for which, in Amos ix. 1, the word "lintel" has been incorrectly substituted (though the marginal reading corrects the error), signifies an *artificial large pomegranate*, or *globe*. It was customary to place such ornaments upon the tops or heads of columns, and in other situations. The skirt of Aaron's robe was ordered to be decorated with golden bells and pomegranates, and they were among the ornaments fixed upon the golden candelabra. There seems, therefore, to have been attached to this fruit some mystic signification, to which it is indebted for the veneration thus paid to it. If so, this mystic meaning should be traced into spurious Free Masonry—for there after all, if there be any antiquity in our Order, we shall find the parallel of all its rites and ceremonies.

1. The Syrians at Damascus worshipped an idol which they called Rimmon. This was the same idol that was worshipped by Naaman before his conversion, as recorded in the second book of Kings. The learned have not been

able to agree as to the nature of this idol, whether he was a representation of Helios or the sun, the god of the Phœnicians, or of Venus, or, according to Grotius, in his commentary on the passage in Kings, of Saturn, or what, according to Statius, seems more probable, of Jupiter Cassius. But it is sufficient for our present purpose to know that *Rimmon* is the Hebrew and Syriac for *pomegranate*.

2. Cumberland, the learned Bishop of Peterborough, quotes Achilles Statius, a converted Pagan and Bishop of Alexandria, as saying, that on Mount Cassius (which Bochart places between Canaan and Egypt) there was a temple, wherein Jupiter's image held a pomegranate in his hand, which Statius goes on to say, "had a mystical meaning." Sanconiatho thinks this temple was built by the descendants of the Cabiri. Cumberland attempts to explain this mystery thus:—"Agreeably hereunto I guess that the pomegranate in the hand of Jupiter or Juno (because, when it is opened, it discloses a great number of seeds) signified only, that those deities were, being long-lived, the parents of a great many children, and families that soon grew into nations, which they planted in large possessions, when the world was newly begun to be peopled, by giving them laws and other useful inventions to make their lives comfortable."

3. Pausanias says he saw not far from

the ruins of Mycenæ, an image of Juno, holding in one hand a sceptre, and in the other a pomegranate; but he likewise declines assigning any explanation of the emblem, merely declaring, that it was "a forbidden mystery." That is, one which was forbidden by the Cabiri to be divulged.

4. In the festival of the Thesmophoria, observed in honor of the goddess Ceres, it was held unlawful for the celebrants (who were women) to eat the pomegranate. Clemens Alexandrinus

assigns as a reason, that it was supposed that this fruit sprang from the blood of Bacchus.

The coincidences in the pagan mysteries with respect to this emblem, might, doubtless, be extended still further, but I have neither time nor opportunity to pursue the research. I am, however, content, if, by these few illustrations, I have added another to the many already existing proofs of the antiquity as well as the beauty of our beloved Order.—*Dr. Mackey.*

COMMUNICATION FROM THE GRAND ORIENT OF PERU.

THE following communication from the Grand Master of the Grand Orient of Peru, has been sent to us by Bro. R. H. Hartley, Representative near that Body, of the Grand Lodge of New York, for publication, and we would call the particular attention of our readers to its contents:—

EAST OF LIMA, 28th March, 1865.

To the M. W. Grand Masters of Grand Lodges of Free and Accepted Masons in the United States of America.

M. W. SIRS AND BRETHREN :

Sometime ago we had the honor to inform you that in 1858 and 1860 Peruvian Masonry suffered from a rebellion of the members who composed it; of whom some, acknowledging their error, submitted anew to the Grand Orient and returned to the path of order. Other deluded brethren, giving way to the influence of passion, refused to return to the path of truth, persisting in their irregularity, they sought proselytes, and held in this manner

meetings which they designated with the same names as those borne by our own Masonic Lodges, so that by these means they might be confused with Regular Masons and escape the inevitable consequences of their temerity, and the marked reprobation with which the Grand Masonic powers which are in our correspondence have regarded their rebellion.

These misled brethren can no longer progress without submitting to order, and to give a further proof of the morality of our Masonic principles, they endeavor to find the most appropriate mode to avoid being repulsed by those who know them; and before re-submitting, as they ought, to the Regular Grand Orient, the mother of Peruvian Masonry, they separate themselves even more, and in distant parts attempt to abuse the good faith of our brethren, in order that, although irregular, they may become recognized, and to scandalize, if it were possible, with their audacity, the origin of their Masonic exclusion.

It having come to my knowledge that

some of the said brethren may endeavor to surprise your vigilance with petitions *anti-masonic* and *irregular*, it is my duty to make you acquainted with such proceedings, in order that, following the right and usual course, of which your Grand Lodge have given so many proofs, you may reject any application of a Masonic character that they may address to you from any of the Orients of Peru, which has not the constitutional recommendation and certificate of regularity which can *only* be given by the *regular Craft Lodges* in this city, and confirmed by the Grand Orient

over which I have the honor to preside.

Accept, Most Worshipful Brethren, the fervent wishes of this Orient for the prosperity of those Grand Lodges over which you so worthily preside, and the fraternal regards with which I subscribe myself,

Your humble brother,
The G. M. of the G. Orient of Peru,
(Signed) F. I. MARIATEGNI,
(rubrica.)

Sealed and certified,
(Signed) R. ROSAS MORALES,
(rubrica)
Grand Secretary.

ASPECTS OF MASONRY IN FRANCE.

THE Order in France has been in the crucible for many years, and more particularly since Napoleon III. assumed imperial sway. Himself a Mason, he has been its worst enemy, and has not failed to throw every obstacle in the way of its progress—short of positive inhibition of its meetings. It is well known that if he could use it, he would foster it; and when he cannot make it an instrument to serve the purposes of his ambition, he does not scruple to fetter and imprison it.

We said if he could not use Masonry, he would crush it,—and he has tried both alternately. Five or six years ago, he forbade the meeting of the Craft to elect a Grand Master. Against this a strong protest was presented, and, fearing the secret influence of the Order, he finally appointed a Grand Master, by naming one of his Marshals, (Magnan,) *who was not a Mason*. The Craft, however, accustomed as the French people are to bow to his imperial sway, accepted the boon, conferred

the degrees upon the individual, and received him as their Grand Master! The result has been to place the entire control of the Order in France under the corrupting influence of the corrupt usurper of the throne. When he could not strangle it by the Imperial grasp, he has paralyzed it by corruption, until it has almost lost all its moral power, and become like the religion of France, an association of practical infidelity.

As an evidence of this, we refer to the efforts now being made in Paris, and other parts of France, to so amend the Constitution of the Grand Lodge, as to ignore entirely the existence of God and the immortality of the soul. The Constitution declares,—“The objects of the Order of Freemasonry are benevolence, the study of universal morals, and the practice of all virtues. It has for its base the existence of God, the immortality of the soul, and a love of all mankind.” The present effort is to so amend this clause in the Constitution that there shall be no recogni-

tion of the existence of God, or the immortality of the soul. This accomplished, and French Masonry has lost its sign of recognition, and can no longer claim affiliation with the rest of the Masonic world.

But the Order is not yet *entirely* demoralized, for there is one, at least, who has not "bowed the knee to Baal," but "faithful among the faithless," stands up nobly in support of genuine Masonry. A "Bro. Rebold, ex-Deputy of the Grand Orient of France," has dared to protest to the Grand Master against such an abandonment of the fundamental principles of the Order.

In this noble protest, Bro. Rebold has presented a strong and conclusive argument, showing that if this change is made, French Masonry will cease to be Masonry; in other words, it will forfeit all claims to recognition by the rest of the Masonic world. This able champion of the Order states that Freemasonry was imported into France from England, in 1725, "and bequeathed to us by the highest constitutional and legal power, the Grand Lodge of London, upon the condition that we should in every respect conduct ourselves in accordance with the obligations laid down in the Constitution of 1717 of that Grand Lodge, which contains solely a recapitulation of the ancient laws and statutes of the Freemasons in England; and these obligations having been agreed to, we must respect them, or otherwise forego the bequest and resign the title of Freemason. The essential foundation of this primordial Constitution of modern Freemasonry is the belief of God, and this idea pervades the symbolism upon which the institution is based; its rites are imbued with it from the beginning to the end. At the opening and closing of every Lodge, grace is said by invoking the Great Architect of the Universe, which is the

general expression (transmitted from olden time) for the designation of the Supreme Being, and adhered to by men of all persuasions,—the Oriental Delta denotes Him in all lodges throughout the globe. * * * * In fine, Masonry is essentially based upon the acknowledgement of the Divinity of God; and should the doing away of the notion of God, in the proposed preamble, be accepted, the ceremonies and symbolism, as well as the whole nature of Freemasonry, ought to be changed, and the latter would become, by this means, a mere philanthropic association.

"Although it cannot be contended that every body has not the right of constituting any philosophic society he likes, laying down its platform at his own will and pleasure, no man is allowed to do so with respect to an ancient institution that did not originate in his own country, and which he has accepted with the basis on which it rests. Consequently the basis of Freemasonry cannot be changed, *unless it be by the acquiescence of all fractions of the Craft throughout the universe.* Irrespective of these bases, a new Constitution may certainly be drawn up in accordance with the wants of the country; but changing arbitrarily, and in contradiction to the engagements entered into by our predecessors, the very bases of Masonry, *would entail our exclusion from universal Masonry, and deprive the French Masons of the rights and privileges connected with the Order.*"

We have given enough of this protest to show the spirit and logic which this eminent brother brings to his task. We hope he will succeed in arresting the suicidal act before it is consummated.

To show the present status of the question, it is stated that,—“The traditional prayer has, for a long time

past, been done away with in the Paris Lodges; more recently the very symbols and their explanation have been suppressed, as well as the compulsory philosophic and historic instruction; finally, the two Masonic feasts and their traditional signification, have been replaced by a mere show, followed up by a banquet. But the spirit of demolition has made new proselytes; at present they want to discard God from Masonry, and for this purpose they propose removing, nay, eliminating his name in the new Constitution of French

Masons. Where is this to end?"—Aye, where is it to end? If the Divinity be dethroned, the Temple will soon fall into ruins. If the Hope which Masonry tenders be abolished, Masonry itself will soon expire. Such sacrilegious vandalism should be met by the solemn protest of Masonry everywhere; and Masons made under a Constitution which discards God, and the Bible, and hope, and a hereafter, are not legitimate Freemasons, and should not be recognized as such by the rest of the Masonic world.—*Masonic Review*.

THE ANTIGONE OF SOPHOCLES.

THE Masonic student will read all the tragedies of Sophocles with profit and pleasure.—The *Antigone* especially, is rich in material for his study and reflection. We may be permitted to refer briefly to the argument of this play. Etiocles and Polynices, sons of Œdipus, King of Thebes, mutually agreed between themselves, on the death of their father, that they should reign each year alternately. Etiocles being the older, first ascended the throne, but, on the expiration of the year, refused to resign the crown to his brother.—The latter fled to Argos, married the daughter of the reigning king, and advanced with a powerful army against the kingdom of his brother. The battle was decided by a single combat between the brothers, when each of them slew the other. Creon, their uncle, having ascended the throne, cast out Polynices unburied, and issued a proclamation threatening any one who should attempt to bury him, with death, as the punishment. Antigone, sister to the deceased, attempted to bury

him, and having escaped the guards, threw some dirt over the remains.—Creon threatened the guards with death unless they discovered who had done this. They went and cleared away the earth that had been heaped upon the body; and Antigone, who was concealed in the vicinity of the grave, seeing them uncover it, broke out into lamentations, and thus discovered herself to be the guilty one. The guards rushed upon her, seized her and bore her up before the most powerful Creon, who condemned her to be buried alive in a tomb. At this, Hœnon, son of Creon, who loved Antigone tenderly, slew himself on the maiden, who had hanged herself. Eurydice, the wife of Creon, grieved at the loss of her son, slew herself, too, and Creon, the cruel and tyrannical regent, was left to mourn the loss of his wife and son. This is the plot of the piece.

When the guards came up to announce the discovery of Antigone, he questioned them as to how they found *she was the guilty one*; their answer is

thus translated: "Having been threatened by you, O, most powerful king, with such a dreadful punishment if we failed to discover the guilty one, we repaired thither and found the grave, removed the earth which covered the

corpse, and having divested the mouldering body (of what we found upon it), we sat down on the brow of the hill, to windward of the grave, each guarding against the effluvia (that arose from the body)."—*Despatch.*

THE DISTRESSED WIDOW.

THE following incident, illustrative of the operation of Masonic benevolence, was mentioned by Bro. Joseph R. Chandler, Past Grand Master of Masons in Pennsylvania, and at present President of Girard College in Philadelphia, in a recently delivered address "on the Physical Benefits of Masonry." The standing of the Brother who records it is sufficient warrant for its veracity. We quote Brother Chandler's own words:—

Not long since, a constable of Philadelphia was instructed by a large property-owner to proceed to make an attachment of household furniture for rent due. The distress would reach nearly all that the law allowed to take; and painful as was the task to the kind-hearted officer, it was, nevertheless, a duty. The tenant was a widow, with a little family of children. While the officer was sitting, distressed at the misery he was compelled to inflict, the widow entered the room, bearing upon her the garments of her widowhood, whose freshness showed the recency of her loss, and testifying, by her manner, the utter destitution to which this attachment was reducing her and her children.

"I know not," said she, "what to do. I have neither friend nor relation to whom to apply. I am alone—utterly

alone—friendless, helpless, destitute—a widow."

"But," said the officer, "is there no association upon which you have a claim?"

"None; I am a member of no beneficial society," she replied. "But, I remember," she continued, "that my husband has more than once told me that if I should ever be in distress, I might make this available;" and she drew out a Masonic jewel. "But it is now too late, I am afraid."

"Let me see it," said the officer; and with a skilful eye he examined the emblem consecrated to charity, as the token of brotherly affection. The officer was a Mason, he knew the name of the deceased, and recognized his standing.

"We will see," said the officer, "what effect this will have, though the landlord is no Mason. Who is your clergyman?" The widow told him. The clergyman was a Mason.

The attachment of goods was relinquished for a moment. The officer went to the clergyman, made known the distress of the widow, and her claims through Masonry.

"And who," said the clergyman, "is the landlord?" And the constable informed him.

"Ah!" said the clergyman, "does his religion teach him to set us no bet-

ter example? We must show him what Masonry requires at our hands. I have spent all of the last payment of my salary, but here is my note at a short date for the amount due; the landlord will scarcely refuse that."

In twenty minutes the rent was paid. The kind-hearted officer forgave his fees, and perhaps gave more, and the widow and the orphans blessed God for the benefits which they had enjoyed through Masonry.

THE MITIGATING INFLUENCE OF FREEMASONRY.

In the fall of 1864, several squadrons of Federal cavalry went out on a raiding expedition through one of the most Southern States. The expedition was successful, completely so. The enemy had fled before it. Artillery had been captured, hundreds of prisoners, and an indefinite amount of horses, mules, &c. The country had been raided successfully. To the initiated that sentence speaks volumes in itself; it means a country has been devastated, plundered — private property not excepted — a people's feelings aroused to the highest pitch of exasperation, &c. As a general thing, those captured from a raiding party get but sorry treatment. Well, this successful expedition spoken of had been out seven days, and was within one day's march of its home or camp destination, when the enemy, who had been following warily, made an attack on the rear of the column, in hopes of recapturing some of the plundered booty, &c. The attack was soon and easily repulsed, but with the loss of one officer and five men to the raiders, which happened on this wise: A little party of six made a dash into the woods after the same number of rebels; the chase became exciting; several miles of ground had been travelled; when the rebels made a stand and showed fight. (The Federal column had passed on its route;

the six troopers were not missed until the next day.) The Union soldiers opened on them with carbine and pistols immediately, and thereby emptied six rebel saddles; but the firing brought more rebel troops to the scene of action. Our little party still fired away, until they saw themselves being surrounded; then they attempted to retreat to their column; but, alas! 'twas too late; they were hemmed in on every side; they were raiders — need I say more? No; my horse threw me from the saddle; he was captured — and so was I. When I began to look about me, I found myself between two regiments of Confederate cavalry; I saw no other Union prisoners besides myself; I was hooted and jeered at; one party rode up to me and demanded my arms; another wanted my spurs; another took a fancy to my coat and hat; but one who considered that coats and hats could be bought with money, modestly requested that I should give *him* something, if it was only my Yankee manufactured pocket-book, with its contents of greenbacks, as he had heard very much about such things, and wished to see some. His wish had to be gratified, but my wish to see the book and its contents again was never gratified. Next some one suddenly wished to know what time it was, and a special requisition was made for my

watch, no objection being made to the chain and ornaments attached. Thus far the privates had their own way; then I loudly protested against giving up my watch, as it had some masonic engravings upon it, and masonic ornaments attached to the chain. While pleading for the watch, an officer rode up and overheard a part of the conversation, and understanding that I was a Mason, took the watch from the trooper who had taken it from me, and put it in his own pocket, at the same time drawing his revolver and declaring that he would take charge of me and my property; and as the others seemed to demur at it, the officer ordered me to walk ahead of him, at the same time telling the men he would defend me with his life, and that he was bound to do it.

That officer was a Mason, and through his instrumentality my life was spared, for I was informed by one of the men who helped to strip me (some time afterwards) that when they had finished plundering me, I was to be taken into the woods and *shot*, as the other prisoners had been. I must here say that my watch and chain were returned to me intact. Before the officer left me, he put a guard over me, with strict orders to bring me safely to their headquarters, while he himself galloped on ahead, and reported a Federal prisoner coming. Shortly after the commanding officer privately gave orders to one of his subordinates to take me into the woods and see that *I* was shot. As soon as I understood what disposal was to be made of me, I very naturally expostulated upon the unlawfulness of the act about to be perpetrated. In doing so,

I gesticulated with my hand. I happened to have on my finger a ring, with the masonic emblem engraved upon it; the officer saw it, paused suddenly, and asked me two or three masonic questions. I answered him correctly. That officer was a Mason also, and when he knew me to be one, he couldn't find it in his heart to execute his order. His commanding officer was likewise a Mason, and when informed by his subordinate that *I* was a brother, my life was not only spared, but many little kind attentions were shown me, and within a short time afterwards, through the influence of my Southern Masonic brethren, I was paroled and sent within our lines. Thus, my brethren, you see, under *Divine Providence*, Masonry saved my life twice, and released me from a long imprisonment, &c. And while in prison, many of the brethren visited me, and administered unto my wants; and on my return journey through their country, in every town or village I stopped, some brother would inquire if any of their fraternity were among the prisoners. I being the only one, the distinction between myself and the other prisoners was marked, as regards the favors I received. Thus, my fraters, you can see in my case an instance where the *divine* principle of *fraternal love* and *masonic charity* mitigated the horrors of war, and thereby the more solemnly impressed upon *my heart* and *memory* the *beauty* and *glory* of that institution whose pillars have withstood the decay of ages, and the convulsions of revolutions, and now stand as firm as when the Wise King was *divinely* inspired to institute the Order.—*National Freemason*.

NOTES AND QUERIES.

NOTES.

83. The following are the five questions propounded by the Preceptor of a Priory of Knights Templars in the earlier ages of that military Order, viz:—

1. Do you promise to God and Mary, and our dear lady, obedience as long as you live to the Master of the Temple, and the Prior who shall be set over you?

2. Do you promise chastity of body?

3. Do you promise a strict compliance with the proper usages and customs of the Order now in force, and such as the Master and Knights may hereafter add.

4. Will you fight for, and defend with all your might, the Holy land of Jerusalem, and never quit the Order, but with the consent of the Master and Chapter?

5. Do you agree that you will never see a Christian unjustly deprived of his inheritance, nor be aiding in such a deed?

The 133d Psalm was used during this Initiation.

84. At the last session of the Grand Lodge of New Jersey, the members of that Body, being informed of the reception of a communication from one of the Grand Lodges of Europe, referred it to the Representatives of the German Lodge, when they were somewhat surprised to learn that this communication from a distance of over 4,000 miles, was, after all, nothing more than a prospectus for a lottery to raise funds for the grand Lodge in question. It does not appear what Grand Lodge it was, which was in such straits.

85. It may be new to many of your

readers, to be told that the following passage of Scripture forms an Acrostic:

"Ask, and ye shall receive,
Seek, and ye shall find,
Knock, and it shall be opened unto you."

The initial letters form the word
A S K. MASON.

86. MR. EDITOR:—In looking over some stray numbers of Masonic Magazines in my possession, I chanced to meet with the following, which purports to be an extract from the Constitution of the Grand Lodge of Georgia, published prior to the year 1791. "It is ordered that no person shall receive more than one degree in one night. Entered Apprentices shall serve *five months* before they are passed to the second Degree, and *three months* a Fellow Craft before he shall obtain the sublime degree of a Master."

Do you not think that it would be a good idea for some of our Grand Lodges to adopt the rule for the government of their subordinates?

LANDMARK.

QUERIES.

87. What was Locke's idea upon the subject of a universal language of which you speak in a recent issue of the *Monthly*? JANS.

Mr. Locke, the metaphysician, says, in effect, that the learned in all ages have yearned for a universal language, but that such a thing could scarcely be expected. However, he intimates that the Freemason claims to possess it, but gives no opinion himself upon the assumption.

88. To what year do you attribute the origin of that celebrated Masonic schism in England which was healed in 1814? LONG.

It was in 1738 that some of the English brethren, out of dissatisfaction at the proceedings of the Grand Lodge, seceded and formed one of their own, to which they gave the title of "York" and "Ancient York Masons." This was the same year that Pope Clement XIII. issued his infamous "Bull" against Freemasonry, which has been the occasion of so much persecution against the Order.

89. Can you give me the names of anti-masonic papers issued during the Morgan excitement? M.

The following list of the principal papers devoted to decrying Freemasons will perhaps satisfy our querist:—

The "Ulster Palladium," Ulster Co., N. Y.

The "Anti-Masonic Republican," Middlebury, Vermont.

"The "Albany Evening Journal," Thurlow Weed, Editor, Albany, N. Y.

The "Anti-Masonic Free Press," Johnstown, N. Y., lived three months.

The "Watch Tower," Fort Plain, New York.

The "Easton Argus," Easton, Pa.

The "Advocate," Batavia, N. Y.

The "Erie Gazette," Riddle, Editor, Erie, Pa.

The "Sun," Philadelphia, Pa.

The "Livingston Register," Livingston, N. Y.

The "Columbia and Green County Envoy," Hudson, N. Y., J. C. Johnson, Editor.

The "Sunbury Beacon," Sunbury, Conn.

The "Ontario Phoenix," Ontario, N. Y.

The "Ohio Luminary," Ravenna, Ohio.

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The "Anti-Masonic Champion," Union Village, N. Y.

The "New York American," N. Y.

The "Moral Envoy," Fall River, Mass.

The "Troy Sentinel," Troy, N. Y., Myron Holley, Editor.

The "Western Star," Meadville, Pa.

The "Anti-Masonic Luminary," Mercer, Pa.

The "Anti-Conspirator or Infidelity Unmasked," Cincinnati, Ohio, Dyer Burgess, Editor.

ANSWERS.

In answer to numerous inquiries as to whether Abraham Lincoln was a Freemason, we give the following letter from the *N. Y. Despatch*:—

OFFICE OF THE G. M. OF KNIGHTS }
TEMPLAR OF THE U. S. OF A., }
CITY OF WASHINGTON, April 21, 1865.

R. W. Robt. D. Holmes, D. G. Master, G. L. of N. Y.

My dear Sir and R. W. Br.:—Yours of the 19th is just received. President Lincoln was not a Freemason. He once told me in the presence of M. W. Bro. J. W. Simons, that he had, at one time made up his mind to apply for admission to our Fraternity, but that he feared he was *too lazy* to attend to his duty, as a Mason, as he should like to do, and that he had not carried out his intentions. I told him that it was not too late now. "Well," said he, "as likely as not I shall apply to you some day to let me in." He was the most pure-hearted, honest, upright man I ever knew, and *ought to have been* a Mason! Had he been my own father I could not have lamented his death more sincerely than I do.

Very truly and Fraternally yours,

B. B. FRENCH.

JURISPRUDENCE.

At the Annual Communication of the Grand Lodge of New Jersey held on the 18th of January last, M. W. Grand Master William Silas Whitehead reported the following decisions, which were confirmed by that Grand Lodge:—

“A Mason suspended for non-payment of dues cannot be reinstated, except after a two-thirds vote, to be taken by ballot.

Upon his reinstatement, no dues can be required from him, except such as had accrued at the date of his suspension.

Where the advancement of a candidate depends on his proficiency in the preceding degree, no vote or ballot of the Lodge is necessary. The W. M. is responsible for the proficiency of the candidate.

In the absence of any by-law of the Subordinate Lodge to the contrary, a brother in possession of a certificate granted for the purpose of travelling, is chargeable with the dues of his Lodge.

A profane, who has been rejected in one Lodge, may apply to any other; but such Lodge cannot act upon his petition without the consent of the Lodge which rejected him.

The Lodge which rejected him has the power to grant their consent to another Lodge to make him a Mason.

There is no regulation of the Grand Lodge providing for the manner in which this vote is to be given. Each Subordinate Lodge in this jurisdiction can make its own rule for itself, except that in no case can such permission be given by less than a majority vote of the members present.

Under the regulations of the Grand

Lodge, as they now exist, a member of a Lodge, located within the so-called Confederate lines, and who cannot, therefore, procure his demit, cannot affiliate with a Lodge in this jurisdiction.

A paper in these words: “This is to certify that, at a regular stated meeting of — Lodge, No. —, Bro. A. B. was placed in good Masonic standing,” is not a regular demit, and will not authorize a Lodge in this jurisdiction to affiliate the brother presenting it.

The W. M. has the power to convene his Lodge when he pleases. So where a Lodge was called off from Friday to Sunday, for the purpose of conferring degrees by Dispensation, and the W. M., having changed his mind, convened a special meeting on Saturday night, and did the same work, he had a right so to do.

If the petition of an applicant for the benefits of Masonry be rejected, it is not the duty of the Secretary of the Lodge to notify other Lodges of the rejection.

In the absence of the Worshipful Master and Senior and Junior Wardens, the Lodge cannot be legally opened.

When a brother, suspended for the non-payment of dues, desires to be reinstated, no petition for affiliation is necessary, nor can any affiliation fee be required from him.

In this jurisdiction the usage is, that a clean ballot upon the petition of a candidate entitles him to three degrees of Masonry. His advancement cannot be stopped, except by the presentation of charges or his failure to become proficient in the preceding degree.

The W. M. of a Lodge U. D. has the same rights and powers when presiding

in the East, and is entitled to the same respect as if he had been regularly elected and installed.

According to the ritual in use in New Jersey, a Lodge should always be opened in the Master's degree before any work is performed in a preceding degree.

There is no limitation of the time during which a candidate should have resided in this jurisdiction. If he is an actual *bona fide* resident he is eligible.

Where a candidate is an actual and *bona fide* resident within the jurisdiction of the Lodge at the time of the presentation of his petition, his subsequent removal to the jurisdiction of another Lodge does not deprive the first named Lodge of the power to make him.

If a candidate is rejected, and the result announced, the ballot cannot be reconsidered. In case there be but one

black ball, the W. M. may order a new ballot to be immediately taken.

Where the candidate is a seafaring man, and resides with his family upon his vessel, he has no fixed permanent residence, and may make application for membership at any port to which which he might sail."

During the session one of the Representatives submitted a question in the form following:—"A candidate has been elected in Newark Lodge, No. 7. Since his election, he has lost a leg in the service of his country; the W. M. believes he cannot conscientiously make him a Mason." This query was referred to the Committee on Jurisprudence, the report of which, as follows, was adopted:—

"Your Committee are of the opinion that he cannot under the circumstances be made a Mason."

EARS OF CORN.

THE distance from Joppa to Mt. Moriah is thirty-two miles.

Why will some Masons persist in calling our clothing, *regalia*? Masonry knows no such name as regalia.

A key is on the E. A.'s chart and denotes secrecy.

In the report of the Tin Hill Mine, furnished by Capt. John Martyn, the agent, to the *Mining Journal*, he announces the discovery of a stone coffin, or walled grave, in the form of a coffin, about 7 feet long, 20 inches deep, 15 inches wide at the end, and 2 feet 6 inches at the breast. In the coffin there is about four gallons of ashes and a few cinders, and in the ashes he found a

seal of yellow metal, in good preservation, with the Masonic arms engraved in the stone. Capt. Martyn has ordered the coffin to remain undisturbed for the inspection of the antiquary, or other scientific explorers of ancient remains. The mine is in St. Austell parish, Cornwall.—*London Mining Journal*.

Bring with thee Virtue! brightest maid;
Bring Love, bring Truth, bring Friendship
here;

While social mirth shall lend her aid
To soothe the wrinkled brow of care.

If Masonry is in your heart, you will be a moral, temperate, and prudent man, keeping a guard over your lips and actions. You will abhor profanity and intemperance, and reprove those

faults in Masons who may be guilty of them. You will be affable and courteous, treating all good Masons as your equals, paying due respect to those in office, regarding the opinions and making allowances for the prejudices of every place you visit.

Suffer nothing to be heard within the sacred wall of your lodge but the heavenly sounds of truth, peace and concord, with a cheerful harmony of social and innocent mirth.

The Square is the theory of universal duty, and consisteth of two right lines forming an angle of perfect sincerity; the longest side is the sum of the lengths of the several duties we owe to the Supreme Being; the other is made up of the lengths of the several duties we owe to all men. And every man should be agreeable to this square when perfectly finished.

To love as brethren, to be ready to communicate, to speak truth one to another, are the dictates of revelation; and they are likewise the fundamental and constituent parts of Freemasonry.

To relieve the distressed is a duty incumbent on all men; but particularly on Masons, who are linked together by an indissoluble chain of sincere affection. To soothe the unhappy, to sympathize with their misfortunes, to compassionate their miseries, and to restore peace to their troubled minds, is the grand aim we have in view. On this basis we form our friendships and establish our connections.

In 1828 three mountebanks, who were strolling through the State of New York giving shows, which professed to be the Masonic ritual exposed, were imprisoned in Johnstown jail as vagabonds.

CORRESPONDENCE.

[We do not hold ourselves responsible for the opinions expressed by our correspondents.]

DISTRICT DEPUTIES.

BRO. EDITOR:—I hope you did not refer to me in your remarks about District Deputies, as I would dislike very much, to have the good feeling between yourself, and the Deputy of this District, disturbed, as the change would not, I presume, be agreeable to either of us. Put joking aside, I think that article is a good one, and I think, with the writer, that there is great danger of going too far.

As far as my experience goes, the Deputies are inclined very much to magnify their office. The present Board I am but little acquainted with, not having seen but two of them previous to meeting them this year. As for myself, I am very much opposed to the present arrangement of visiting the Lodges with a suite of officers, as it is not only uncalled for, but will be very expensive, and we should study

economy now, if ever; still if it is the rule, I must abide by it, and put on all the *dignity* I can, and try to think myself Grand Master for the time.

As regards expense, I cannot get round in this district less than eight dollars for fare, saying nothing of hotel bills, which will be as much more, and there are other districts that will cost more. In the Boston districts, the expense will be but a trifle, but to take a club of six, go thirty miles, and stop over night, it will be quite a little item. I intended when I received the appointment, to visit the Lodges twice at least, and more if I could do so, but now, I must be as prudent as I can, as I don't wish to have a balance against me at

the end of the year. I wish to become well acquainted with all the Lodges, and wish them all to feel that I come to them on the level, and not because it happens that I have received a commission for the short term of one year, am I to imagine that I am supreme.

Who is the Deputy that is not a resident of the District? That should not be; and a Deputy should not hold office more than two years; if it is an honor, let the honor be divided among the Craft.

I hope that "Saggahew" will hit them again, and take the economy view of the official visits.

Ever yours,

L.

LETTER FROM NEW YORK.—A POEM ON THE CONSTITUTIONS OF MASONRY.

To the Editor of the Masonic Monthly.

DEAR SIR AND BRO.:—The ancient "Poem on the Constitutions of Masonry," on which an article appeared in your March number, contains a curious anachronism.

In alluding to the Assembly purporting to have been held at York, A. D. 926, the Poem runs as follows:—

"A semble thenne he cowthe let make
Of dyvers lordis, yn here state,
Duky, erlys, and barnes also,
Knygthys, sqwyers, and mony mo,
And the great burges of that syte,
They were ther alle yn here degre."

It will be observed that the poem here speaks of "Dukes" and "Barons," as being present at the Assembly.—Now the fact is, that it was not till the reign of Edward III., in the 14th century, that Dukedoms were established,

giving their proprietors the first rank in the British peerage. The first person created an English Duke, was Edward the Black Prince, who was made Duke of Cornwall in 1337. It must be borne in mind also, that the title of Duke, in the older European sense, namely as denoting a chief or leader, never existed in England. The title of *Baron* was not introduced until after the conquest (1066), and was then applied to the Judges of the Court of Exchequer, and also to some other persons in England, as for instance the citizens of York and London.

It is therefore impossible that *Dukes* and *Barons* should have been present at an Assembly, held at York "yn tyme of good Kynge Adelstonus day," or that the poem in question could have been "written by a monk during the 13th century."

Halliwell, who discovered the manu-

script of this poem in the Old Royal Library at the British Museum, gives it as his opinion that it was "written not later than the latter part of the 14th century." Dr. Oliver asserts that "it possesses internal evidence of having been drawn up in the time of Athelstan." Bro. Alb. G. Mackey agrees with Dr. Oliver. But the late Dr. Geo.

Kloss, who has critically examined the poem, and compared the laws contained in it with the English Parliamentary Statutes relating to the Masons and other artisans, has very clearly shown that it could not possibly have been written at any period prior to the year 1428. L.

LETTER FROM WORCESTER.—BLUE LODGE MASONRY.— MASONIC REFORM.

MR. EDITOR:—When I commenced the series of letters under the above heading, my intention was to write of the necessity for Masonic Reform, to point out some reforms which the present circumstances of the institution call for, and to dwell particularly on the subject as it affects Blue Masonry. I have been tempted, however, to refer to at least two systems which have been added to the symbolic Degrees, with a disposition to handle them somewhat severely, because their advocates put on such airs of superiority over Masons in general,—the Memphisians claiming to have the *primitive* rite, and the friends of the Ancient and Accepted Rite assuming such great prerogatives for their Thirty-thirds, while the only claims they have in the world to be considered Masonic, is that their rituals refer to Masonic subjects, and that their supporters are Masons. The fact that Masons in considerable numbers, insist upon calling these systems *Masonic*, and persist in thrusting their claims before the Craft, is the only feature they possess which can warrant Masons in discussing their merits or demerits. The temptations under which I lay to wander from my

subject after these *igni fatui*, was all the stronger after reading the strictures of O. B. A. on the Rite of Memphis, and that writer being an advocate of the A. and A. Rite. There was a glaring inconsistency there, which I could not help noticing, and as a species of flanking movement, I felt as if compelled to show that people who lived in glass houses should not throw stones. That I have succeeded in this aim I am convinced that many who have read my letters will allow, and unless O. B. A. should call for more proof, I would now prefer to return to the consideration of topics of more weighty interest.

Blue-Lodge Masonry has suffered so very much from the influences exerted upon the Craft by the so-called higher degree systems, that brethren who have failed to notice the presence of the injury, must, I think, be sadly deficient in the faculty of observation. To make the fact, to which I would here call attention, perfectly clear to all, it will not be necessary for me to do more than to point out a leading tendency with the larger part of the new material which is now entering into the Institution. Somehow or other nearly

every candidate has acquired the idea that the Masonic system consists of very numerous degrees, thirty-three or ninety-six, and that to become Masons, to arrive at any standing in the Institution, in fact that to learn anything worth learning about the Institution, the whole of these degrees must be read through. Mingle among the Entered Apprentices, and you will find in the great majority of them a more than half-formed determination to use the Lodge as a stepping-stone to the Chapter, not to stay there, but to use the Chapter as a stepping-stone, and no more, to the Commandery, as the resting place for their ambition. Others have concluded to seek no rest until they reach the thirty-third or other highest degree, known or unknown. In scarcely one case in a score will you find that these intentions are limited except by the expense of carrying them out. You will repeatedly hear young Masons exclaim, "If I could only spare the money, I should take every degree which is conferred."

This tendency is evil in its results, and to an extent which it is difficult to estimate. It comes from the undue prominence which is given to the so-called higher degrees in these latter days. When one notices the manner in which this tendency works, it seems now the time, if ever, to proclaim, so that all may hear or read — that Freemasonry neither knows, nor can know, any higher degree, under heaven or among Masons, than that of Master Mason. To write this, I know, is to upset a nest of hornets, but the interests of truth and of symbolic Masonry do require that it be said.

The form assumed by the evil tendency I have pointed out is this — that in the mind of new material, the Blue Lodge, the true Mason's Lodge, the organization of the lowest and the high-

est degrees of genuine Masonry, has been subordinated to the fanciful systems which have been superadded within the last and present century by lecturers, by manufacturers of Monitors, and in some instances by dealers in paraphernalia.

The Blue Lodge is neglected by very many in order that they may cultivate the psuedo higher branches of the art Masonic. The influence of these higher degree systems has been to bring into the Blue Lodge men who have not been prepared to become members of the mystic temple which is therein reared, but who have been prepared to treat the Blue Lodge as entirely rudimentary and preparatory for something else, which is not Masonry.

Masonry suffers very materially and seriously from these false notions. Formerly the Lodge of the Three Symbolic Degrees had the undivided attention of the Fraternity. Later this attention was apportioned between Lodge and Chapter. Now the labors of the workmen are distributed among Lodges, Chapters, Councils, Commanderies, Lodges of Perfection, Consistories, Senates, and so forth, and where so many irons are put into the fire, it is evident that some must be very much neglected. It unfortunately happens that the greatest neglect falls to the lot of the chief of all, the Master Mason's Lodge. The body, which from its importance, as the base of the whole fabric, should receive the greatest share of attention very generally receives the least. Is it saying too much to remark that the best interests of Freemasonry require that all this should be reversed?

The developments possible to the Blue Lodge are sufficient in themselves to occupy the whole attention of the Fraternity. There is no possible Masonic talent for the application of

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which the Blue Lodge does not afford scope. There is no proper Masonic labor which may not be performed within the tiled recesses of the Blue Lodge. There is no field of Masonic inquiry and investigation in which the Blue Lodge may not properly interest itself, nor no explanation of anything Masonic but what might not more properly be made there than elsewhere. What a field for the cultivation of ethical studies, is the Entered Apprentice's Degree? For the cultivation of the sciences and natural philosophy the Fellow Craft's Degree? and for historical research the Master Mason's Degree? If all the talent which is

now dissipated upon the vanities of the mis-called higher degree systems, were only enlisted in the work of developing the Blue Lodge system, or Symbolic Masonry, who among us would assume to assign a limit to the possible grandeur of the Institution? And yet to many minds how meagre for the want of all this is the work which is performed in our Symbolic Lodges? Verily, for very much of this, these higher degrees have to answer. And is there not in all this, very much to inspire all devoted Masons with a desire for reform?

I am, Fraternally,
HIRAM ABIFF.

MASONIC REVIEW.

ON the 10th of January, this year, the Grand Commandery of the State of Vermont held its annual communication at Burlington in that State. The deliberations of the body were presided over by Sir Samuel Brooks in the absence, owing to ill-health and the infirmities of age, of Grand Commander Sir Knight Samuel S. Butler, whose annual address, read by Sir Knight George M. Hall, reported that "within our Commandery peace and harmony prevail, without it, in portions of the General Commanderies, an unnatural civil war rages, with a fury unabated since our last Communication." He deprecated all further allusion to the war endorsing or condemning it. "We have enough to engage our attention without entering the political arena; we should know no sect or party."

The Report of the Committee on

Foreign Correspondence, from the pen of Sir Knight George M. Hall, reviewed the proceedings of eight Grand Commanderies and documents from Massachusetts and Washington.

The following are the chief officers elected for the current term, viz:—

R. E. George M. Hall, of Swanton, Grand Commander; V. E. Lewis Emmons, Dep. Grand Commander; and E. John B. Hollenbeck, of Burlington, re-elected Grand Recorder.

THE Grand Lodge of Michigan held its last annual communication in Detroit on the 11th of January, and a copy of the Proceedings thereat has reached us. M. W. Lovell Moore, Grand Master, presided. About 140 lodges were represented at the opening of the session. The indications from the Grand Master's Report are that

Masonry is in a very flourishing condition in this jurisdiction. Nine lodges had been constituted and consecrated and fifteen dispensations granted to new lodges. Grand Master Moore had received a communication from one of his subordinate lodges that in its neighborhood were a number of furloughed officers and soldiers who had received their Degrees in the State of Mississippi, in a military lodge acting under dispensation from the Grand Lodge of Indiana, and inquiring if they were to be recognized as Masons and received as visitors. His answer was in the negative, and that they were not made in a "regularly constituted lodge." The grounds on which this reply was given are, that a well established rule is that one Grand Lodge has no powers within the territory of another Grand Lodge, and that accordingly the Grand Lodge of Indiana had no power to give a dispensation to a lodge to make Masons within the jurisdiction of the Grand Lodge of Mississippi. Under this decision the acts of all military lodges are illegal, and undoubtedly under strict Masonic rendering, all their work must be irregular where performed out of the jurisdiction from which they may have received their warrants, except in territories where there has not already existed a Grand Lodge. Grand Master Moore refers in this connection to a lodge in Virginia, acting under a dispensation from the Grand Lodge of the District of Columbia, which empowers them "to confer the three Degrees of Masonry upon men from all parts of the loyal Union." However disposed we might have been to extend the privileges of Masonry to our brethren in the army of the Nation, we have ever been fearful that the authorization of military lodges would be fraught with danger and the parent of trouble, and this has undoubtedly

been the case in too many instances.

The Report of the Committee on Foreign Correspondence is from the practiced pen of Bro. James Fenton, Grand Secretary, and is an ably written and interesting document. It reviews the proceedings of twenty-two Grand Bodies, and gives a more full and particular notice, although a brief one, of Massachusetts, than the Grand Lodge of this State is accustomed to receive in such reports. Usually the only reference to this Grand Lodge is that its proceedings have been received but that they are so intensely local as to offer no matter of general interest to the Craft. Bro. Fenton, in the introduction to his report, says:—

"We find that the past year has been remarkable for the extraordinary large accessions to our numbers; and we find the best minds in our Order expressing apprehension lest the sudden influx of strangers among the workmen may cause confusion among the craftsmen; and, on every hand, we meet with earnest exhortations to guard well the portals, that no improper material be permitted to pass our inspection, and equally earnest appeals to the workmen to so conduct themselves that the true dignity of the Master Mason may appear in them."

The principal officers elected for Michigan are as follows:—

W. T. Mitchell, of Port Huron, R. W. Grand Master; James Fenton, of Detroit, Grand Secretary; and R. W. Landon, Grand Treasurer.

The statistics of Michigan are as follows:—3175 initiated, 368 dimitted, 15 expelled, 122 suspended, 1518 rejected, 185 died, 10,078 members. The number of rejections is particularly noticeable. It is evident that the Masons of Michigan cannot be charged with any hesitancy in the use of the negative

ballot. We are pleased to observe this feature in their statistics.

—
We also have before us the printed proceedings of the Grand Lodge of Kentucky, at its Grand Communication held on the 17th of October, 1864, at Louisville. M. W. Grand Master, Thos. Sadler, presided over the session.— There was present at the opening of the communication a representation from 187 subordinates. The report of the Grand Master is much more brief than such documents usually are. The Grand Secretary particularly complains of the very large number of lodges in the jurisdiction which failed to make returns, no less than 181 lodges having failed to send in a list of officers. The Grand Master attributes very much of this evil to the war which has raged during the term in portions of Kentucky, "a state of things, which as a Mason I deeply regret, and hope and pray for a speedy re-union of true fellowship among all, but more particularly among brother Masons."

The Report on Foreign Correspondence is from the pen of Bro. Hiram Bassett, its Chairman, and gives a synopsis of the proceedings of thirteen Grand Bodies, including England.

There is a very lengthy and interesting report on the subject of the Conservators which contains some very strong resolutions condemnatory of that body and its objects, and which were adopted. Several leading Conservators present thereupon filed a written and signed renunciation of all further connection with that association. Conservatorism appears to be getting very effectually buried in every jurisdiction which takes up the subject for consideration.

The principal officers elected were as follows:—

M. W. J. D. Landrum, of Mayfield,

Grand Master; R. W. L. M. Shearer, Dep. Grand Master; R. W. A. G. Hodges, Grand Treas; R. W. J. M. S. McCorkle, of Greensburg, Grand Sec.

We do not publish the statistics of this State, as owing to the neglect of lodges to make returns, they would furnish no fair criterion as to the condition of the Institution in Kentucky.

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THE Grand Lodge of Colorado met in annual communication at Central City, on the 7th of November, 1864, and we have now before us a copy of its proceedings. M. W. Henry M. Teller, Grand Master, presided over its deliberations. In his address that officer complains that residents of that Territory, while temporarily in New York city, have received, in lodges of that city, the several degrees of Masonry, and returning home have claimed the right to visit. The matter has been referred to a committee of three to lay before the Grand Lodge of New York, which body they will undoubtedly find most ready to impose a check upon any such illegal action of its subordinates. The remarks of the Grand Master on admissions is worth reading. He says:

"Admit no one because you can find nothing bad in him; make it a rule that no man shall be admitted who does not possess some trait of character which recommends him for admission. Do not fill our lodges with men against whom nothing can be said good or bad, but rather fill our lodges with men of an affirmative character, men in whose favor something may be said, men noted for integrity and moral worth, who, should the storms of adversity sweep over us in the future as in the past, will be true to their trust. The interests of the Fraternity require the frequent judicious use of the black ball."

He also recommends Masonic reading to the attention of the Fraternity.

The principal officers for the current term are as follows:—

M. W. A. J. Van Deren, of Central City, Grand Master; R. W. O. B. Brown, Dep. Grand Master; R. W. L. W. Chase, Grand Treas.; R. W. O. A. Whittemore, of Denver, Grand Sec.

The Grand Lodge of Colorado is one of the youngest Masonic bodies of the West, and we are pleased to record its prosperity. One of the most promising features in the proceedings is the appointment thus early, in its history, of a committee to establish a Masonic Library, of which R. W. Bro. Chase Withrow is Chairman.

Just before going to press we received a copy of the proceedings of the Grand Lodge of Louisiana, at its fifty-third annual communication, held at New Orleans on the 13th of February of the present year. We have in a previous issue published lists of the officers of the various Grand Masonic Bodies of that State. Twenty-six chartered lodges and two U. D. were represented at the opening of the session. The report of the Committee on Foreign Correspondence reviews proceedings of twenty-five Grand Lodges, including proceedings of the Grand Lodges of Texas and Virginia, and also of the Grand Consistory of Italy. Want of space compels us to defer more particular review of the proceedings of the Grand Lodge of Louisiana until our next number. It appears that there are one hundred and ten chartered lodges on the register of Louisiana Grand Lodge. Thirty-two lodges and two which are U. D. made returns.

We have received advanced sheets of the Report of the Committee on Foreign Correspondence of the Grand

Lodge of Maine, a document of about 40 pages in length. The introduction to it, about half a page, was all that was written by its late Chairman, and our own esteemed correspondent, Rev. Bro. Cyril Pearl, at the time of his decease. His place on the committee was assumed by Bro. Josiah H. Drummond. Judging from the manner in which he has reviewed the proceedings, twenty-two in number, which have come into his hands, we have no fear that the high reputation which the Grand Lodge of Maine has earned for its unequalled reports on Foreign Correspondence is about to suffer from the loss sustained by the death of Bro. Pearl. The following remarks of Bro. Drummond are well worthy the perusal of all Masons:—

“By reference to the table of statistics which we have compiled from the Proceedings of the Grand Lodges, it will be seen that nearly 26,000 Masons have been added to our numbers in twenty-one Grand Lodges, in one year. This does not include all who have been made in army lodges. It will be seen that our numbers have been increased on an average *about twenty per cent. in a single year!* Almost ten times as many have been admitted as have died.

The inevitable tendency of such an increase is to lower the standard of excellence of character required in *candidates*; and also in *members*. Intemperance is fearfully on the increase. The usual demoralization produced by war is affecting the Order. The next five years are to be critical in our history. It will require the strongest efforts of all good Masons to maintain the character of our institution. Wisdom, prudence, and especially *firmness*, should prevail in our counsels. The dying Goethe exclaimed, “Throw open the shutters and let in more light.” Let our Masonic shutters be thrown open

and *more light* be admitted, lest the *DARK DAYS* come again."

On the 5th ult., Past Grand Masters Winslow Lewis and Cooledge left Boston for Europe on a tour of pleasure. On the evening previous to his departure, P. G. Master Lewis was serenaded at his residence by Winslow Lewis Lodge, accompanied by Gilmore's Band. On the Saturday previous Rev. Bro. Wm. R. Alger also sailed for the same destination.

On the 6th of March W. Lucius M. Wheeler, of King Solomon's Lodge, No. 11, Rhode Island, was indefinitely suspended from the rights and privileges of Freemasonry for gross unmasonic conduct; and on the 23d of March, Morning Star Lodge, No. 13, Rhode Island, Elijah B. Newell was expelled for gross unmasonic conduct.

On the 13th ult. the M. W. Grand Lodge of Rhode Island held a Lodge of Sorrow in the Chestnut street M. E. Church, Providence, in memory of the late George A. French, of Pawtucket, who was Grand Senior Warden at the time of his death.

At one o'clock the procession moved from the What Cheer Building. In it were represented What Cheer, Mount Vernon, Harmony, St. Albans, Washington, Union and St. John's Lodges, Providence and Union R. A. Chapters, Providence and Pawtucket Councils of R. and S. Masters, Calvary Commandery, the Encampment of the Holy Sepulchre and St. John's Encampment, and the Grand Lodge of the State, together with the family and friends of the deceased. The services at the Church were conducted by the Rev. Bro. Mark Trafton who had been appointed Chaplain.

The church had been decorated for

the occasion in a very imposing manner. The galleries were covered with black cloth, and upon the pillars above each gas bracket were rosettes of black and white, between which were hung festoons of white. Various emblematic devices of the Order were upon the front of the singers' gallery.

On a level with the pulpit-platform, a larger platform, covered with black cloth, had been erected, covering the entire space within the communion rail. Upon this platform was erected the catafalque. Above a heavy marble base arose the three emblematic steps on which were placed, cross-shaped, candlesticks with lighted candles. The third step formed the platform upon which was placed the beautiful marble memorial urn carried in the procession.

The steps and platform were all black, which, contrasting with the pure white and silver candlesticks, presented a remarkably rich appearance.— Above all was a canopy of black with white hangings, surmounted with the globe and square and compass, draped with black. On each side of the canopy, upon the pillars of the church, were the cross and triangle, formed by minute gas jets.

Upon the platform, on each side of the catafalque, were the chairs for the Grand Master, Deputy Grand Master, Grand Junior Warden, and the vacant chair of the Grand Senior Warden. There were also the altars of the Templar and Royal Arch degrees, the seven-branched golden candlestick, the Ark of the Covenant, the Censer of Incense, and the three pillars of Faith, Hope and Charity, emblems of the various orders. The sunlight was entirely excluded, and the gas jets and candles afforded a light in keeping with the funeral character of the whole drapery.

The procession having entered the

Church, and the Grand Master and brethren being all seated, the bell commenced slowly tolling, while a dirge was played by the band. The memorial urn was then brought into the church, attended by the torch-bearers, and placed upon the catafalque, and the Grand Master commenced the services by saying :

"Brethren, the last sad duties to our departed brother we have performed, his body we have deposited in the silent earth. Let us now think only of his virtues, and dwell upon the pleasant memory he hath left."

The Ritual Service which followed was of the most impressive character, consisting of Scripture Readings, Responses, Chants and Hymns, and the Ancient Masonic ceremonials of depositing the Acacia Sprig and the extinguishing of the lighted tapers and torches.

The eulogy, which was an eloquent effort, and a model of its kind, was delivered by the Grand Chaplain, Rev. Augustus Woodbury.

Just before going to press we received a copy of a preamble and resolutions, which were adopted on the evening of the 17th ult., by Tyrian Lodge, No. 333, located in Springfield, Illinois, in relation to the assassination of President Lincoln. The members of this lodge, regarding themselves as the immediate friends and neighbors of the late President, deemed the occasion and the circumstances most suitable to give expression to their feelings as Masons and citizens. We have only space left to insert a brief extract from the preamble to the resolutions:—

"Masonry has flourished under the protection of our Government, and Masons have supported, upheld, and maintained the Government. Washington founded the nation; Jefferson

drew its declaration of principles, and Jackson brought its second war of independence to a successful termination.

The blood of Masons and patriots shed upon the battle-fields of this Republic has cemented our Government with bonds and cords which no human arm can sever.

One whom we all loved, in the glory of his manhood and in the zenith of his fame, has been cruelly and murderously slain! But, shall we despair? Shall we cease to hope? Shall we basely cower and shrink and skulk because the assassin is at work; because the murderer seeks our life; because traitors seek to overthrow our Government? Never, no never, before God!

Let our faith be firmer and our hope brighter; for, as we trust in God, so we hope by His favor to make a just and imperishable Government."

We learn that M. W. Grand Master Edward A. Guilbert, held a Grand Lodge of Instruction at Cedar Falls, Iowa, on the 22d and 23d of last month. Delegates were present from Waverly and Janesville, and on Tuesday from Waterloo. The Masons of Cedar Falls attended very generally, so that the attendance was sufficient to make the gatherings interesting. Master Guilbert is a Mason of large experience and superior attainments. From first to last he is thoroughly versed in all that pertains to the Fraternity.

The School of Instruction closed in the evening with a festival. The gathering was made up of Masons and their families, together with about one hundred invited guests. The exercises of the evening were opened by an overture by the orchestra. Grand Master Guilbert was introduced, and delivered an address replete with Masonic information and instruction. The address was followed by a supper and social

converse. The occasion will be fruitful of pleasant memories.

COLUMBIAN Lodge of this city recently held a Lodge of Sorrow. We are indebted to the *Flag of Our Union* for the following account of the ceremonies:—

“The services were of the most impressive character, and the decorations were arranged in a most appropriate and satisfactory manner. The names of the deceased were placed around the Lodge, in black and white, as follows: Hammatt, Bradford, Martin, Greenleaf, Keyes, Whiton, Smith, Phipps, Smith, Flint, all of whom have died within a short time. Selections from the Scriptures were read, and prayer by Rev. O. T. Walker, the Chaplain of the lodge, was offered, after which an address by Rev. Wm. R. Alger was delivered. His principal object was to draw away the natural tendency of the inclinations to immoderate grief caused by the departure of our friends by death, and to produce the more hopeful and truly religious feelings which inspire the soul in contemplation of a glorious immortality. He cited several incidents from the customs of different sects whose grief was irreligiously intensified by the gloomy contemplations of death and the grave, and most beautifully contrasted them by simple illustrations taken from the natural world, which could not fail to act as a preventive of immoderate grief, and give consolation to the troubled mind. The singing by the choir of the lodge, under the direction of Mr. Chas. C. Wentworth, added much to the impressiveness of the occasion.”

THE Grand Lodge of Massachusetts at its last meeting came to a decision to proceed forthwith with the work of erecting the new Temple for the Ma-

ons of Boston on the site of the old one, corner of Boylston and Tremont streets.

THE Masons of Salem have just taken possession of a new and very tastefully fitted up hall, which was leased by Gen. Wm. Sutton for five years, at a yearly expense of \$575, and then turned over to the various Masonic bodies of that city, subject to the agreement on their part to pay the same rent as paid for their former hall—about \$300—which sum it was stipulated should be used for charitable purposes. Thus has Bro. Sutton, with his accustomed munificence, presented the Masonic Fraternity of Salem with nearly \$3000. Salem is fortunate in having a brother who is able and always ready to advance the interests of the Fraternity.

Our Institution is flourishing greatly in this old city. Winslow Lewis Encampment, which is now working under dispensation, is doing well under the command of Sir Knight Sutton. It has at present about forty members, under whose care we doubt not that it will always prove a welcome asylum to weary pilgrims travelling from afar.

THE Grand Master of the Grand Lodge of Texas, M. W. Samuel Mather, related the following incident in his address to that body at its annual communication of 1863:—

“When Bro. Wainwright fell on the deck of the Harriet Lane, in her defense, his remains were interred by the brethren of Harmony Lodge, No. 6, at Galveston, with Masonic honors, and a singular spectacle was presented of the prisoners of war who were captured by our forces, and, belonging to the Order, marching in procession with the brethren, as though for a time a truce had been proclaimed, and the clang of arms was to be heard no more.”

EDITORIAL NOTES.

THERE are two articles in our present number to which we think we may well be excused for directing the reader's attention. We allude to the one headed "Masonic Carnival on the Battle-Field," and to the anniversary address by Rev. Warren H. Cudworth, which we have placed under the caption "Freemasonry." The former is one of a series of articles which will appear in our pages, illustrative of the manner in which Masonic influences have been exerted among some of the most active scenes of our civil war, and which bids fair to be a series of unusual interest. The latter, the anniversary address, is an article characterized by very much greater ability and scope than we are apt to meet with in such productions. Both together make the present number a rich one.

WE have received a letter from "O. B. A." in reply to that of *Hiram Abiff*, which appeared in our April number. It arrived too late for insertion in the present issue had we been disposed to include it in our Correspondence Department. We intended in our last to request "O. B. A." to give us his full name, which it is our rule to call for from all our correspondents, to be communicated to us in confidence and not for publication. Although, without thought, we have in the case of "O. B. A." thus far, violated our own rule, owing to our disposition to make the Correspondence Department as free as possible. We are unwilling to admit purely anonymous correspondence to our pages, anonymous even to ourselves, and must decline to admit any more letters from "O. B. A." until he

communicates his real name. We hope to hear from him as soon as convenient after this *Note* meets his eye.

THERE seems to have lately been organized a Mutual Admiration Society among the Editors of several Masonic periodicals. They have not, by their action, included us in its membership, which appears to consist of the "Masonic Review," of Cincinnati, the "Trowel," of Springfield, Illinois, the "Freemason's Magazine," of this city, and the New York "Courier," the editor of which is in disgrace before at least two of the Masonic organizations to which he may be said *yet* to belong. The "Mystic Star," we are sorry to see, is likely to fall out of the constellation. Bro. C. Moore appears to be growing cross as his present volume, which is to be his last and *memorial* volume, progresses. We very much regret to notice these exhibitions of ill-feeling towards cotemporaries and brothers.

Bro. Moore, of Cincinnati, has taken it very much to heart that Grand Master, Edward A. Guilbert, of Iowa, should not have named the "Review" as one of the three best Masonic periodicals in the country, and the "Freemason's Magazine," as another. He berates Grand Master Guilbert severely for what he terms this "cut indirect," which has certainly been "the unkindest cut of all."

We have not taken it as any offense that Bro. Moore, of Cincinnati, should wreak vengeance upon us, because G. Master Guilbert placed this "Monthly" and not the "Review" in the category of best Magazines on the continent, but we are astonished that the "Re-

view" should now elevate the name of a certain Boston Editor above his own as publishing a magazine which Bro. Cornelius now says has been for nearly a century at the head of Masonic literature in America. Our readers will share our astonishment, if we refer them to our number for February of last year (p. 192, vol. I.) in which we published an extract from the "Review," wherein Bro. Moore, of Cincinnati; gave to ourselves a hearty welcome but administered a tremendous "cut direct" to the Editor before alluded to, whom he mentions by name as characterized by egotism, "*mulishness*" and "*ugliness*," and goes so far as to say that he did not know then the existence of the "Freemason's Magazine." It is clear that Bro. Cornelius did not read one year ago, what he now terms the best of Masonic literature.

Bro. Guilbert ought to have included the "Trowel," of Springfield, in the category of best Masonic periodicals, which, although having some faults, and being a merely local journal, it still deserves recognition for the ability it displays, and must prove very interesting to our Illinois brethren.

The "Trowel" for April publishes a list of the members of the Mutual Admiration Society of Masonic Editors, and in its following paragraph names, but very faintly, the "New York Despatch," which evidently does not belong to the Society alluded to. The "Trowel" declares "all other Masonic works on this side of the Rocky Mountains as being either directly or indirectly favorable to Bro. Morris, *whatever they may say to the contrary.*" These italics must have been intended especially for ourselves, as we have uttered something "to the contrary." Bro. Reynolds is savagely determined that his *Brother Morris* shall find no hole in

the earth wherein to rest his bones.—Curiously enough Bro. Reynolds has introduced an article by this same *Bro. Morris* into his April number, all objection to it ceasing, because it previously appeared in the "Masonic Review." There was merit discernible in the article, but that merit would have become pollution had either the "Review" or the "Trowel" known who its author was. Oh! ye critics!

IN a letter lately received by us from Bro. A. G. Mackey, of Charleston, we find the following patriotic sentiments:

"One should as soon think of boasting that he loved his mother as that he loved his country. In every high-minded and true-hearted man the love of country is an instinct. I loved the Union, simply because I could not help it, and I willingly suffered insult and indignity because I found it easier to my heart and conscience to suffer for loyalty than to take reward for treason."

DURING the month we have received the "California Mercury," "National Freemason," "Trowel," "Masonic Review," "Mystic Star," "Triangle," "N. Y. Despatch," "Flag of our Union," "Voice of Masonry," &c. They are all welcome guests at our Editorial Table. The "Despatch," however, is not so regular a visitant as formerly. How is that Bro. Simonds?

THE Grand Secretary of Indiana, Bro. Francis King, passed on to the Grand Lodge above, on Friday, April 21st, at the age of 66. We have received a very interesting communication from an Indiana correspondent, giving full particulars of the funeral ceremonies, which, we regret to say, came to late for publication this month. It will appear in our June number.



THE
MASONIC MONTHLY.

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THE PRESENT DUTY OF FREEMASONRY.

SINCE the fall of Richmond the breaking up of the great rebellion has hurried forward with a celerity unequalled, unless it be by the rapidity with which that greatest of conspiracies advanced towards its culmination in the gigantic proportions to which it so early attained. The evacuation of the rebel capital, however, was a fatal confession of the total inability of the Confederacy to hold that which it claimed to be peculiarly its own. Point after point of great apparent importance to the interests of the rebellion were one after another surrendered by the Confederate power, its strong inland fastnesses, then its great seaports; and all declared as being of no vital consequence. For a time it seemed as if the capture of a city or fortress made no impression upon the Confed-

eracy, as if it were not vulnerable in any particular locality. There were those even, and in considerable numbers, who feared or prophesied that to capture Richmond itself, would not greatly accelerate matters. But all such fears, all such prophecies proved how little those who entertained them understood in what the strength or the weakness of the rebellion lay. The rebel chiefs had determined that Richmond should be the capital of the new power they sought to erect for all coming time. But the rebellion consisted of its leaders, and with them alone unity of purpose and aim and cohesion subsisted. They made Richmond the heart of the Confederacy—a vital point. Upon Richmond they lavishly expended their main resources. To make Richmond impregnable, was to establish

Entered according to Act of Congress, in the year 1863, by E. L. MITCHELL, in the Clerk's Office of the District Court of the District of Massachusetts.

the Confederacy. Time and events have wonderfully proved, what otherwise few were confident enough to believe, namely, that to drive the rebels from Richmond, was to drive the rebellion from its home. Away from Richmond the Government of the Confederacy was adrift on a bottomless and boundless sea, without anchorage or haven of refuge. Its army disheartened had but one of two alternatives to choose, either to retire into the mountains and disorganize into guerilla bands, or surrender in mass to the military power of the nation. Of two evils the rebel Commander-in-Chief elected the least. The army of Virginia removed from the field, what resource was there for the rebellion but to fall to pieces? The rapidity of this disintegration now seems only to be limited, by the delay rendered necessary by the work of gathering up the fragments for reorganization, reconstruction and restoration of the States, so lately in rebellion, to the Union.

There appears something astonishing in the completeness of the self-destruction which the South committed by sustaining the rebellion, the end of which we have now practically seen. Scarcely a link remains of the many which once held together the Union of States. There is no possible resurrection for the great political party of the South which formerly had its subservient affiliations throughout the North. That party was the rebellion, and the rebellion is dead, and nothing remains undone but to bury it out of sight, and alas! if it be possible, out of mind and memory. The church organizations of the South also seem to have been part of the rebellion, and are undoubtedly doomed to perish with it. One only institution of the South has survived the wreck, but that is not properly a Southern institution, for it belongs to

the world, to humanity. The Masonic Institution alone has shown its ability to withstand the shock of this great and complete revolution, as it has of so many revolutions in society. Whatever other ties have been overlooked during the fierce and bloody conflict now happily brought to a close, the tie Masonic has not been broken.

The extent to which the influence of Masonry has been operative during this war will never become fully apparent to the world, those operations have necessarily been so private in their character, although none the less real and effectual by reason of their unobtrusiveness. In all the States, Freemasonry has remained intact in its leading organizations. Lodges have everywhere more or less regularly met and worked, unless where the actual presence of conflict may have interrupted their labors. The Masonic fire has been continually maintained upon innumerable altars, and its glow has been felt, even in an increased number of faithful breasts. Masonry has even grown and prospered in the South during this struggle, as it has in the North. Of this we are continually receiving evidence. Even in that most insanely rebellious State, South Carolina, the Masonic Institution has enjoyed great prosperity, while in North Carolina that prosperity is so apparent, that we are informed, it is but very recently that a new Masonic periodical was started at Raleigh with every prospect of success. We also notice that the Committee on Foreign Correspondence of the Grand Lodge of Louisiana, reviews the printed proceedings of the Grand Lodge of Texas for 1861, 1862 and 1863, and of the Grand Lodge of Virginia itself for 1862 and 1863.

Should not this wonderful preservation of the Masonic organization in the South through all the trials which it

has endured, have the effect to convince us that it has been divinely destined to perform a most important office in the work of reconstruction and restoration? The gaping wounds of the nation have to be closed, and Freemasonry is present to lend its kind services. When this people forgot that they were all brethren, the sections entered upon a cruel war. The powerful alembic of Masonic Fraternity is needed to transmute the hatred which the strife engendered into the love which must prove so essential an ingredient in every effort at reparation of the evils which the rebellion has inflicted.

Instances are numerous where, while the rage and fury of the conflict have been hottest, Masons of the North have met Masons of the South in fraternal embrace. Even the battle-field itself has presented its illustrations of the power of Masonry to modify the character of the strife which it could not avert nor terminate. Life has been saved, the wounded have been specially cared for, prisoners have been liberated and paroled who else would have pined away in prisons, innumerable kind offices have been performed, where kindness, humanly speaking, should not have been looked for, all of a character to endear the very name of Masonry to its adherents. But all these things will fail to teach their appropriate lesson unless they arouse the Masonic Fraternity North and South, now that the clouds and smoke of battle are lifting and clearing our country's horizon, into the initiation of some systematic effort, worthy of the great occasion, to rebind the members of the national federation once more into one people.

The voice of Federal authority however kindly uttered will scarcely fail for some time to come to produce a certain amount of irritation, where it is desirable that the opposite state of feeling

should prevail. The voice of the religious organizations, always and everywhere weakened by their dissensions and their opposing creeds, will be in an especial sense powerless for good towards co-operating in the great work which has to be done. The voice of Freemasonry, however, can make itself heard over all and under all of the movements which may be initiated with this end in view. For much of this kind of work the political authorities have necessarily disqualified themselves by having been compelled, on both sides to direct the *antagonisms* rather than the *attractions* between the sections.—The pulpit has too generally been given up to warlike harangues to secure the general attention should it now resume its proper vocation of preaching peace and the sentiments which accord therewith. But from first to last, early and late, always and everywhere, Freemasonry has preached and practised *Fraternity*. The long lines drawn by the bayonets of the contending hosts have opposed no hindrance to its flight over the land. The bayonet itself has lost its point in its presence. Its most soothing whispers have been heard in hospitals on both sides of the line by the beds of the wounded and the dying. Its loud cry for help has been heard above the din of war on the battle-field, and the sword uplifted to slay has returned to its scabbard in obedience to its mystic mandates. After all this evidence of the power of Freemasonry, who will not proclaim that now is presented a greater opportunity than it has hitherto found to exert itself in some more systematic way towards the pacification of the South. Nothing is so certain as that the Masons of the North can exert greater influence over the South than any other class of men. Let then our lodges of the North appeal to the lodges of the South, our chap-

ters and commanderies of the North to the chapters and commanderies of the South, the Northern Grand Lodges, Chapters and Encampments to the Southern Grand Lodges, Chapters, Encampments, in the interest of those benign principles which act like oil on troubled waters, which tend to allay all animosities, to put an end to all rivalries, except that proper emulation as to who can best work and best agree, which are calculated to make all men

feel that they are brothers to all men everywhere. Let Masons in all their capacities, individually and collectively, go to work with all their mind and soul and strength, earnestly and unceasingly to spread the cement of brotherly love over this land, and we shall speedily see harmony and real union once more happily reign supreme over the vast territories of the United States. So mote it be.

ED.

THE ANCIENT CHARGES.

CHAPTER VI. OF BEHAVIOR.

THIS, the closing Chapter of the Ancient Charges, is subdivided into six sections, and a general conclusion to the work. The first section refers to behavior "in the Lodge while constituted." It provides that "you are not to hold private committees or separate conversation, without leave from the Master, nor interrupt the Master or Wardens, or any Brother speaking to the Master: Nor behave yourself ludicrously or jestingly while the Lodge is engaged in what is serious or solemn; nor use any unbecoming language upon any pretense whatever, but to pay due reverence to your Master, Wardens and Fellows, and put them to worship." Here in brief is a code of etiquette for the guidance of a brother whilst in a lodge constituted or at work, the principles of which are inferential from the high regard which our ancient brethren are known to have entertained for each other, and the reverence they paid to the lodge officers, as representatives and authorities of an organization of brethren, which in its collective form assumed a dignity that could only arise

from an idea of great importance attached by its membership to its work.

That our brethren of former times were not lacking in a disposition favorable to mirth and sociability is evident from the character of the various collections which have been made of the songs and ballads which were in the days gone by in vogue among the Craft, and from the provision made in the first section of the sixth chapter of the Charges against behaving "ludicrously or jestingly while the lodge is engaged in what is serious and solemn." But when the lodge assembled for work, having a due regard to the importance of that work, all levity was to be cast aside. It was as if our ancient brethren kept constantly before their mind the maxim of Solomon, that there is a time for all things. If it were the season for relaxation from labor none knew better how to make himself merry than the old time Mason. But the moment that the Craft were called from refreshment to labor again, the work before them engrossed their attention to the exclusion of everything which was cal-

culated to interfere with its progress, with a proper application to the task in hand. Hence it was that "to hold private committees or separate conversations, without leave from the Master," or "to interrupt the Master or Wardens, or any Brother speaking to the Master," were offenses considered worthy of special mention in the Ancient Charges. A sense of common courtesy, and decent regard for the feelings of others, sentiments much cultivated among the Craft, would necessarily cause great stress to be placed upon offenses of this character. Yet how frequently, from sheer want of thought, does it appear to be overlooked in a majority of lodges. Nothing is more common than to see some brothers in almost every lodge frequently passing in and out of the lodge-room during labor, and apparently on most frivolous errands. Behavior of this kind is clearly in violation of the spirit of the etiquette inculcated in the Ancient Charges, but when it is manifested during the time when the lodge is engaged in work on the degrees it is we think decidedly reprehensible. If the engagements of a brother are of such a nature as to compel him to leave the lodge-room before the hour for closing he should so time his departure as to make the least possible interruption to the attention of the lodge.—This frequent passing to and fro is not "to pay due reverence to your Master, Wardens or Fellows," or to "put them to worship."

The first section of the chapter then proceeds to say, "If any complaint be brought, the Brother found guilty shall stand to the award and determination of the Lodge, who are the proper and competent judges of all such controversies, (unless you carry it by appeal to the Grand Lodge,) and to whom they ought to be referred, unless a Lord's

work be hindered the meanwhile, in which case a particular reference may be made; but you must never go to Law about what concerneth *Masonry*, without an absolute necessity, apparent to the Lodge."

It is but seldom that any complaint will be preferred for offence in behavior under the first section of the chapter of the Charges now under review. Ordinarily a word from the Master calling attention to the offense will be found sufficient to prevent any repetition thereof. But if found necessary for the lodge to interfere, out of a due regard for its own dignity, it should be proportionately severe in its treatment of such cases, and while under our regulations every brother has a right to appeal to the Grand Lodge, he will, unless he be of a litigious disposition, except in extreme cases, be content with the decision of the lodge, which as a body of his own more immediate brethren is the proper and competent judge of all such matters. It is rarely that an appeal from the decision of a lodge to the Grand Lodge is unattended with something vexatious, which retains its sting for a long time, and which, whatever the result of such appeal, is apt to affect the status of a brother among the members of his own lodge. But one thing is decidedly improper, and the whole Masonic world will condemn it in the strongest manner, namely, the going "to law about what concerneth *Masonry*, without an absolute necessity, apparent to the Lodge." We can scarcely conceive of a case of "absolute necessity" for resorting "to Law about what concerneth *Masonry*," which could be made apparent to a lodge of intelligent Masons. To question the fullest competency of our Institution in all matters which concerneth itself is unmasonic in the highest degree. It is to accuse the Institution of a defect

which it does not possess. And no one will be guilty of it who deserves to be permitted to retain his membership among the Fraternity. The brother who compels another to go to law with him "about what concerneth *Masonry*," who makes it a case of "absolute necessity,

apparent to the Lodge" to do so, inasmuch as he evinces a determination not to abide by the decision of the proper Masonic authorities "about what concerneth *Masonry*," should feel the extreme weight of the Fraternity's displeasure. Ed.

THE SIX RULES OF FRIENDSHIP APPLICABLE TO FREEMASONRY.*

EVERY department of moral philosophy is subject to rule. We can analyze and synthesize, as by moral chemistry, many of the operations of the soul, but none so readily as the principle of friendship. Let us make an attempt:—

I. The first principle of Masonic Friendship is *mutual forbearance*. We, as imperfect and infirm beings, claim forbearance from others, and what we claim we should in turn yield. Our friends have points in their characters, peculiarities in their tempers and manners—they have habits and prejudices, failings and besetting sins, which we could wish were amended or removed; let us *expect* such things, and remember that if we would make or keep a friend in this imperfect world much must be borne.

Unless we exhibit forbearance the longest and tenderest friendship may be ruptured in a moment and by a trifle. The harmony of the lodge is mostly, frequently destroyed by a hasty act or word, the result perhaps of physical weakness or sickness, but resented by retaliation, distance, withdrawal or the like.

* It is but right to acknowledge that for much of these thoughts we are indebted to Rev. John C. Miller, of Birmingham, England.

II. Masonic Friendship can only be secured by *mutual confidence*. This was the spirit of the attachment between David and Jonathan which has formed the model of all brotherly covenants to this day. A Grecian philosopher describes friendship as being "one soul in two bodies." Nor can it long be maintained between brethren until they show that they trust each other; that they impart to each other that which is kept back from the outer world.—What are called "the secrets of *Masonry*" are not *per se* secrets—that is things peculiar to Masons—but things kept secret by Masons for the purpose of serving as models of the personal confidences shared by each Mason with his brother. A cold, reticent man has no business in the Masonic Order; its friendships can never be *appreciated* by him because never *reciprocated*.

III. Another fundamental principle in Masonic friendship is *mutual sympathy*. As the prosperity of our brethren will give us joy, their *distresses* will give us pain. As our Lawgiver expresses it, "A friend loveth *at all times* and a brother is *born for adversity*." True love will make self-denial light. To minister by their beds of sickness; to exert ourselves for the fatherless and the widows; to stand by them in their

poverty when the hollow friends of their prosperity have fallen off—this will be the evidence and the spirit of our sincerity as it will be the duty of Masonic friendship. The covenants of the various degrees of Masonry elegantly and touchingly enforce the duty of sympathy, and we need add no more.

IV. As the full warmth of friendship is gradually chilled by a long suspension of intercourse, it is one of the duties of Masonic Friendship to have *frequent intercourse*. This is a prime argument in favor of a regular attendance upon the lodge meetings. None

who remain much away from these charming assemblages of attached friends will ever enjoy or give out the best halo of friendship.

V. The proffer of *good counsel* is an essential feature of Masonic friendship and one that is specially enforced in the Masonic covenants.

VI. The proffer of sound *expostulation or reproof* is equally a part of friendship as the last. These two specifications will so commend themselves to every Masonic reader that it would be quite a work of supererogation to enforce them here.

BY-LAWS OF THE LODGE OF ANTIQUITY, LONDON.

CONTINUED.

It is apparent from a perusal of Section 8 of this Code that it was the practise, when these By-Laws were framed, for a deposit of money to be made with petitions for the degrees. In the Lodge of Antiquity the whole fee amounted to five guineas or five pounds, and five shillings sterling, and the deposit consisted of one-fifth of the total fee, or one guinea.

It is somewhat remarkable that the code makes no mention of the appointment of committees of investigation, but it must not be inferred that full and rigid scrutiny was not made into the claims and qualifications of candidates. A want of strictness with regard to admissions is one of the sins fairly chargeable against the lodges generally in our day, but this fault there is other evidence to show was not one which could be attributed to our ancient brethren. On the lodge night following that on which the petition

was introduced the candidate was to be "privately balloted for," i.e. submitted to the *secret ballot*. If "three negatives" appeared he was thereby "utterly rejected" and could never be proposed again. Unanimity in the vote, it is observable, was not required. No provision was made for a second ballot. It could not be supposed that "three negatives" might have found their way into the ballot-box by mistake. It would be held evident that three at least of the brethren considered there were grounds sufficient for the rejection of the candidate. The work done was thorough and final. The only pretext on which a repetition of ballot should be permitted is the chance there may be for a mistake, a repetition giving an opportunity for correction. But where three negatives rejected it could scarcely be pleaded that a mistake might have occurred. Hence the finality of the vote provided for in the code before

us. Where unanimity of vote is required to admit a repetition of the ballot is proper. Yet we think it is trifling to repeat the ballot several times, with the hope, which is apparent when this is done, that the solitary negative may during the process fail to appear in the box, and thus an election be secured; and on the very same evening, should the black-balling prove persistent, to permit the same candidate to be re-proposed and again referred to a committee. Here there is something wrong. An opportunity is hereby given, if the disposition should exist, for the personal friends of an applicant to fight for his admission, a course to be stamped as decidedly unmasonic. We much prefer the rule of the Lodge of Antiquity, namely, at once to proclaim utter rejection, with no permission again to consider a petition from the same person. Better in every way to err by being over strict than to fail by want of vigilance.

The eighth section provides, that if, as a result of the balloting, the candidate "is approved, he shall, in consequence be initiated into the First Degree, and on some succeeding night, when proposed, examined and approved, shall be admitted into the Second Degree;—lastly, when duly instructed and approved by a board of trial, he shall be raised to the respectable Degree of Master Mason." It is noticeable here that one ballot did not in those days cover the three degrees, that there was a separate ballot for each degree. Also, mark the phrase, "on some succeeding night,"—no disposition in the lodge to hurry through candidates as in these days, degenerate most decidedly in this respect, nor any supposition that the applicant himself will be in any particular haste—"on *some* succeeding night" the petitioner is to be "*proposed and examined*," as well as approved

before passing to the second degree, and "on *some* succeeding night," when he shall have been "duly instructed and approved by a board of trial," the lodge will proceed to raise him to the grade of Master Mason. How much better are the old ways than the new! Modern lodges have unfortunately so much work to do that the tendency is general to abbreviate every thing, and as one consequence to break down some safeguards against improper admissions. There must not only be one ballot to cover the three degrees, but the requirement that a candidate shall be able to pass an examination in each degree before advancement to the higher is overlooked, and treated as of no great moment, on the presumption that, after receiving all the degrees, the initiate will have ample time to perfect himself in the details of the work.—All this comes of a spirit of innovation. Candidates *expect* to be hurried through, lodges having fallen into the vicious habit of hurrying through with their work, and although the initiates may have time enough to acquire instruction, lodges fail to provide them with that amount which is their right. The consequence is that lodges confer many more degrees than they make bright Masons. Modern lodges would do well to take these lessons home for consideration. The number of uninstructed Masons fearfully abounds in proportion to the number of bright Masons. A very large proportion of the ashlar which are being built up into the walls of our Masonic edifice are far from being perfect or as well finished as they might and ought to be.

It appears that three-fifths of the amount of the fees charged for degrees by the Lodge of Antiquity were "appropriated to the private fund of charity" of the lodge. What disposition was made of the remaining two guineas

does not so clearly appear. The inference however is fair, that they were expended in refreshments and in defraying all charges incidental to the work of conferring the degrees. Should the candidate fail to appear to receive the degrees when ordered, and be unable to furnish satisfactory apology for absence, the whole of the amount paid in was forfeited.

There is another provision in the eighth section of the code before us on which a remark may be made. If an applicant was desirous of receiving any of his degrees at a special meeting, all the expenses thereof were to be defrayed by him, in addition to the regular fee of five guineas for admission. The limit assigned to the expenses chargeable to him on account of such special meeting was also five guineas, and judging from the known convivial habits of the brethren of former times, the expenses of a "lodge of emergency" would be much more likely to reach five guineas than to fall short of that sum. We are of opinion that if every modern applicant who should be in great haste to receive the degrees had to pay all expenses, special meetings

would be of much less frequent occurrence.

Section 9 provides for the admission of members, but as we shall have occasion to refer to this subject when reviewing another section of the code, we will pass on. It also provides for the payment of certain fees for membership,—but makes this exception which is very noticeable. "Gentlemen of the army and navy of Great Britain, who, in consideration of their being protectors and defenders of their country, shall be exempted from the fees of admission." Modern American lodges very generally, but we consider, without any very weighty or reasonable grounds, declare clergymen exempt from all fees. For ourselves we cannot conceive why any distinction should be made by Masons between professions or classes of men, and while opposed to all special exemptions as improper distinctions, we would give it as our private opinion that if it were advisable to permit any exemptions from payment of fees, the Lodge of Antiquity showed its good sense in discrimination in favor of military and naval gentlemen.

ED.

A GRAND AND GOD-LIKE CHARITY.

If the noble Roman could say that "he was a man and nothing relating to human welfare was uninteresting to him," may we not say that we are Freemasons and nothing that develops the nobler features of humanity is uninteresting to us?

We are led to this inquiry by reading in an English magazine the last annual statement of one of the grandest charities whose operations are ever submit-

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ted to a sympathizing public. We allude to the "Royal National Life-Boat Institution," of England, of which the Queen is patroness and Admiral, the Duke of Northumberland, is President. Would not our Masonic readers like to know something of this society?

The Life-Boat Institution has 103 Stations on the coast of England; 14 on the coast of Scotland; 23 on the coast of Ireland; in all 140 Stations.

Each of these have a boat-house costing \$900; a life-boat worth \$1500; and a transporting carriage for the life-boat worth \$500. There, to begin with, is an outlay, based upon the most disinterested motives that can animate the human heart, of \$400,000. The annual expenses may be averaged from last year's outlays which were a trifle under \$100,000.

But the startled reader naturally inquires what good has been done, commensurate with these heavy expenditures? The answer is ready. During the year 1864 the number of lives saved through the instrumentality of the Royal National Life-Boat Institution was *four hundred and thirty-two* taken from more than fifty wrecks of ships, barques, sloops, schooners, brigs, yawls, smacks, cutters and fishing boats. Nor is this all, vast as the total is; for independently of the number of 432 lives di-

rectly saved by the employees of this institution, they bestowed rewards to the crews of shore boats, &c., for saving the lives of 266 more, thus stimulating and rewarding their exertions. This is a department of the Society's operations almost as important as its primary one. Think, oh reader, that here is a system of operations resulting in snatching from a watery grave 698 persons in a single year

Looking back over the statistics of this god-like association we find that the number of lives saved either by the life-boats of the Society, or by special exertions for which it has granted rewards since its formation, is 14,266, for which services 82 gold medals, 742 silver medals, and nearly \$100,000 in cash have been paid in rewards. Are not such facts worthy of record by the Masonic press?

FREEMASONRY IN ENGLAND DURING THE REIGNS OF JAMES II. AND WILLIAM III.

THE decease of Charles II. in the year 1685, and the accession to the throne of his younger brother James II. introduced a reaction against Masonry, and threw it into a state of decline from which it did not recover for many years. It were scarcely possible for two individuals, the offspring of the same parents, to present more numerous or greater points of contrast than did these two kings. Charles was a frivolous libertine, James a senseless bigot. The former was a liberal patron of art and science and a Mason, although his libertinism should have failed to secure him admission into the Fraternity. The latter had but two

ideas, the one that kings should be absolute, the other that the supremacy of Catholicism should be restored and all heresy crushed out; and of necessity was an anti-mason. Under Charles, as we have seen, Masonry was held in high esteem and flourished. Under James it ceased to obtain any consideration and was treated with utter neglect by those in authority.

Hitherto Masonry had leaned too much on patronage, coveting, and to a great extent, subsisting upon royal and aristocratic countenance and encouragement. Its great need was reliance upon itself. This it now began slowly to acquire. Once acquired it immedi-

ately began to assume grander and greater proportions.

In the same year in which James succeeded to the throne, the Grand Master, the Earl of Arlington, died, and in a communication of the lodges thereupon called, Sir Christopher Wren was elected to the office of Grand Master. Although he appointed two eminent and active Masons as his Wardens, Gabriel Cibber and Edward Strong, members with himself of the Lodge of Antiquity, yet from some cause or other, Masonry drooped and declined, and but few of the lodges regularly assembled.

The nation itself was meanwhile developing a great political discontent. The king's tyrannical and reactionary tendencies were sowing the seeds of revolution throughout the land. Conspiracies to overthrow the ruling powers were rife. William, Prince of Orange, was invited by the leaders of the popular party to come over to England with an army and raise the standard of revolution, and the crown was offered to him as a reward.

William, who was not wanting in ambition, who had married Mary a daughter of James, and who possessed a relationship to the royal family of England sufficient to give him a shadowy claim to the throne, were James out of the way, was nothing loathe to make the attempt to dethrone a bigoted tyrant or to elevate himself to power. In compliance with the numerous and influential invitation he had received, he made no secret of his determination to embark in the undertaking. In the year 1680 he carried out his intention, landing in Torbay on the south coast. James fled to Ireland, and the Great Revolution became a fact. Readers of English history are aware how rapidly the political changes hurried towards completion. The liberties for which

the people had fought under Cromwell, overlooked under the dissipations of the reign of the second Charles, in danger of being obliterated and crushed out under the second James, were re-established and reorganized on imperishable foundations under that truly great man and King, William the Third.

Previous to his landing in England William had formed the acquaintance of that eminent philosopher John Locke, whose high esteem for the Masonic Institution raised by his discovery of the celebrated manuscript of the time of Henry II., had led him to seek admission into the Fraternity. Whether as a result of his councils or otherwise does not appear, but we are informed that in the year 1685, after the affairs of the kingdom were well settled, William applied for admission, and was privately initiated into the rites and mysteries of Freemasonry. Sir Christopher Wren continued to officiate as Grand Master with the king's approbation.

If the secret history of this period were written, if the hidden influences upon this time were laid bare, we think it would be shown that the principles of Masonic fraternity were far from being the least powerful of those at work in shaping the great events of that age. The great weight of the efforts of John Locke in the cause of religious toleration, so new a doctrine for publication, and also his attempt to develop the idea of a religion in which all men might agree, are well known, and whether he derived these ideas from Masonry or not he was a Mason when he promulgated them, and they were equally well known to have acquired very great influence indeed over the mind of the Mason King who sat on the throne. While Masonry, as an organization, cannot legitimately inter-

fere in affairs political, still, where its sublime principles can make themselves felt, they ever become operative towards the elevation of the race and the furtherance of the interests of humanity. When the times are unpropitious Masonry preserves these principles from destruction, and when the sun shines again they fructify and perform their great and glorious work, in moulding all new institutions calculated for the promotion of the general welfare.—Thus it was in the age of the Great Revolution in England.

We quote the following from Preston:—

“At a general assembly and feast of the Masons, in 1697, many noble and eminent brethren were present, and among the rest, Charles, Duke of Richmond and Lenox, who was at that time Master of the Lodge of Chichester. His Grace was proposed and elected Grand Master for the following year; and having engaged Sir Christopher Wren to act as his deputy, he appointed Edward Strong, senior, and Edward Strong, Junior, his wardens. His Grace continued in office only one year, and was succeeded by Sir Christopher, who continued at the head of the Fraternity till the death of the King in 1702.

During the following reign, Masonry made no considerable progress. Sir Christopher's age and infirmities drawing off his attention from the duties of his office, the Lodges decreased, and the annual festivals were entirely neglected. The old Lodge of St Paul, and a few others, continued to meet regularly, but consisted of few mem-

bers. To increase their numbers, a proposition was made, and afterwards agreed to, *that the privileges of Masonry should no longer be restricted to operative Masons, but extend to men of various professions, provided they were regularly approved and initiated into the Order.* In consequence of this resolution, many new regulations took place, and the Society once more rose into notice and esteem.”

Circumstances associated with Operative Masonry had become such that its organization could no longer continue as the vehicle for carrying down to future ages the germ of Speculative Masonry to which they gave shelter. That germ was too valuable to be allowed to perish. Hence the necessity which the more intelligent of the Masons of that day saw, for providing for the admission into the lodges by regular acceptance, and initiation of those who were not themselves Operative Masons, but to whom the secrets of Speculative Masonry might be safely entrusted. In this manner our ancient brethren in Operative Masonry, while not giving up the work themselves, taught by their very fidelity to its principles, prepared the way for the erection of modern Speculative Masonry as a better and safer repository of its rites and mysteries. It is thus in all time that what is destined to be imperishable has had prepared for it a casket in the form of an organization to protect it from the contingencies to which it would otherwise be liable. In this sense has Freemasonry become the casket in which is safely deposited numerous important truths. Ed.

LODGES OF SORROW.

THE Lodges of Sorrow recently held in Providence and Boston, of which we made brief mention in our May number, are evidence of the continuing popularity of this form of commemorating our deceased brethren. The idea which the practice seeks to carry out is calculated to secure, and we have no doubt has secured, the general approval of the Masonic Fraternity. But it has become a question in our mind whether the custom may not be carried too far, whether the manner of conducting Lodges of Sorrow may not result in creating a theatrical species of sentimentalism, whether in the accumulation of ceremonial and display, a taste may not be created which, in its gratification, may cause the real object had in view in convening a Lodge of Sorrow to be lost sight of. The Lodge of Sorrow is in the main an adoption of a practice much in vogue among French Masons. We would not deny that much of what is good has emanated from French Masonry, but we would also have it remembered that much has outgrown from it, which is calculated rather to depreciate than add to the character of our Institution.

While approving of the general idea of the Sorrow Lodge, we would gently warn the Craft of a danger which may come from that source.

We publish below an article from the pen of R. W. Bro. R. D. Holmes at present Deputy Grand Master of Masons in New York State, which appeared in the Masonic columns of the *Despatch* while under his able editorial management:—

“The general idea of Sorrow Lodges is to express in the lodge-room those sympathies and regrets that death nat-

urally excites in the heart of a Freemason. It must be remembered that Freemasons are *educated up to the point of death*. Their rites constitute a pilgrimage, not long, but burdensome and wearisome, from the cradle to the grave. The symbolism begins with the (Masonic) birth, and end with the (Masonic) death of the candidate. The whole ceremony, rightfully considered, is but a funeral march from the moment the candidate enters at the north-west corner of the lodge, to the moment he is borne, amidst tears and regrets, to the grave. The whole ceremony is an expression of the brevity of life and the uncertainty of death; nor is there anywhere, in all the ceremonies of the blue lodge, a place where a jest or a smile can properly be introduced, or anything else but what would be equally appropriate at a funeral.

These facts being premised — and without a due appreciation of them it is impossible to understand the theory or purpose of a “Sorrow Lodge,” let us go on to examine the manner of conducting one.

It is best *made private* and to Master Masons alone. There are reasons for this which I cannot state upon paper. The lodge that encumbers itself, under such circumstances, with lady visitors and the presence of Apprentices and Fellow Crafts, will fail to make as impressive a ceremony as the circumstances of the case justify us to expect.

The Master should prepare himself, or appoint some accomplished brother who *will* prepare himself, to deliver a funeral address. Time is required for this, therefore the lodge should decide at least a week in advance of the day of meeting. In regard to this address

it would seem unnecessary to say that it should be both *personal* and *Masonic*, were it not that our ecclesiastical friends are so prone to bring the pulpit into the lodge-room. *Personal* in regard to the dead and to the living who have met to lament for the dead; full of incident relating to his connection with Masonry and the particular lodge, and eulogistic of his good deeds. *Masonic*, in regard to its symbolism. Not *Christian*, although a few Christian allusions are not particularly out of place, yet drawing its images and hopes more from the Old Testament than the New, and more from the Masonic Trestle Board than either. The best funeral sermons in the literature of Masonry are by laymen, and this because the minister will bring his pulpit with him.

The funeral address should not exceed twenty minutes in length.

The programme should embrace:

1. A procession.
2. A funeral march.
3. Two, three or four funeral odes.
4. Funeral address.
5. Ceremonies of the dead.

The extinguishing and relighting tapers, borrowed from the Scotch Rite, gives much impressiveness to the ceremony, and if there is thought to be no impropriety in this blending of rites, it may be used.

A pall, sprigs of evergreen and various emblems of mortality, are essential adjuncts to the ceremony.

The room, with all its furniture and paraphernalia, must be dressed in deep mourning.

The programme should be printed in advance of the occasion, with the responses, odes, etc., that all the participants may be favored as much as possible."

MILTON'S ACCOUNT OF THE CREATION.

[*The Masonic Monthly* has space for whatever illustrates the grand drama of Creation, a drama to which allusions are made in the Masonic ceremonies, and which has been nowhere so forcibly described as in the "Paradise Lost."]

When God had declared his purpose to create a new world and a new race of beings, all heaven rung with hallelujahs.

'Glory, they sung, to the Most High, good will
To future men, and in their dwellings peace:
Glory to Him, whose just avenging ire
Had driven out the' ungodly from his sight
And the' habitations of the just; to Him
Glory and praise, whose wisdom had ordain'd
Good out of evil to create; instead
Of Spirits malign, a better race to bring
Into their vacant room, and thence diffuse
His good to worlds and ages infinite.'
"So sang the Hierarchies:—Meanwhile the Son
On his great expedition now appear'd,

Girt with Omnipotence, with radiance crown'd
 Of Majesty Divine: sapience and love
 Immense, and all his Father in him shone.
 About his chariot numberless were pour'd
 Cherub, and Seraph, Potentates, and Thrones,
 And Virtues, winged Spirits, and chariots wing'd
 From the' armoury of God; where stand of old
 Myriads, between two brazen mountains lodg'd
 Against a solemn day, harness'd at hand,
 Celestial equipage; and now came forth
 Spontaneous, for within them Spirit liv'd,
 Attendant on their Lord: Heaven open'd wide
 Her ever-during gates, harmonious sound
 On golden hinges moving, to let forth
 The King of Glory, in his powerful Word
 And Spirit, coming to create new worlds.
 On heavenly ground they stood; and from the shore
 They view'd the vast immeasurable abyss
 Outrageous as a sea, dark, wasteful, wild,
 Up from the bottom turn'd by furious winds
 And surging waves, as mountains, to assault
 Heaven's height, and with the centre mix the pole.
 'Silence, ye troubled Waves, and thou Deep, peace,'
 Said then the 'Omnific Word; 'your discord end!'
 Nor staid; but, on the wings of Cherubim
 Uplifted, in paternal glory rode
 Far into Chaos, and the world unborn;
 For Chaos heard his voice: Him all his train
 Follow'd in bright procession, to behold
 Creation, and the wonders of his might."

At the conclusion of the sixth day the Creator ascended and our poet becomes almost inspired describing the scene that followed:—

"Follow'd with acclamation, and the sound
 Symphonious of ten thousand harps, that tun'd
 Angelic harmonies: the earth, the air
 Resounded, (thou remember'st, for thou heard'st,)
 The heavens and all the constellations rung,
 The planets in their station listening stood,
 While the bright pomp ascended jubilant.
 'Open, ye everlasting gates!' they sung,
 'Open, ye Heavens! your living doors; let in
 The great Creator from his work return'd
 Magnificent, his six days work, a World;
 Open, and henceforth oft; for God will deign
 To visit oft the dwellings of just men,
 Delighted; and with frequent intercourse

Thither will send his winged messengers
 On errands of supernal grace.' So sung
 The glorious train ascending: he through Heaven,
 That open'd wide her blazing portals, led
 To God's eternal house direct the way;
 A broad and ample road, whose dust is gold
 And pavement stars, as stars to thee appear,
 Seen in the galaxy, that milky way,
 Which nightly, as a circling zone, thou seest
 Powder'd with stars. And now on Earth the seventh
 Evening arose in Eden, for the sun
 Was set, and the twilight from the east came on,
 Forerunning night; when at the holy mount
 Of Heaven's high-seated top, the' imperial throne
 Of Godhead, fix'd for ever firm and sure,
 The Filial Power arriv'd, and sat him down
 With his great Father; for he also went
 Invisible, yet staid, (such privilege
 Hath Omnipresence) and the work ordain'd,
 Author and End of all things; and, from work
 Now resting, bless'd and hallow'd the seventh day,
 As resting on that day from all his work,
 But not in silence holy kept: the harp
 Had work and rested not; the solemn pipe,
 And dulcimer, all organs of sweet stop,
 All sounds on fret and string or golden wire,
 Temper'd soft tunings, intermix'd with voice
 Choral or unison: of incense clouds,
 Fuming from golden censers, hid the mount.
 Creation and the six days acts they sung,
 'Great are thy works, Jehovah! infinite
 Thy power! what thought can measure thee, or tongue
 Relate thee? Greater now in thy return
 Than from the giant Angels: thee that day
 Thy thunders magnified; but to create
 Is greater than created to destroy.
 Who can impair thee, Mighty King, or bound
 Thy empire? Easily the proud attempt
 Of Spirits apostate, and their counsels vain,
 Thou hast repell'd; while impiously they thought
 Thee to diminish, and from thee withdraw
 The number of thy worshippers. Who seeks
 To lessen thee, against his purpose serves
 To manifest the more thy might: his evil
 Thou usest, and from thence creat'st more good.'"

RECEPTION OF VISITORS.

To the stranger in our midst, no want is apt to be so great, or more keenly felt than that of society. As much of solitude is often found in a crowded metropolis as in an uninhabited wilderness. A stranger may visit any of our cities, may make a prolonged stay among us, and leave our vicinity as he came, unknown and unknown. How is the stranger to surmount this difficulty? He carries with him no letters of introduction from friends or acquaintances in the place from which he came. He seeks a hotel, finds one to his taste, registers his name, John Smith, of Somewhere, is shown a room, and left to himself. One or two individuals among those already resident in the hotel, observing the new arrival, and partaking of more curiosity than their neighbors, may take an early opportunity to look over the register for the purpose of ascertaining the name of the new comer, whence from or whither bound. This is the first show of interest in the stranger which is evinced by the residents of the house in which he may be about to pass his time, eat his meals, and sleep perhaps for weeks. There is just a chance that he may hail from a city or section in which one or other of the aforesaid curious individuals may have acquaintances, or possess some interest. In this case, on his return to the hall of the hotel, he may be approached by one of these individuals and subjected to sundry inquiries. He may be asked does he know this man or that man in such a business in the city or town in which the register has reported he makes his home. If he answers in the affirmative this may lead to further conversation, and if the stranger is in-

clined to be sociable he may now consider that he has found an opportunity for a free talk with somebody. If, however, he should reply in the negative he is again permitted to fall abruptly into his loneliness. To some temperaments and dispositions this condition of things is really intolerable. To any intelligent man more than half of the pleasure of travel and life consists of intercourse with other people, and deprivation of opportunities for this intercourse is very keenly felt.

If the stranger is from New York he will return to the Empire City after his stay, and add one more report to the thousands which may have been made, of the intense social reserve of the people of Boston, and which reports lead the inhabitants of other cities to believe that every resident of the "hub of the universe" has built a high wall around him, to shut out strangers.—Many Bostonians have the same idea of New York precisely; but all such ideas are founded on grave mistakes. "All things are not what they seem," says Longfellow, and these high walls are only seeming obstacles. They have doors in them through which the stranger may obtain access provided he has the key; and once that key obtained and those doors unlocked they remain forever open, in season and out of season, and within, the stranger will always find a warm and hospitable reception. But the trouble is to obtain that key.

Possibly the stranger is a Mason. Masonry is or should be a key to unlock the doors of society to the stranger. How does it operate in reality?—The stranger Mason, having discovered the place and time of lodge meeting,

sets forth to pay a visit. He enters the outer waiting room, in which he finds a number of individuals engaged in lively conversation while awaiting the hour of opening. One or two gentle stares greet the new comer as he enters. Room is made for him or a seat pointed out to him, and beyond this he learns that he is likely to receive as much notice, and of the same kind as he met at the hotel. The appointed hour arrives. The brethren, for they are all brethren, or expected to be all brethren there, arise and enter the hall, and the stranger is once more alone. He informs the Tyler that he is a stranger and would like to visit that lodge. In due time his message is communicated to the Master, and his case attended to. He is found entitled to admission, and the Tyler will now open the door for him, closed before. Having proved himself a Mason, he finds himself in possession of a key which gains for him admission into a Masonic family away from home, for the Lodge is or should be regarded in the light of a family.

Having entered the lodge-room what is the probable nature of the reception he meets with? Nine chances out of ten he has to look about him and find his own seat. The lodge proceeds with its work, and after a while is called off from labor to refreshment, and now, if at any time during the evening, is an opportunity presented for an exhibition of Masonic hospitality, an opportunity for some one to show at least the shadow of an interest in the stranger. One kind word would go a great way, a brief and simple expression of welcome, of the pleasure of seeing a stranger Mason there, an invitation to visit again whenever opportunity might serve, a very little attention of this kind, would make the visitor feel somewhat more at home than in

his hotel. But does he meet with even this much attention ordinarily? We fear not, if we may judge from our correspondence, which repeatedly, of late complains of the generally cold reception with which visitors meet. The lodge has been called off from labor to refreshment, and the only refreshment for the stranger is apt to be the thought that surely there must be some interior circle there, the door leading into which his Masonry will not unlock. Very likely that will be the last lodge he will visit in that place, which he leaves with disagreeable impressions of the coldness of its inhabitants, and the unsociability of its Masons.

In the outer world, which is made up of such an endless variety of people, good, bad and indifferent, the demand for personal introductions is not so much out of place. But among Masons should there be any need for it? Is it not sufficient introduction of one Mason to another to be found sitting within the same lodge-room, to be recognized as a Mason among Masons? Our Masonry must indeed be powerless over us if in the lodge it is inoperative to the extent of leading us to feel reserve towards each other for want of a personal introduction.

Want of thought cannot excuse our want of attention to the stranger.—Our Masonic feelings, if they are real, ought to and ever will so control our manners as ever to make all Masons feel that they are especially welcome among us at our meetings or away from them. "Tis true, 'tis pity, and pity 'tis, 'tis true" that our Lodges are sadly neglectful of visitors. They do not make them welcome. The stranger from a distance especially, and we have dwelt particularly on his case, needs a welcome and has a right to it. It is what we should all look for everywhere, and be painfully disappointed did we

not receive it. But visitors from other lodges even in the same city or town deserve more attention than they obtain. In order to enjoy a visit to any Masonic meeting it has become absolutely necessary either to take your companions with you so as to enjoy their intercourse in the lodge-room, or else to be sure of meeting acquaintances belonging to the lodge itself, as otherwise, although in the lodge, you may find yourself out in the cold. This is not as it should be. It is the duty of the Fraternity and of the lodges to amend their manners in this very important particular. It cannot be that the spirit of Fraternity is dying out among the Craft, which has preserved it through all the vicissitudes of the ages of the past. In neglecting the stranger we lose very much of the pleasure which would react upon ourselves from the extension of a proper reception, and we fail in a most important Masonic duty.

We give below three paragraphs which we met with in the *Freemason's Almanac*, for 1860, which gives our idea precisely of the attention which worthy visitors deserve and should receive:—

“Visiting Brothers are the links that unite the ten thousand lodges of the world into one harmonious chain.—They afford us the best means of testing our own Masonic charity and knowl-

edge, and the integrity of the Order in other jurisdictions. They give us objects for examination, objects for hospitality, and objects for relief. The lodge which has the most visitors, other things being equal, is the best informed: they who give the most—the recipients being worthy objects—are the most ready to give again.

In the olden time this was the law of visiting brothers in distress: ‘If you discover him to be a true and genuine brother you are to respect him accordingly; if he is in want you are to relieve him if you can, or else direct him how he may be relieved; you must employ him some days, or else recommend him to be employed.’

Nowhere is the visiting brother so welcome, nowhere is he so well entertained, nowhere is his visit so productive of joy to all concerned, as in that lodge which understands the principles of an examination, and the courtesies due to him who presents the proper vouchers. There is an officer at hand to welcome and to clothe him. There is a seat in the lodge for him exactly graduated to his rank. There is a circle of cheerful faces looking radiantly upon him, and, at the proper moment a sheaf of glowing hands ready to grasp his own. Like the fall of needed rain upon the thirsty earth are these attentions to the heart of the lonely, homesick traveler, as he bows his head to receive them.”

Ed,

BROTHERLY RELIEF.

In our May number we published an incident related by Past Grand Master Joseph R. Chandler, of Pennsylvania, in illustration of the charitable disposi-

tion of the Masonic Fraternity towards the widows and the orphans of deceased brethren. We have the same high and reliable authority for the in-

cident we now purpose to relate in Bro. Chandler's own words, which we offer in illustration of the fraternal interest which it takes in the welfare of those of its members who may have fallen under the weight of misfortune, or who may have been induced to depart from the paths of morality and virtue, and who may therefore need the application of fraternal kindness and relief to replace them on the level of respectability and good standing in the community:—

“Many years since, but within my own recollection, and generally under my own observation, the respectable firm of Howard & Thompson, (I use fictitious names, in the city of ———, fell into some commercial difficulties, which the limited capital of the junior partner was unable to surmount. The senior partner, with the aid of friends, compromised the debts, continued the business in his own name, and became, in time, a wealthy man.

Thompson, lacking energy of character, but possessing some pride, declined a subordinate station in a counting-room, until his habits became so bad that he was deemed unfit for any place of trust; and he sunk from respectability to utter destitution and misery with a rapidity I never saw before, nor since, equaled in any man, to whom crime was not to be imputed.

He became brutified; whole days would he lie on the public wharves, drunken with the liquor which he had extracted from the hogsheads being landed at the time; and his rags hung upon him so carelessly that decency stood aghast at his appearance. He was not merely a drunkard, but he was drunk all the time; and to him soberness was a rarity. He had not only lost all moral standing, all name of, or claim, to decency, but self-respect had

fled, and he was the nearest approach in habits and appearance to the brute that I ever saw in man.

One day—it was a clear sunshine of January—Thompson had thrown himself against the southern angle of a public building; and about noon, as the members of the ——— came from the halls, he looked for a little eleemosynary aid, that would enable him to add a loaf of bread to his more easily acquired liquor. But member after member passed on—the case was too disgusting to excite sympathy; one member only was left; he came round the corner of the building towards the place of egress from the premises, and attracted by the appearance of the wretch before him, he was about to offer alms, when, looking closer, he exclaimed, “Are not you Thompson?” “Yes.” “Well here is something—but we are watched, come to my office this evening.”

Thompson kept the promise, and presented himself at the office. He was not seen again for several weeks; and if any thought of him, it was to congratulate themselves that they were relieved from the presence of such a squalid wretch.

About two months afterwards, as the troops of the United States marched through the city on their way to the northwestern frontiers, Thompson was seen in the manly uniform, and wearing the neat plain epaulette of a lieutenant of infantry. He acquitted himself like a man, and died honorably a captain in the service.

The world recollected that Thompson had been a member of one or two companies and associations, of which his patron and friend had been the principal; and they imputed the kindness which lifted him from the degradation to a social feeling on the part of his benefactor.

But there are others who knew that the benefactor was Master of a lodge, when Thompson was once an active and useful member; and that had appeals to the Master's good feelings been earlier made, much suffering and disgrace would have been spared; as it was, the relieved died a captain in the service, and the reliever lived to be Grand Master of a Grand Lodge.

Beautiful illustration of the power of Masonry to do good. How instructive would it be in us, my brethren, to know just what passed in the evening's interview between these two Masons. To know the persuasions on the part of

the senior, and the willing yieldings of the erring junior; to have witnessed the new gush of self-respect—its bright return to the heart—when it was proposed that he should hold a commission; and that there was *one* who not only could have influence with the government to procure the appointment, but still more, would have confidence in *him*, to be responsible for his future virtue. We may not lift the veil, my brethren, to look in upon the scene. Masonry, while she works such good, tiles the door, and lets others judge of the means by the beauty and excellence of the ends."

LINCOLN'S FAVORITE POEM.

EVERYTHING relating to the lamented ex-President being now interesting to the public, we have thought proper to place in our columns a copy of his favorite poem, as repeated by him *verbatim* to a friend not long prior to his death. This we do the more readily as the lines form one of the best paraphrases of the Masonic theory of the levelling nature of death we have ever seen. We have but to name such emblems and emblematical expressions as "the cradle and the coffin," "fortunes wheel," "the checkered pavement," etc., etc., in our lectures to suggest to the Masonic reader the aptness of these stanzas to Masonic use. The poem was written by Mr. William Knox, a Scotch poet, who died in 1825.

Oh why should the spirit of mortal be proud!
Like a swift-fleeting meteor, a fast-flying cloud,
A flash of the lightning, a break of the wave,
He passeth from life to his rest in the grave.

The leaves of the oak and the willow shall fade;
Be scattered around and together be laid;
So the *young* and the *old*, the *low* and the *high*
Shall moulder to dust and together shall lie.

The *infant*, a mother attended and loved;
The *mother*, that infant's affection who proved;
The *husband*, that mother and infant who blest,
All, all are away to dwelling of rest.

The *maid*, on whose brow, on whose cheek, in whose eye,
Shone beauty and pleasure—her triumphs are by;

And alike from the minds of the living erased
Is the memory of mortals who loved her and praised.

The hand of the *king*, which the sceptre hath borne;
The brow of the *priest* which the mitre hath worn;
The eye of the *sage*, and the heart of the *brave*,
Are hidden and lost in the depths of the grave.

The *peasant*, whose lot was to sow and to reap;
The *herdsman* who climbed with his goats up the steep;
The *beggar* who wandered in search of his bread,
Have faded away like the grass that we tread.

The *saint* who enjoyed the communion of heaven;
The *sinner* who dared to remain unforgiven;
The *wise* and the *foolish*, the *guilty* and *just*,
Have quietly mingled their bones in the dust.

So the multitude goes—like the flower or weed
That withers away to let others succeed;
So the multitude comes—even these we behold,
To repeat every tale that has often been told.

For we are the same that our fathers have been;
We see the same sights that our fathers have seen;
We drink the same stream, we feel the same sun,
And we run the same course that our fathers have run.

The thoughts we are thinking, our fathers did think;
From the death we are shrinking our fathers did shrink;
To the life we are clinging, our fathers did cling;
But it speeds from us all like the bird on the wing.

They loved—but the story we cannot unfold;
They scorned—but the heart of the haughty is cold;
They grieved—but no wail from their slumber will come;
They joyed—but the tongue of their gladness is dumb.

They died; ah, they died;—in things that are now
That walk on the turf that lies over their brow.
And make in their dwellings a transient abode,
Meet the things that they met on their pilgrimage-road.

Yes, hope and despondency, pleasure and pain,
Are mingled together in sunshine and rain;
And the smile and the tear, and the song and the dirge
Still follow each other like surge upon surge.

'Tis the wink of an eye, 'tis the draught of a breath,
From the blossom of health to the paleness of death,—

From the gilded saloon to the bier and the shroud—
Oh why should the spirit of mortal be proud!

We would particularly cite the attention of our readers to the richness of illustration that marks this fine composition. In selecting his instances of the leveling power of death how numerous and well-chosen, *twenty-one* different classes of the living are summoned in array to prove that "the old *must* die, the young may die," and to draw the inevitable moral.

THE MYSTIC NUMBER THREE.

THREE was considered among all the pagan nations as the chief of the mystical numbers, because, as Aristotle remarks, it contains within itself a beginning, a middle, and an end. Hence, we find it designating some of the attributes of almost all the gods. The thunderbolt of Jove was three-forked; the sceptre of Neptune was a trident; Cerberus, the dog of Pluto, was three-headed; there were three Fates and three Furies: the sun had three names Apollo, Sol, and Liber; and the moon three also—Diana, Luna, and Hecate. In all incantation, three was a favorite number; and hence, the poet says, *numero Deus impari gaudet*. A triple cord was used, each cord of three different colors, white, red, and black, and a small image of the subject of the charm, was carried thrice around the altar.

The Druids paid no less respect to this sacred number. Throughout their whole system, a reference is constantly made to its influence; and so far did their veneration for it extend, that even their sacred poetry was composed in triads.

In all the mysteries, from Egypt to

Scandinavia, we find a sacred regard for the number three. In the rites of Mithras, the Emphyrean was said to be supported by three intelligences, Ormuzd, Mithra, and Mithras. In the rites of Hindostan, there was the trinity of Brahma, Vishnu, and Siva. It was, in short, a general character of the mysteries, to have three principal officers, and three grades of initiation.

In Freemasonry, the number three is the most important and universal in its application, of all the mystic numbers. Thus we find it pervading the whole ritual. There are three degrees of Ancient Craft Masonry—three principal officers of a lodge—three supports—three ornaments—three greater and three lesser lights—three movable and three immovable jewels—three principal tenets—three rounds of Jacob's ladder—three working tools of a Fellow Craft—three principal orders of architecture—three important human senses—three ancient Grand Masters—three recreant F. C.—and indeed, so many instances of the consecration of the number, that it would exceed the limits of this volume to record them.—*Mackey*.

LITERARY.

WE extract the following piece of literary information from our cotemporary the *N. Y. Despatch* :—

"Bro. Emanuel Rebold, well-known as a Masonic writer of high repute, has recently published at Paris, a large octavo volume of some 700 pages, entitled '*Histoire des Trois Grandes Loges de France-Maçons en France*,' which is a most valuable addition to the historical literature of our institution. The work contains a complete, concise, and impartial history of the Grand Orient, the Supreme Council, and the National Grand Lodge of France, together with brief sketches of the Rites of Misraim and Memphis, and several other interesting articles.

In his preface, the author states that he has had a triple purpose in publishing his work, viz :

1st. To make it impossible for the Grand Orient and Supreme Council henceforth to wage war against each other, by proving the absolute nullity of all the documents on which these rival bodies base their claims to the Scottish Rite ; which has been the chief cause of the discord that has prevailed

between them for more than half a century.

2d. To oblige those two bodies to consummate their fusion, and to yield to the desires of all serious Masons in France.

3d. To demonstrate the absurdity of the vain distinctions of the higher degrees, a creation due in part to the political schemes of the Stuarts and those of the Jesuits, as well as to the cupidity of men unworthy the name of Mason ; and thus to compel a return to the primitive rite, that is to say, to the rite of the Ancient Free and Accepted Masons of England, or of the three symbolic degrees, so that this reform being effected, they can as one united body representing Masonic France, become the equals of those Grand Lodges which profess true Masonry.

The work of Bro. Rebold is a convincing proof that the spirit of Masonic Reform is fully awakened in France. The work is now fairly begun, and a new era dawns for Masonry in that country which produced and fostered the first cause of almost all the errors, and dissensions, which have distracted the institution for a century past."

LODGES UNDER DISPENSATION.

ORIGINALLY lodges under dispensation possessed all the rights and privileges of a chartered lodge, except that of representation in Grand Lodge ; but the present American usage is, to limit them to those privileges specifically named in the dispensation. The justness of such restriction is at least ques-

tionable, and we are unable to see why the original plan should not be adhered to.

The authorities, in reference to this matter, are various and conflicting, though it is hoped that some uniform usage will ere long prevail.—*Chase.*

THE OVATION TO DR. A. G. MACKEY.

THE Masonic Fraternity of New York have done themselves everlasting credit by the magnificent welcome they have given to that most eminent and most worthy brother whose name stands at the head of this page. On the evening of Saturday, 20th of May, the Academy of Music, in New York city, was filled to overflowing by a brilliant audience, consisting of the members of the Masonic Fraternity, with their ladies, in response to a call to appear there and give a reception to Bro. Mackey worthy of the occasion.

The meeting was opened with prayer by the Grand Chaplain, R. W. Henry Blanchard. Dr. Mackey was then introduced to the meeting by R. W. Robert D. Holmes, Deputy Grand Master of Masons in New York State, and on the conclusion of his brief speech the grand honors of a Masonic welcome were given. M. W. Clinton F. Paige, Grand Master of Masons of New York State, after the cheering had subsided, then proceeded to deliver the welcoming address. In the course of the delivery of this most able and eloquent address Grand Master Paige made the following allusions to Dr. Mackey:—

“For years we have pointed with pride to you as an illustration of the learning, dignity, probity and energy which found their home and their culture amid the privileges of our Fraternity. But now we point to the new evidences that the character we cherish and applaud can suffer undauntedly, struggle in patience, endure reproach, bravely persevere, and, what is more than all, can, through all these hardening and cauterizing processes, continue as tender and humane, as prompt to pity and relieve

as if no persecution had attempted to blunt its sensibilities or impoverish its generosity. We have admired and honored you when there was no sectional alienation and no strife among those that were protected beneath the flag on which revolutionary sires had left the crimson of their blood, and North and South fraternally planted the stars. And when we rally again beneath that glorious ensign, with the same ancestral crimson on its folds, and its stars almost trebled, as if new heroism had grasped new heavens, we hail in your coming the outstretched hand of brotherhood, and in the life which South Carolina has not extinguished we see new proof that, however the *blossom* may have been trampled, the *seed* of the Union has not perished.

Welcome, friend of humanity! Welcome, towering Pamezzo of the Union! Thrice welcome, *man* of inflexible fidelity! As *man* we hail you—we hail you as Free and Accepted Masons—and in our welcome as brethren be assured there is a profoundness of respect, and a warmth of unutterable feeling which your eminence as a Mason, and your unnumbered offices of brotherly kindness have deserved. Quietly and unobtrusively have you, through this long ordeal of discord and turmoil, proved yourself ‘a workman that needeth not to be ashamed.’ You whispered the cheering word in secret, but gratitude repeats it openly. Many a languishing brother in prison, far from his kindred and the soothing voices of home, was revived by your presence and your assiduity, and as he yielded his immortality to the God who gave it, mingled with the tone that besought blessings for the country, and the home he should

no more look upon, his thankful prayer that your kindness to the living and the dead should not go unrewarded."

The conclusion of the Grand Master's address was the signal for a renewed burst of applause, on the cessation of which Bro. Mackey, visibly affected by the overwhelming heartiness of his reception, rose to reply to the address. Our space will not permit us to do more than admit a few paragraphs from the eminent Brother's remarks, selected with great difficulty from so much of what is worthy of being recorded. After speaking of the general spread of a treasonable spirit throughout the South at the commencement of and during the war, he proceeded to show the position held by Freemasonry under these unfortuitous circumstances. He said:—

"There was one place where the bond of our common humanity was not altogether forgotten, where the duties of man to man still continued to be recognized. In the Masonic lodges secession lost its bitterness, and Union men, who were 'sons of light,' could visit these sacred retreats without fear of insult or reproach.

As a Mason, holding not altogether obscure position in the Order, I have, in the course of my life written and said much about its excellence and beauty. I know that it teaches fraternal love. I know that it inculcates kindness to the destitute, and sympathy for the sorrowing. I know its pretensions to be a science of morality and a development in one direction of the religious sentiment. But until this war came upon us, in all its hideousness of want and suffering, of demoniac hate and inhuman passion, I did not know how successfully theory and practice could mingled in the teachings of the Order

and the actions of its disciples. I did not know how surely and steadfastly its rays of light could dispel the gloom of this dark night of our National history.

When the first struggles of the infant rebellion began to threaten the gigantic future of ruin and desolation which it subsequently too successfully achieved, all the other social, moral and religious societies of the country preserved a death-like silence. No voice of warning, no accent of entreaty, no prayer or suggestion for forbearance came from any section of the land, already upheaving with the throes of a parricidal conflict. The church, where peace and good will toward men should have been at all times, but then, more especially, the constant theme, was dumb as the very grave. The dark, funereal pall of war was closing around the land, and there were none to raise its gathering folds and let in one solitary ray of peace, or hope, or love.

Masonry alone, mindful of its divine mission on earth, then spoke out with persuasive tongue of exhortation, that men and brethren should abstain from this cruel conflict. That it thus spoke is a noble incident of its history. And although its voice was then unheeded, none shall henceforth forever, rob it of the glory of the attempt.

Will you not bear with me while I say of my native jurisdiction, where I think I have had some Masonic influence, that in South Carolina, reproached, as I fear she justly is, as being the cradle of the rebellion, if not indeed its birthplace, the benignant principles of Freemasonry were never for a moment forgotten. In its capital city, the only place, I fear, on the whole continent, where the same deed of love was enacted, prisoners of war, who were Masons, were relieved on their parole, by the officer of their guard, himself a Ma-

son, and carried from the prison to the lodge-room, to relieve the weariness of their captivity by witnessing and participating in the secret service of the Order.

And I can solemnly aver that I never approached a Mason or a lodge in Charleston, with a petition for the relief of a destitute, suffering prisoner of war, without receiving the kindest response and the most liberal donation.

Throughout the length and breadth of our land, at the North and the South, the East and the West, wherever there was the sin of strife, there too was the atoning peace of Masonry. It went into the prison and gave comfort to the captive. It went into the hospital and gave balm to the wounded. It went into the battle-field and gave rescue of life to the conquered.

Let none henceforth speak with scorn of its unknown mysteries or jeer at its pretended merits. Let its adversaries be silent before the magnitude of its achievements; and when the history of this unnatural war is written, while all honor is bestowed upon the hero and the patriot, let it not be forgotten, but let it rather be inscribed in characters of living light, forever indestructible, that when war was beginning to whet its beak—while all other associations were indifferent and dumb—while the churches themselves gave no sign of Christian life—Masonry alone sought to avert the impending evil, and when the full tide of conflict had rolled in upon our shore, and blood was soaking into the ground, Masonry again came forth, a ministering angel, to clothe in some measure the stain of our nation's fratricidal contest, with a ray of cheering light, and to give to the black cloud of war a silver lining."

On the conclusion of Bro. Mackey's remarks Grand Master Paige arising

said, that he had been deputed to present the testimonial, but feeling that the residents of New York city had been the largest contributors, he would request the Dep. Grand Master, R. W. Robert D. Holmes to perform this duty for him, as he was among the first who moved in the matter. Dep. Grand Master Holmes then rising spoke as follows:—

"It is said by those learned in the law that punishment is not intended so much to afflict the criminal as it is to warn others against error. Taking the converse of that proposition, we are not going to reward your fidelity by a pecuniary gift, but we desire that by honoring you in this manner to stimulate others in similar circumstances to yourself to like exertions which you have made. I hold in my hand a beautiful illuminated volume, upon the title-page of which is your name, and also inscribed within it some very flattering remarks, which tell the lesson, that if you cast your bread upon the waters, it shall after many days return. Your banker will also respond to a small piece of paper so long as it has a Government stamp upon it."

Dep. Grand Master Holmes then presented the testimonial volume, between the leaves of which was a certified check for \$5000 payable in gold. (We might here insert that the lodges of New York city have subscribed an amount which will bring up the total to at least \$10,000. The illustrious recipient of this noble free-will offering responded as follows in tones which spoke of the depth to which his feelings had been moved:—

"Most Worshipful Sir, my heart returns its thanks, but my tongue refuses utterance, for I feel so overcome at your

kindness, my brethren of New York, that my only thought is—my future, like the past life of my Masonic career will, I trust, be such that I shall show you I deeply and profoundly appreciate your kindness.”

The Star Spangled Banner was then sung by Mme. P. A. Salvotti, and before the sounds of her voice had died away Bro. Robert Macoy stepped forward and presented Bro. Mackey with a gold snuff-box, of which he gave the following history:—

“It was stated that this box had before been presented to Mr. Mackey by the Masonic Fraternity, as a token of gratitude for the many years of faithful servitude he had rendered them.—Shortly after the commencement of the war, however, Mr. Mackey was compelled to part with it, in order to procure bread for his family. The box then passed into the hands of a Jew who took it to Philadelphia and gave it to a jeweller to have the inscription erased. The jeweller, seeing that it was worth more as a relic than its value in gold, declined to perform the service required of him by the Jew, but offered

to purchase the box, which he did.—Having acquainted himself with its history, he immediately sent it on to New York to one of the dignitaries of the Fraternity, who made the necessary arrangements to have the Philadelphia jeweler rewarded for his trouble. The box has since been kept safely without the knowledge of Mr. Mackey, until it was presented to him last evening.” In making the presentation, Mr. Macoy briefly explained the above facts, and closed by saying that the box, “though beautiful on the outside, had, also, a peculiar inside lining; he would not say exactly what it was, but it looked green (backs).”

Bro. Mackey appropriately responded to this new and most pleasant surprise, after which he retired amid the plaudits of the vast audience present.

The remainder of the proceedings consisted in the reading, by M. W. John W. Simons, of a poem written by M. E. Benjamin B. French, Grand Master of Knights Templars of the United States, followed by music and another poetical reading, terminating with a benediction pronounced by R. W. Sullivan H. Weston, D. D. G. Chaplain.

TEMPLAR MASONRY.

THE following extracts from an address delivered by Sir Albert R. Hatch, at the last meeting of the Grand Commandery in New Hampshire, is worthy of a place in every Masonic journal:—

“The lapse of time and the full judgment which advancing age brings to all men, have served to confirm more and more fully the excellent opinion I

have always entertained of the order of which we are members. Whatever is best in morality and soundest in the Christian faith, we are taught, and as Knights Templars ought to practice. Enthusiastic and universal charity, and unwearied zeal in a brother's cause, we join with the fervor of religious devotion. Unshrinking courage and unsullied honor have, with these virtues, dis-

tinguished true chivalry in every age. Intimate acquaintance with the Fraternity long ago convinced me that the fires which animated the great defenders of Christendom still slumber in the breasts of their successors, and that nothing but the time and occasion is wanting to revive them in their intensest brightness.

And yet the danger of the present material and practical age is, that men will too readily suffer to decay the observances and the virtues which threw such lustre over the centuries marked by the revival of letters and the rejuvenation of civil liberty. We have become accustomed to hear the headlong valor of the elder knighthood denounced as rashness; its sense of honor, alive to a touch, and impatient of the slightest stain, has been called fantastic; its exuberant charity, seeking adventures and danger for the relief of the distressed and the defenceless, has seemed to cold and selfish hearts a sort of madness; its fervid devotion and undying faith have appeared, even to men who call themselves religious, no better than fanaticism.

It is not necessary to deny that the virtues of chivalry may have tended to exaggeration; but it was exaggeration in the right direction—in the cultivation of all that most adorns the imperfect character of man. The error of the present day is that we pursue too much the improvement of our material and intellectual nature, suffering our affections to become dwarfed, and our faith to lapse into cold and formal idealism. With all the improvements in science, and the immense advance in material prosperity which have distinguished the age in which we live, I am much inclined to believe that impartial history will mark our time as wanting in those high and noble virtues for which the age of chivalry was so much distin-

guished. Modern charity, though in some directions abundant, lacks self-devotion; and though our religion be sincere, we are almost ashamed to make of it a public and constant profession. We need have no fear that the principles of our valiant and magnanimous Order will make too strong an impression upon our life and conduct. We shall be better socially, truer to the constant calls of the suffering and defenceless, purer in life and manners, and higher and holier in our religious faith if we cultivate earnestly, practically and constantly, all that the ceremonies of the Order teach and its precepts enjoin.

The true spirit of chivalry finds an appropriate field for its amplest exercises and development as readily in the present age as in any of the past.—There are still battles to be fought with the sword, and with the mightier implement of peace, which demand the exercise of the highest courage and extremest skill of the Christian knight. The helpless still require protection; want, disease and suffering still call for the labor of the fullest charity and self-sacrifice; and the interests of a pure and holy faith now more than ever demand our truest devotion. And the time may come, indeed under institutions like ours it is ever at hand, when the cause of our country and the defense of liberty may assert a claim to our swords and our lives not less powerful than that which ranked the Templars and the Hospitallers side by side on the hills of Judea, or brought them to the defense of Christianity and freedom on the battle-fields of Spain, or where the crescent finally fled before the cross upon the plains of Hungary. The inscriptions upon our banners remind us to be ever watchful; the whole teachings of the Order lead us to be true to our religion, our country, and the cause of rational liberty."

NUMBER OF MASONIC DEGREES.

In answer to questions constantly arising, Bro. J. W. Simons gives the following interesting information :—

“Strictly speaking, the degrees of Masonry are three in number, viz : Entered Apprentice, Fellow Craft and Master Mason. In England, the Holy Royal Arch is now added, and in this country the Chapter degrees, Mark Master, Past Master, Most Excellent Master and Royal Arch Mason, which, however, were not created till the latter part of the Eighteenth Century, are now claimed to be the completion of Ancient Craft Masonry. We practice, also, the cryptic and chivalric degrees; the thirty-three degrees of the Ancient and Accepted Rite, and have also several organizations of the Rite of Memphis, claiming to administer (to those capable of receiving the “entire lot”) ninety-six degrees. Altogether, something like three thousand degrees have been invented from time to time, and have been presented by their authors as Masonic. We cannot undertake to publish nomenclatures of this vast list, but our correspondent will find many of them in Dr. Mackey’s *Lexicon of Masonry*.

The series, commencing with Entered Apprentice and ending with Knight Templar, called the York Rite, but which should properly be denominated the American Rite, is that practised in all the States of the American Union.

The English system recognizes four degrees, Scotland and Germany, only the three original; but France and

other countries of Continental Europe recognize and practice the Ancient and Accepted Rite of thirty-three degrees. The Grand Orient of France also recognizes the Rite of Memphis, trimmed down to thirty-three degrees to correspond to the Scottish Rite, and the last of which, as in that rite, is simply an official degree.

The two organizations, whose advertisements you refer to confer several degrees, the last of which is, we believe, the 42d in the system of Memphis, and is termed Hermetic Philosophers.

It may be proper to add that the theory of Masonic government in this country is that, Grand Lodges when lawfully established, have exclusive jurisdiction within the political boundaries of the State or Territory in which they may be located, over the three symbolic degrees first above mentioned, and they will not tolerate any interference with their rights in this respect, but beyond the primary degrees they take no cognizance; hence the establishment of Grand Chapters, Grand Commanderies, Grand Councils, Senates, Consistories and Lodges of Perfection is suffered to go on without molestation; individuals being allowed to consult their own inclinations, and especially their own pockets, as to how many of the higher degrees they will take. And finally, amid the large number of degrees it would be a difficult task to draw the line between what are called side degrees, and those admitted into regular series.”

IRISH MASONIC TRADITIONS.

THE Ill. Bro. Thomas James Quin-ton, 33d, Grand Secretary, H. E. of the Supreme Council of Ireland, in his *Freemason's Calender and Directory for 1856*, published by authority, furnishes his readers with "Traditional and Recorded Information of the Order of Freemasons, selected from Ancient Authors, and from the Archives of the Grand Lodge of Ireland."

Among these Traditions we find the following :

2736. (A. M.) The Phœnicians are supposed to have settled A. C., 1264, in Ireland, and Masonry to have been introduced by Heber and Heremon, sons of Milesius, succeeded by Eochaid, styled the Ollamh Fodhla, or learned Doctor, who (A. C., 779) constituted triennial meetings at Tara, in Meath. But the constant warfare and aggressions of the Danes destroyed the ancient records, and discouraged all sciences, though the eastern round towers and minarets which still exist testify the labors of the era, corroborated by the opinions of Strabo, of Diodorus Siculus, and by Sanconiathon referred to by Sir William Betham, in his second volume of *Etruria Celtica*, assimilating the Ma-

sonic rites with the mysteries of Samothrace, and with the *Gobhan Saor*, or free-Smith of Ireland.

Another extract claims "Alfred the Great as an *Irish Mason*":

872. (A. D.) Alfred the Great promoted the Order, and the art much prospered. According to Bede, Alfred was initiated at the College of Mayo; and the letter of Eric, a celebrated philosopher of Auxerre, to Charles the Bald, about the middle of the 9th century, designates the Irish philosophers "*Servants of the wise Solomon*." The ruins of Kilmallock, (the Irish Balbec,) &c., &c., show the antiquity and varied fortunes of the Order, in those dark and troublesome ages.

Of Templarism it thus speaks :

1177. The Priory of Knight Templars, Kilmainham, was erected under the Earl Strongbow, Lord Warden 2d Grand Master.

1183. The Priors of Nedrumand and St. John the Baptist were founded by Alured du Palmer.

1235. Subsidies were raised by the Order in Ireland for the Holy Land.

1591. Trinity College was founded where the Priory of All Hallows had been erected in 1166.

THE PLAN OF ANCIENT FREEMASONRY.

THE degrees of Entered Apprentice, Fellow-Craft and Master Mason contain a sublime system—a mysterious but efficacious scheme of redemptive Masonry. All the workmen at the building of Solomon's Temple were necessarily involved in the terrible con-

sequences of the great defalcation, which occurred on the Mount. The original promise or covenant of the Grand Masters could not be kept. A lawless act brought wailing and lamentation upon the whole body of the craft—those faithful workmen who had

labored long in the forests, in the quarries, and on the Mount. They felt and mourned their destitute condition. The power of evil had suddenly frustrated the designs of the mastery; but, strange as it may seem, that which brought woe into the temple, afforded the means of establishing a new plan of Freemasonry, and its glad tidings were immediately communicated to a chosen few, who were clothed with ample authority to dispense the light to all nations, kindreds and tongues.

There is reason to think that, ere a stone was laid in the first temple, a just and wise provision was made for the wants and necessities of the Craft. Restitution was to be made, a redemptive system was found necessary, and a new covenant must needs be formed. All was not lost. A faint impression of Deity was left on fallen nature, and a cable, not easily broken, might be wound about sinful man, by which he might be led, gently and squarely, to the altar of light.

There is no iota of the Masonic ritual which is void of significance. A candidate for the Mysteries may well be regarded in a state of darkness. He is not permitted to know, or comprehend with accuracy, the mode of his deliverance, until he has been raised to the intelligence of a Master. In studying the first and second degrees, he may be enabled to perceive some intimations or dim prophecies of the mysteries of the third degree; for the virtues of a lamented Master are veiled in the signs, steps, words, grips or ceremonies of the order. In the institution of the temple-worship, in the doctrines of the thrice illustrious builders, are couched the mysteries of life and death, of immortality and the resurrection. The typical furniture of a lodge; the lamb-skin ever reminding us of an innocent victim; the implements of labor; the

burning incense; the sheaf of corn as the sheaf of light; the winding and mystical staircase; the plumb, level and square; in short, all forms, symbols and ceremonies are so nicely fitted together as to make the spirit of a devout initiate or Fellow-Craft beat with a lofty desire to roll away the clouds of the elder appointments. Freemasonry has done more to unveil the meaning or unfold the promises of the Mosaic institution, than any other society in the world.

We insist upon this proposition, as incontrovertible. Ancient craft Masonry shows on its face that it is a substituted system; or, in other words, a system which has taken the place of a system which existed before the temple-era; and that it is only through this system that a perfect plan was made to assure the workmen of the benefit of their labor, and the favor of the Masters at the completion of the temple. The third degree responds to the first and second degrees; so that the three degrees seem to have been constructed with a particular view, and without any accidental arrangement. They present an entire system, and every item in the degrees of Entered Apprentice and Fellow-Craft are fully explained in the third dispensation of light. The third degree is illustrative of all that is obscure, and expository of all that is symbolical.

The origin of the signs of ancient Masonry, with their accompanying words, cannot be traced to a period beyond the happening of the event to which we have referred. Surely the signs of the Entered Apprentice and Fellow-Craft are coeval with the Master's sign; if otherwise, the history of the Master's degree is false.

An initiate, duly and truly prepared, presents a visible token of one in a lost condition. The alarm at the door of a

lodge tells something of a universal and Masonic foe. His mystic journey is the way that a distinguished artist travelled before him, and every advanced step brings him nearer to the seat of knowledge. The instruments of labor, while they are used for the purpose of divesting our minds and consciences of the vices of life, also indicate that we must die, ere we can be raised upon the points of fellowship. The high hill and low vale talketh also. If one die on the mountains, he may sleep at its foot, which is the throne of the thunder.

The legend of the Master's degree teaches us that all mankind must come under the law and dominion of death. In this doctrine is involved the mysteries of the Order. Upon it rest the hope of a restoration. The penalty of the violated law was the administration of death; but death has a most beautiful and excellent allusion to the mercy which is embodied in the curse or punishment of the first transgressors.—When the Builder, for the last time, came forth from the majesty of his own council chamber, he illustrated, in his walk and conversation, that he was every way worthy of being a mediator for his workmen, and of being able and willing to arrange a plan to make himself their surety.

Sin is around and about us all. It meets us in the preparation-room. In our signs, shadows and symbols it may be seen. It *winds* itself carefully about

our bodies. It encounters us at the door of the lodge; conceals itself in our every footstep; like a sharp instrument, it searches the inner man; it walketh with us in darkness; it is with us at every station, at the altar and in holy prayer.

When the evil spirit entered the temple, the unity of the work was disturbed, and the peace and harmony of the Craft were marred. A sudden change passed upon them, and the mystery of evil and the principle of reconciliation were, from that day, to be celebrated by our Mysteries.

In the beginning there was a city, built four-square, perfect every way, on twelve foundations. Our patron St. John the Evangelist, in a vision beheld that city. Its immortal ashlar were laid in the cement of eternal love, that they might dwell together in unity. Its length was as great as its breadth; its symmetry as perfect as its structure; its walls were of precious stones, and its streets of pure gold. The vision was full of mystery and of meaning, partly revealed, partly hidden, and by hiding made even more glorious and majestic. It sets before us the unity, multitude, perfection and glory of the followers of our perfect and inspired Master, who drew the design of the temple—a beautiful type of an unseen house resting on Mount Zion. And wheresoever we may be, we know that there is a "Jerusalem above us," "the mother of us all."—*Scott.*

JACOB'S LADDER.

WHEN Jacob, by the command of his father Isaac, was journeying towards Padan-aram, while sleeping one night with the bare earth for his couch

and a stone for his pillow, he beheld the vision of a ladder whose foot rested on the earth, and its top reached to heaven. Angels were continually as-

cending and descending upon it, and promised him the blessing of a numerous and happy posterity. When Jacob awoke, he was filled with pious gratitude, and consecrated the spot as the house of God: Genesis, ch. xxviii.

This ladder, so remarkable in the history of the Jewish people, has also occupied a conspicuous place among the symbols of Masonry. Its true origin was lost among the worshippers of the Pagan rites, but the symbol itself, in various modified forms, was retained. Among them it was always made to consist of seven rounds, which might, as Oliver suggests, have been in allusion either to the seven stories of the Tower of Babel or to the Sabbatical period. In the Persian mysteries of Mithras the ladder of seven rounds was symbolical of the soul's approach to perfection. These rounds were called *gates*, and in allusion to them the candidate was made to pass through seven dark and winding caverns, which process was called the ascent of the ladder of perfection. Each of these caverns was the representative of a world or state of existence through which the soul was supposed to pass in its progress from the first world to the last, or the world of truth. Each round of the ladder was said to be of metal of increasing purity, and was dignified also with the name of its protecting planet. Some idea of the construction of this symbolic ladder may be obtained from the following table:—

1. Lead, Saturn, First World. 2. Quicksilver, Mercury, World of Pre-ex-

istence. 3. Copper, Venus, Heaven. 4. Tin, Jupiter, Middle World. 5. Iron, Mars, World of Births. 6. Silver, Moon, Mansion of the Blessed. 7. Gold, Sun, Truth.

Thus, too, in all the mysteries of the ancients, we find some allusion to this sacred ladder, requiring, it is true, in some instances, considerable ingenuity to trace the identity. Even in the Edda of the Scandinavians, we find the great tree Ydrasil, which Dr. Oliver concludes, for the most sufficient reasons, to be analogous to the ladder of Jacob.

Among the Hebrews, the staves of the ladder were originally supposed to be infinite. The Essenians first reduced them to seven, which were called the Sepirot, whose names were Strength, Mercy, Beauty, Eternity, Glory, the Foundation, and the Kingdom.

Among Freemasons, the principal rounds only are named, and they are Faith, Hope, and Charity, because Masonry is founded upon Faith in God, Hope of Immortality, and Charity to all mankind. But of these, Charity is the greatest; for Faith ends in sight, Hope terminates in fruition, but Charity extends beyond the grave. It is by the practice of these virtues, that the Mason expects to find access to Him who is the subject of Faith, the object of Hope, and the eternal fountain of Charity. Hence, it is symbolically said, that Masons hope to reach the clouded canopy of their lodge by the assistance of Jacob's Theological Ladder.—*Mackey*.

THE OMNIFIC WORD.

ROYAL Arch Masons will be interested by these extracts, which we take from Basnage (B. iii. c. 13), on the mysteries of the name Jehovah:

“The Jod in Jehovah is one of those things which eye hath not seen, but which has been concealed from all mankind. Its essence and nature are in-

comprehensible; it is not lawful so much as to meditate upon it. Man may lawfully revolve his thoughts from one end of the heavens to the other, but he cannot approach that inaccessible light, that primitive existence, contained in the letter Jod. And indeed the Masters call the letter Truth or Idea, and prescribe no bounds to its efficacy.—'Twas this letter which, flowing from the primitive light, gave being to emanations; it wearied itself by the way, but assumed new vigor by the assistance of the letter H [He], which makes the second letter of the Ineffable Name. The other letters have also their mysteries. The last H discovers the unity of a God and Creator; and upon this letter that grand truth is built; but four great rivers issue from this unity; the four majesties of God, which the Jews call Sheckmal. The whole name Jehovah includes in it all things in general, and therefore he that pronounces it, puts the whole world into his mouth, and all the creatures that compose it.

The man that pronounces the name of Jehovah moves the heavens and earth in proportion as he moves his lips and tongue. The angels feel the motion of the universe, and are astonished, and ask one another whence comes this concussion of the world. It is answered that the impious N has moved his lips in pronouncing the Ineffable Name. At the same time an indictment is drawn up against this wretch, all the sins he has committed are numbered, and he rarely escapes condemnation."

While on this subject, we are disposed to record an interesting conversation in relation to the name of the Deity, which took place between Professor Gibbon and Mr. Henry R. Schoolcraft at the

meeting of the "American Association for the Advancement of Science," whose session was held at Albany, in August, 1856.

Professor Gibbon referred to the curious circumstances of the coincidence of form of three of the letters which appear in the name of Deity, or in that word which is expressive of Divinity, in nearly all languages, ancient or modern—namely, I, A, G, being a right line, a circle, and a particular angle. Those three geometrical forms not only appear in the capitals of the English alphabet, but also in the Greek and other primitive alphabets. They are the characteristic vowels of the Hebrew *Adonai*, "Lord," of the Greek *Aionios*, "the Eternal," and words of the same import in the Hindoo, Japanese, and other Asiatic tongues. In the old Greek or Phœnician alphabet, they are the first, the middle, and the last letters, (Alpha, Iota, Omega,) and signify the beginning, the middle, and the end. In one of the Indian names of the Great Spirit—*Manito*—they also appear. He was curious to learn whether the coincidence holds in the Algonquin and other Indian dialects.

Mr. Schoolcraft replied, that the "Manito" was perhaps the best example of the kind that could be cited. The Indians have another word, which is employed only on the most solemn occasions. It is *Ahee-aw*, and is never given by any but the priests, who appear to attach to it the same kind of sanctity attributed by the Hebrews to the word which, in our English version of the Bible, is always printed LORD, in capital letters, and which is referred to by the Jews as "the ineffable name."—*Masonic Quarterly*.

JURISPRUDENCE.

THE Committee on Masonic Law and Jurisprudence of the Grand Lodge of Louisiana made the following report to that body at its session held at New Orleans on the 18th of February of this year:—

“Although your committee admit it to be the right of any member of a Lodge to object to the admission of a brother visitor whose presence might be calculated to disturb the peace and harmony of his Lodge; yet we consider it to be unmasonic and wrong to object to the admission of such visitor simply on account of his outward apparel, provided it be decent in cleanliness and not *outré* in appearance.”

The Committee on Masonic Law of the Grand Lodge of Michigan reported that:—

“It is the duty of the Master of a Lodge to suspend the advancement of a candidate, at any stage of such advancement when it shall come to his knowledge that such candidate is either unworthy of receiving, or ineligible to receive Masonic light, regardless of the course or channel of such knowledge,”

Grand Master Wm. P. Preble, of the Grand Lodge of Maine, thus decides as to the absolute nature of the Lodge Master's power and authority:—

“There is no law, edict or regulation of our Grand Lodge, that I am aware of, that designates the power and authority of a W. M.*** The Masonic Fraternity has often, and very justly, been termed to be an absolute monarchy in its government. The Master's authority in his Lodge is absolute.”

Grand Master Preble also renders the following decision as to who may properly avouch for another:—

“A Mason can properly avouch for

another only after having sat in a Lodge of Master Masons with him, or as one of the Committee appointed by the W. M. to examine him. The practice of undertaking to examine a person (claiming to be a Mason), except when especially appointed for the purpose by the Master, is a very dangerous and reprehensible one. The danger arises from the fact that the W. M. cannot draw a distinction between the members of his Lodge, and if he allows one to do it, he can scarcely deny the same privilege to another, who, although entirely incompetent, believes himself to be the best qualified.”

Grand Master Thomas Sparrow, of the Grand Lodge of Ohio, in speaking of the violations by Masters of lodges of the regulations regarding the conferring of Degrees, says:—

“It should be distinctly understood by the officers of Subordinates, once for all, that lodges are created for the benefit of Masons, and not for the accommodation of candidates; that there are no cases of emergency in this jurisdiction, and that no lodge has the power to make them.”

Among the decisions of Grand Master Thomas M. Reed, of the Grand Lodge of Washington Territory, were the two following:—

“A demit is not of itself an evidence of good standing. It cannot be of the *present*, though it may have been evidence of the *past* good character of the brother. The *former* is the necessary requirement before affiliation. A demit, therefore, can only carry with it evidence of a cessation of membership, and that the brother is no longer obliged to pay dues to that particular lodge.

"A Past Master by service, though not a member of the Lodge, in the absence of the Master, and by request of a Warden who is present, may preside and govern the lodge for the time being."

The last-named decision would not be tolerated in most jurisdictions, yet we cannot for ourselves see wherein it is wrong.

The following is one of the standing resolutions of the Grand Lodge of Washington Territory:—

"Resolved, That the right of a Master Mason to visit a lodge, other than that of which he is a member, does not exist, where his presence is calculated to disturb the harmony of the lodge, or where any brother, a member of such lodge, may object to his admission, and it is the duty of the W. M. to respect a private request of any member of his lodge, to defend his local rights, by refusing to admit such applicant visitor, and no brother shall be required to state his objections to any such applicant."

We have heretofore quoted decisions of the following disqualifications, namely, the loss of one leg, or an arm, or deafness in one ear. A Committee on Jurisprudence of the Grand Lodge of Wisconsin gave the following decision:

"Can a candidate who has lost the use of one of his eyes receive the Degrees of Masonry? The committee are of opinion that the question must be answered in the negative."

The following cases we find reported in the *Masonic Trowel* for May 15:—

A. P. was initiated in Lodge 5; he has resided in the jurisdiction of this lodge several years. Can this lodge confer the other degrees on him without a recommendation of the lodge that initiated him?

If an E. A. comes from a foreign jurisdiction, Missouri, for instance, he is within the jurisdiction of the lodge

nearest to him, and may petition as an E. A. for the other two degrees, in the usual form and in due time; if he comes from a lodge in this State, he is the candidate of that lodge, *without regard to time*, until it relinquishes him.

M. W. C. was balloted for at the regular communication, initiated two weeks thereafter, and advanced at the end of two weeks more, at the regular communication. Would it have been lawful to have balloted for him at that time?

It would, under the Illinois Grand Lodge laws; but the F. C. degree should not be conferred until four weeks after initiation.

Charges were preferred against C. H.; the Master appointed a committee to try the case; the committee reported sustaining the charges; the Master ruled the report out of order. Ought not the report to have been adopted?

No. Under the laws of the Grand Lodge, committees in cases of trials can report the testimony only; they cannot try cases, or give a decision upon the merits. The object of taking testimony is to have the same testimony before the Grand Lodge, in cases of appeal, that was before the lodge. The lodge hears the testimony taken before the committee, tries the case, makes up its own opinion, and decides accordingly. The decision was correct, yet the Master might have directed the report to be amended so as to include the testimony only.

A. petitions No. 12 for initiation and is elected; without being initiated, he obtains a certificate of the action of the lodge and a recommendation to any other lodge to confer the degrees; with this certificate and recommendation, he applies to Lodge 21, and is initiated, passed, and raised; the report of the Committee on Jurisprudence would imply in that case that he was a legal member of the lodge in which he re-

ceived the degrees. Can a Mason be a member of a lodge without petition, reference, and unanimous ballot?

This is a difficult case to decide. One thing is certain—no man can be a member of a lodge without a unanimous ballot. If the candidate was initiated upon the ballot of Lodge 12, then it was the work and property of Lodge 12. If the other two degrees were conferred without a ballot of either

lodge, the work is irregular, and the candidate is not a member of any lodge, and the lodge is liable to forfeiture of charter. If the second and third degrees were balloted for by Lodge 12, the candidate is a member of 12; but if the ballot was spread by Lodge 21 for the second and third degrees without any petition, then the work is still irregular and the lodge liable to censure, but the candidate is a member of the lodge.

NOTES AND QUERIES.

NOTES.

90. Will the Editor insert the following beautiful quotations illustrating the Masonic principle of *mutual confidence*. We have seen during the past three years a Freemason high in office publishing the private and confidential letters of his former friend for the purpose, if possible, of wounding him in a vital part. Ought not the duties of reciprocal friendship to be more clearly taught and understood among us than they are, and such horrible lapses be exposed in their native hideousness. Shakespeare says:—

“Those friends thou hast, and their adoption tried,
Grapple them to thy soul with hooks of steel;
But do not dull thy palm with entertainment
Of each new-hatched, unfledged comrade.”

Dr. Young says:—

“Reserve will wound it and distrust destroy;
Deliberate on all things with thy friend;
But since friends grow not thick on every bough
Nor every friend unrotten at the core
First on thy friend deliberate with thyself;

Pause, ponder, sift; not eager in the choice
Nor jealous of the choice; fixing, fix;
Judge before friendship, then confide till death.”

M.

91. I do not think the following Masonic incident has ever been published: In 1853 the Grand Lodge of Kentucky ordered a splendid jewel of gold as an honorarium to one of its officers. After its completion and presentation this jewel was borrowed by a New York house for the purpose of having a wood-cut made of it. In transit it was stolen by a mail robber who surreptitiously got possession of a mail-bag. The matter went into the hands of the detectives and the thief was finally identified by his having the remains of that gold jewel in his possession. He had broken it to pieces but neglected to submit it to the melting-pot. Hence his detection and the ten years of incarceration in the Columbus, Ohio, penitentiary which followed.

I—D.

92. Will you oblige a constant reader by inserting these beautiful lines copied in my memorandum book from the lips of an English brother who said

he got them twenty years before from the programme of a Masonic Festival at Cork, Ireland?—

False friends you say are falling fast
As ebb's your fortune's tide;
Swept by dark sorrow's wintry blast
Like sere leaves from your side;
But cast grief's shadows from your brow,
And joy's bright smiles awaken,
Though false friends go, dear brother, know
A Mason's ne'er forsaken.

The storm that quenches friendship's ray
But fans Masonic love;
And still the darker grows life's day
The fonder it shall prove;
Then cast grief's shadows from your brow,
And joys bright smiles awaken,
Though false friends go, dear brother, know
A Mason's ne'er forsaken.

S.

93. Here are some excerpts for your Notes and Queries:—

True brothers, though ruffians their pathway beset,
As friendless and lone through the cold world they travel,
They must never the "password of virtue" forget,
Nor the tools of their Order, the Guage, Square and Gavel.
And their motto must be
"Faith, Hope, Charity,"
And their Order forever and ever be free;
The floweret shall grow and the Cassia shall bloom
And deck with their verdure the Grand Master's tomb.

U.

94. Please insert the following among your Notes:—

The tear for friends departed,
The faithful and true-hearted,
Cast midst the rubbish of the silent grave,
Is changed to smiles of pleasure
While trusting that our treasure
A glorious Resurrection-day shall have.

R.

QUERIES.

94. What was the "School of Crotona," of which I saw mention in a Western print some years ago?

LEWIS.

It was a plan originating, we believe, in Kentucky, by which Masonic literature, especially pamphlet matter, addresses, proceedings, by-laws, etc., were distributed among the members of the "School." For instance, a person who had delivered an address, printed it and sent 100 copies of it to the "School of Crotona." In return he received 100 different addresses. The same plan was pursued with all the pamphlet literature of the Masonic Institution, of which vast quantities were thus disseminated which otherwise would never have seen the light. Such a system might well be renewed and maintained.

94. Please devise a suitable "Mark Master's Mark" for me.

M.

This is so much a matter of taste that our correspondent will scarcely be satisfied with any choice we can make. Professional men may adopt emblems denoting their profession; a physician for instance adopting a probe; a blacksmith an anvil; an engineer a steam guage; musicians might take notes of the gamut; a baker a biscuit; a sailor a windlass. Going into moral details a mild and meek man should select the trowel, a quarrelsome editor the gavel, or more appropriately a handspike, or still more so, a brazen trumpet.

95. I have heard it said that the General Grand Royal Arch Chapter of the United States, after nearly sixty years of research into the "Work" of their Masonic system, finally gave up the task and acknowledged that there was no standard. Is that so?

TRIANGLE.

Not exactly so but very near it.—Here is the resolution adopted by that body at its Convocation, at Hartford, Conn., 1836:

"Resolved, That this General Grand Chapter having failed to determine on any specific

mode of work, it is urgently recommended to the officers of the Grand Chapters, by careful investigation, to make themselves acquainted with the ancient Work of the Order and to disseminate it among their respective subordinates."

As the officers of the Grand Chapters were the very men who composed the General Grand Chapter this recommendation was, to say the least, a queer one.

EARS OF CORN.

WHEN Jerusalem was taken by Titus, 1,100,000 perished in various ways.

The landmarks of Masonry are not so much a fence or a wall, against which even the blind man may run, and which restricts even the most giddy and ignorant. They are rather posts and monuments, set at intervals, too great perhaps for the inexperienced eye carelessly to see them, but not too great for science and skill to connect them with infallible certainty. None see their own defects so clearly as those who have labored most faithfully to remove them.

The city of Thebes had a hundred gates, and could send out at each gate 10,000 fighting men and 200 chariots, in all 1,100,000 men and 20,000 chariots.

O, brother man, how many ties
Do bind thee to thy kind!
Wher'er thy feeling spirit flies
It finds a kindred mind.
Let out thy heart; increase its fire;
Love every human soul;
'Twill greater faith and hope inspire,
To comprehend the whole.

A short time after the taking of Babylon, the forces of Cyrus consisted of 600,000 foot, 120,000 horses, and 2,000 chariots, armed with scythes.

A lodge should be to the Grand Lodge what an individual Mason should be to his lodge—not a drone in the

hive, but an active, zealous member; not a detriment, but an ornament. A lodge should be as jealous of its reputation and standing as a Mason should be of his character and honor.

Who wears the Square upon his breast,
Does in the eye of God attest,
And in the face of man,
That all his actions do compare
With the Divine, th' unerring square—
That squares great virtue's plan:
That he erects his edifice
By this design, and this and this!

Genuine Masonry is loving, peaceable, unobtrusive. Its true spirit is pure as the dew of heaven, free and refreshing as its zephyrs. It is a divine manna for the clear-sighted to gather, every one according to his own eating, some more and some less. Masonry has been termed the light that gleams in the dark places, that brings peace and joy to the disconsolate, that shines into the heart of the widow and fatherless.

"The statue which enchants the world" lies within the block. The statuary's part is but to remove the superfluities. So within many a mass incrustated with warts and knobs and unsightly excrescences, lies a noble soul, fit for the highest place of Masonic honor and usefulness. It is but to apply vigorously, but skillfully, first the common gavel, after that the chisel. Nothing will induce a favorable estimate of Freemasonry among a com-

munity, like the dissemination of good, sound Masonic literature.

When Algernon Sidney was told that he might save his life by denying his hand-writing, he said: "When God has brought me into a dilemma in which I must consent to a lie or loose my life, he

gives me a clear indication of my duty, which is to prefer death to falsehood."

The more any one speaks of himself, the less he likes to hear another one talked of.

By over-sugaring men's good qualities, you may turn them to acidities.

CORRESPONDENCE.

[We do not hold ourselves responsible for the opinions expressed by our correspondents.]

LETTER FROM INDIANAPOLIS.—FUNERAL OF FRANCIS KING.

INDIANAPOLIS, IND., *April 25, 1865.*

To the Editor of the Masonic Monthly.

THIS day is ever memorable in the history of Masonry in this State by the circumstance of the burial of the Grand Secretary, Bro. Francis King, who at the ripe age of sixty-six years, was on Friday last, April 21, called from labor to refreshment. A brief sketch of the burial will perhaps be acceptable to you. Bro. King's character was succinctly described by a correspondent in your April issue, in which he calls him "a model Grand Secretary." I may say he was nothing else, and aspired to be nothing else.

Due notice had been sent throughout the State, and delegates from various sections responded to the call. Very many more would doubtless have attended but for the nearness of the grand obsequies of the President. There were 250 Masons in the procession, viz, 50 Sir Knights in costume and 200 Master

Masons. I was struck by the fact that the costume without an exception, was the old-fashioned black uniform; this shows that the recommendations of the Gen. Grand Encampment on this subject have not been regarded in Indiana. Col. Robinson, Sheriff of the County, was Chief Marshal, assisted by Bro. W. P. Noble, and perhaps others. In the procession were Bros. Rob Morris, John C. Baker, of Illinois, Bro. Florence, the well-known actor, and other strangers.

The body was borne to the Baptist Church, of which Bro. King had long been a member, where a discourse was delivered by Mr. Edson, the pastor. Thence, through the streets he had so often trod, to the cemetery in the southeastern quarter of the city, near where his predecessor, Bro. A. W. Morris, had been buried fifteen years before.

The services of the day were supervised by Bro. Bramwell, Master of the lodge of which the deceased was a member, and they were well and im-

pressively performed. Bro. Baker, whose skill as a vocalist is renowned, led in the singing. Bro. Rob. Morris repeated some appropriate lines over the grave, and then the genial old man was left to his quiet slumber. His name will ever be associated with the revival of Masonry in this State; many

of the most successful plans inaugurated for the benefit of Freemasonry in Indiana are due to his wisdom.

It was the general subject of regret that Bro. Hacker, the Grand Master, was absent, owing to extreme sickness. Bro. S. D. Bayless was absent from the same cause.

O. A.

A POEM ON THE CONSTITUTIONS OF MASONRY.—REPLY.

BRO. EDITOR:—In your May issue, appears a criticism from a facile pen referring to what the writer terms "a curious anachronism." The critic seems better acquainted with English heraldry, than with the Scriptures, or he would have remembered the following passages in the oldest writings extant:

"These were the *dukes* of the sons of Esau; the sons of Eliphaz the first-born son of Esau; duke Teman, duke Omar, duke Zepho, duke Kenaz, duke Korah, duke Gatam, and duke Amalek," and

so on. In the remaining verses of that chapter (Genesis 36,) the word duke occurs 33 times.

As the gist of your correspondent's argument lies in the fact that dukedoms were not established in the 14th century, the conclusion is that the "Poem on the Constitutions of Masonry," could not have been written earlier than 1428. I prefer the conclusions of Dr. Oliver, Mr. Halliwell, and those of

MEIPSUM.

MASONIC REVIEW.

WE have received a copy of the proceedings of the Grand Council of Royal and Select Masters for the State of Kentucky, at its Grand Annual Communication, held in the city of Louisville on the 19th of October last.—Grand Puissant P. Swigert presided over the meeting, at the opening of which there were present representatives from eleven subordinate Councils. The Grand Puissant in his address an-

nounced that notwithstanding the strife and commotion without peace and quiet prevailed throughout the jurisdiction. Little, however, had been done during the year towards increasing its membership; but he took no discouragement therefrom. He attributed the absence of numerical increase to the continuance of the war, which had paralyzed their associations, as it had other organizations.

The Grand Puissant then read his review of Foreign Correspondence which he had prepared at the Grand Recorder's request. His review comprised the proceedings of five Grand Bodies of Royal and Select Masters, which informs us of the questions which are now interesting the organizations of Cryptic Masonry. Comp. P. Swigert, notwithstanding the expression of his wish to retire from office, was re-elected Grand Puissant. The other officers are as follows:—Comp. Thomas Todd, D. G. P.; Comp. T. N. Wise, G. T. I.; Comp. L. D. Croninger, G. P. C. W.; Comp. A. G. Hodges, of Frankfort, G. Rec.; Comp. M. J. Williams, G. Treas.; Comp. R. G. Gardner, G. Chap.; Comp. J. T. East, G. C. G.; Comp. R. C. Matthews, G. S.; who were then regularly installed. The Grand Council adjourned to meet in Louisville on the third Monday in October the present year.

We have also a copy of the Proceedings of the Grand Lodge of the District of Columbia for the year 1864, comprising numerous meetings throughout the year and the annual meeting Nov. 1, 1864. Grand Master, J. E. F. Holmead presided over the annual communication. Fourteen lodges were represented on opening. The officers elected for 1865 are as follows:—

George C. Whiting, of Washington, Grand Master; R. B. Donaldson, re-elected, Dep. Grand Master; W. E. Hutchinson, Sen. Grand Warden; W. H. Bohrer, Jun. Grand Warden; C. Cammack, Sr., re-elected, Grand Treas.; W. Morris Smith, Washington, re-elected, Grand Sec.; Jno. Lockie, Grand Visitor and Lecturer.

THE Grand Lodge of Maine held its annual meeting on the 1st of May. The

attendance was unusually large, and the proceedings very harmonious. Grand Master, Wm. P. Preble, presided. The following list of officers were chosen for the current year:—

M. W. Wm. P. Preble, Portland, G. Master; M. W. T. J. Murray, Deputy Grand Master; R. W. F. L. Talbot, Sen. Grand Warden; R. W. Moses Dodge, Grand Treas.; R. W. Ira Berry, Portland, Grand Sec.

Charters were granted to the following lodges: Timothy Chase Lodge, Belfast; Olive Branch Lodge, Charleston; Franklin Lodge, New Sharon; Marine Lodge, Deer Isle; Meridian Lodge, Pittsfield; Acacia Lodge, Durham.

The old charter of Pythagorean Lodge was granted to some of the former members, who united with the petitioners of Pequawkett Lodge, for a lodge at Fryeburg, under the name of Pythagorean Lodge.

The work in the three degrees was exemplified before the Grand Lodge, by conferring the degrees upon real candidates. Ashlar Lodge, No. 105, of Lewiston, exemplified the first degree; Saco Lodge, No. 9, of Saco, the second degree; and Polar Star Lodge, No. 114, of Bath, the third degree. These lodges represented the first, second and third Masonic districts of the State, and the exactness of their work was a guaranty that the Grand Lodge of Maine has accomplished that very desirable result, "uniformity of work," throughout its jurisdiction.

THE Grand Royal Arch Chapter of the State of Maine assembled in annual convocation on the 1st ult., and the following are the principal officers elected for the current year:—

A. J. Fuller, of Bath, Grand High Priest; Hiram Chase, Deputy Grand High Priest; J. H. Drummond, Grand King; E. W. French, Grand Scribe;

Oliver Gerrish, Grand Treas.; Ira Berry, of Portland, Grand Sec.

The meeting was unusually well attended, and during the session the G. Chapter unanimously adopted the following resolution:—

"Resolved, That in view of the eminent Masonic services of M. E., Albert G. Mackey, General Grand High Priest of the General Grand Chapter of the United States, as a slight token of our appreciation of those services, and our respect for his exalted character and devotion to his brethren and companions, under all circumstances, the sum of three hundred dollars from the funds of the Grand Chapter be appropriated for his use, and that he be requested to accept the same in the fraternal spirit in which it is tendered."

Charters were granted to Hancock Chapter at Castine, and Lebanon Chapter at Gardiner.

THE Grand Council of Royal and Select Masters of the State of Maine held its annual communication on the 3d of May. T. J. Murray, Grand Master, presiding, when the following officers were elected for the current year: J. B. Fillebrown, of Portland, M. P. G. Master; Orlando Currier, Dep. P. G. M.; Edward P. Burnham, R. P. G. M.; B. B. Farnsworth, P. G. M.; Charles Fobes, G. Treas.; Ira Berry, of Portland, G. Rec.

A charter was granted to Keystone Council at China.

THE Grand Commandery of Knights Templars for the State of Maine also held their annual convocation on the 1st of May, and elected the following officers for the current year:—

T. J. Murray, of Portland, Grand Commander; Moses Dodge, Dep. Grand Commander; David Bugbee, Grand Generalissimo; James M. Larrabee, Grand Captain General; Giles Bailey, Grand Prelate; Josiah H. Drummond,

Grand Sen. Warden; B. B. Farnsworth, Grand Jun. Warden; Charles Fobes, Grand Treas.; Ira Berry, of Portland, Grand Rec.

THE Council of High Priesthood, of Maine, elected the following officers:

Oliver Gerrish, of Portland, President; Freeman Bradford, Senior Vice President; Josiah H. Drummond, Jun. Vice President; Joseph Covell, Chaplain; Moses Dodge, Treas.; Stephen Berry, of Portland, Rec.

AT a regular meeting of the New York Grand Lodge of Perfection, held May 6, Ill. Bro. Wilson Small presented to Ill. Bro. C. T. McClennachan, T. P. of New York Grand Lodge of Perfection, a King's Robe. Bro. McC. responded to the remarks of Bro. Small in his usual felicitous style.

We learn that the New York Grand Lodge of Perfection was never in a more flourishing condition than it is at the present time. It meets in a new and beautiful hall which has been fitted up for the exclusive use of bodies of the A. and A. Rite. Its labors of late have been excessive owing to the rapid increase of candidates.

ON the 12th ult. Massachusetts Lodge of Boston, celebrated its 95th anniversary by a social gathering and supper, to which only members of the Lodge and of the Order were admitted. The meeting was presided over by W. C. W. Slack, Master of the Lodge, and was opened with a prayer by Rev. Bro. Robinson. W. Bro. Slack delivered a most excellent introductory address, which was replete with historical allusions. Letters were read from honorary members of the lodge absent, and speeches delivered by such as were present, and also the R. W. Wm. Parkman, Grand Master, Bro. Stearns, of

St. Andrew's, and Bro. Emmons, of St. John's. Vocal and instrumental music enlivened the proceedings. The supper was all that could be desired, and altogether the affair was first rate.—The brethren departed for their homes about the hour of Low XII., having greatly enjoyed themselves, and wishing for many returns of such happy seasons of refreshment.

At the annual conclave of Burlington Commandery, No. 2, Knights Templars, held at their asylum in the city of Burlington, Vt., on Wednesday, May 17th, the following officers were elected:—

Geo. W. Beckwith, Com.; Russell S. Taft, Gen'mo.; Wm. K. Taft, Capt. Gen.; Leverett B. Englesby, Prelate; Edward A. Jewett, S. W.; Ormond Cole, J. W.; Samuel S. Brown, Treas.; P. D. Ballou, Rec.; Wm. Brinsmaid, Stand. Bear.; Geo. H. Bigelow, Sword Bear.; Wm. D. Munson, Warder; Luman A. Drew, 1st Capt. of G.; James S. Gill, 2d Capt. of G.; Edward A. Chittenden, 3d Capt. of G.; William Brinsmaid and Uzal Peirson, Commissioners; Uzal Peirson, Sen.

On the 24th ult., at St. Thomas, C. W., the foundation stone of a new Presbyterian Church was laid with Masonic rites and ceremonies. Lodges were represented from London, Fingal, Lambton, Delaware, Port Stanley, Yarmouth, St. Thomas, and other places. The London Volunteer Band headed the procession, marching through all the principal streets, playing selections of popular music. The Port Stanley Marines, 80 strong, and the St. Thomas Rifle Company acted as a body guard to the Masons, and were joined in the procession by the Beaver Fire Co. An arch of evergreen was erected, leading to the site of the church, in front of

which the volunteers and firemen arranged themselves. The ceremonies were conducted by ex-Grand Master Wilson, of Canada, assisted by T. B. Harris, Grand Secretary, and other officers, and were of a solemn and impressive character. The ceremony being over, the Masons and Volunteer Band were marched to the new Temperance Hall, where a lunch was provided. The lodges presented a very creditable appearance.

On Friday evening, the 26th ult., Companion Albert G. Mackey, Grand High Priest of the Gen. Grand Chapter of the United States, arrived in Boston, and later on the same evening visited St. Paul's Royal Arch Chapter of this city. His appearance was entirely unlooked for, allowing no time for set speeches on either side. Every expression of welcome was spontaneous, and not less so the responses of Bro. Mackey. Had it been generally known that Dr. Mackey would be present, there would have been such a gathering as St. Paul's Chapter never before saw at its meeting. What is the reason why the opportunity has not been given to the Masons of Boston to award a fitting reception to this illustrious Brother? The fault, if any fault there be as cause of this omission, most certainly does not lay with the rank and file of the Masonic Fraternity.

THE M. W. Grand Lodge of Rhode Island held its annual communication in Masons' Hall, Providence, May 29, with a full attendance of members, every subordinate lodge being represented. The following officers were elected for the year ensuing:—

Grand Master, M. W. Thomas A. Doyle, Providence; Dep. Grand Master, M. W. Lloyd Morton; Grand Sen. Warden, R. W. Moses Fifield; Grand

Jun. Warden, R. W. C. Joseph Fales; Grand Treas., W. G. T. Swarts; Grand Sec., W. Chas. D. Greene, Providence.

THE new Freemasons' Hall, Bemis Block, Waltham, Mass., was dedicated on Monday evening, May 1. There was a large attendance of the members of Monitor Lodge with their ladies and friends. The ceremonies were conducted by M. W. Grand Master, Wm. Parkman, assisted by officers of the Grand Lodge. The exercises were interesting and impressive. Just previous to the close of the ceremonies the audience were surprised by the sudden appearance of a most beautiful banner, furnished by the ladies, and presented

to Monitor Lodge in their behalf by Bro. Chas. A. Welch. Worshipful Master, Charles H. Houghton, responded to the presentation address of Bro. Welch. During the collation which followed Grand Master Parkman interested the audience with capital remarks, closing with a sentiment and an amusing story.

The following are the officers for the current year:—

C. H. Houghton, W. M.; S. O. Upham, S. W.; C. A. Welch, J. W.; A. Warren, Treas.; C. M. Peirce, Sec.; L. P. Frost, Chap.; L. A. Felix, S. D.; A. T. Bacon, J. D.; C. A. Brackett, S. S.; F. P. Pratt, J. S.; Levi Bowers, Tyler; Wm. Locke, Marshal.

EDITORIAL NOTES.

A CORRESPONDENT inquires if it be true that all the Presidents of the United States, with the exception of acting President Johnson, have been Masons. He states that he has been so informed. We would say that our correspondent's information is erroneous. We know of only two of our Presidents who were members of the Fraternity, namely George Washington and Andrew Jackson. President Lincoln never took the degrees in Masonry. How near he came to it a letter from B. B. French published in our last will show. We have been asked by very many if President Lincoln was not a Mason. Our only answer is we wish that he had been one. It is somewhat curious this general belief that our late lamented President was a Mason. It is not a little remarkable that the Masons of Europe have shared

in the same faith. This is evidently the key to the action of European Grand and subordinate Masonic bodies in relation to the assassination of the late respected head of the United States Government. The Grand Lodge of Italy draped its hall in mourning on the arrival of the sad intelligence. So did the Grand Lodge of Denmark—and numerous Masonic bodies throughout France covered their altars with symbols of sorrow at the event.

IN answer to a correspondent, the fees for degrees in Rite of Memphis are: from 34th to 42d, \$15; from 42d to 90th, \$15.

AMONG other matters which we have failed to notice at length, owing to want of space, are the proceedings of the G. Lodges of Louisiana and Kansas.



THE MASONIC MONTHLY.

VOL. II. — JULY, 1865. — NO. IX.

HOW TO PERFORM OUR PRESENT DUTY.

WE hail with feelings of profound satisfaction the signs which may be observed on every side that the Masonic Fraternity is being deeply moved at the present time by the consideration, that in the great task before the nation in the great work of national reconstruction, there is a peculiar and especial call upon the membership of the Masonic Institution for its active co-operation. Brethren are everywhere awakening to a sense of duty in this respect, are being everywhere powerfully influenced by the feeling that they have a duty to perform at this time.

It is one of the most decided tendencies of Masonic teaching to encourage the members of the Fraternity as individuals in the performance of every duty they owe to God and to man. Prominent among the duties we owe to

man are those which devolve upon us in our character as citizens, and as a citizen the true Mason will never be found wanting. One of the first duties of the citizen in the present hour is to seek wherein he can be of service in the great reconstructive labor in which, not only the government of the United States, but the people of every section of the national territory are called upon to participate, and having acquired this knowledge, to speedily, earnestly and persistently apply himself, in his chosen or appointed way, to accomplish his share in the great work.

Every Freemason possesses within himself a consciousness that there is that in his Freemasonry which peculiarly adapts him for participation in this important labor, and this very consciousness is calculated most deeply to

* Entered according to Act of Congress, in the year 1863, by E. L. MITCHELL, in the Clerk's Office of the District Court of the District of Massachusetts.

impress him with a more earnest desire than will be found common to the majority of men that his co-operation may become serviceable. It is not to be doubted then that individual Masons generally have long, anxiously and earnestly inquired as to the manner in which that co-operation may be most beneficially and successfully exerted.

Every important movement which has swayed the destinies of the human race has at some period or other existed in embryo as a simple idea which may have taken root in an individual mind. Passing from mind to mind through the medium of conversation, it rapidly assumes the nature of a theory or doctrine, and the infusion of the principle of devotion or of passion into its advocacy, by circumstances favorable to such a result, gives to it a power over other minds which it would not otherwise possess, and thus hurries it onward to its culmination in a success or a catastrophe. Thus it appears to be with reference to the matter now before us. Rapidly from the mind of one Mason to that of others is daily passing the question, what can we as Masons do in the crisis which is upon the nation? and the exhortation to do whatever is best to be done towards the promotion of the best result to the national effort at pacification, which effort must be held preparatory and preliminary to all reconstruction. The minds of individual Masons, being so powerfully influenced, it could not possibly be long before Masonic organizations would take up the discussion of the theme, before some Masonic organization would attempt to initiate a plan to enable the Fraternity practically, and as an organization, to co-operate in the realization of a desire which is implanted in every true Mason's heart.

It is a characteristic feature of American civilization to attempt to accom-

plish almost every species of work through the mediumship of organization. It was to be expected that this characteristic would meet with an illustration in the movement to which allusion is now being made. While admitting that there is great difficulty indeed in assigning a limit to the possibilities of organization to accomplish whatever may be undertaken, yet it must be evident to the thinking mind that there are particular forms of human labor which can be more readily accomplished by a diffusive effort than by centralization. We hold that with reference to the present disposition of the Masonic Fraternity to engage in the patriotic work of pacification and reconstruction the influence which may be exerted by individual Masons and by single lodges, chapters, or encampments, where all will work, could be more successfully exerted than any which might be brought to bear by any general Masonic Congress, in which the fire and heat, so essential as elements in the exercise of all sympathetic influences, would be apt to suffer diminution in the process of formal and prolonged deliberation. Hence we say to the Fraternity, wait not for the movement of Grand Lodges, Grand Chapters, or Grand Encampments, or for the organization of imposing national co-operations, but proceed to do in the living present all that your hands and hearts can find to do. Large bodies move slowly. This is proverbial, and in waiting and arranging their movements very much of valuable time is lost, and frequently the opportunity for all usefulness is permitted to go by before their efforts have become available. Single lodges, chapters or encampments can be readily moved, and let this suggest the consideration whether they should not be everywhere set in motion to consider in what re-

spects they can be made serviceable to the nation at the present time, to consider whether it be not quite possible by undertaking to open a correspondence with lodges, chapters and encampments throughout the South, to exert the best of all influences, fraternal influences, upon our brethren who are scattered throughout the Southern States. This would be a work easy to carry on, and could be made speedily effective. It would be an easy matter for each lodge, chapter or encampment throughout the Northern States through the Grand Secretaries, or Grand Lodge Committees of Foreign Correspondence in each jurisdiction, to obtain all needed information with respect to the names and localities of lodges, chapters and encampments in the South to which appropriate fraternal addresses might be sent. We trust that every reader of the *Monthly* may weigh our present words, and give them their most candid consideration. Could not very much be done in the manner we suggest?

While dwelling on this topic we would indicate the pleasure with which we hail the appearance of the following circular from the Grand Lodge of Missouri as an effort in the right direction, to which we wish all success:—

“GRAND SECRETARY’S OFFICE, GRAND LODGE A. F. A. MASONS OF MISSOURI. ST. LOUIS, MO., May 29, 1865. The following Preamble and Resolution were unanimously adopted by the M. W. Grand Lodge of Missouri, at its Annual Communication, May 22, 1865:—

The Grand Lodge of Ancient, Free and Accepted Masons of Missouri to all our Sister Grand Lodges of the United States of North America, Greeting:

That, whereas our beloved country has been, for the last four years, ravaged by internecine strife, devastating and laying waste not only the halls and homes of many of our brethren,

but sundering kindred and fraternal ties to such an extent as to endanger a subversion of many of the noble principles of our time-honored Fraternity, which the Father of our common country declared to be ‘founded on the immutable laws of truth and justice;’

And whereas, the Grand Lodge of Missouri, in common with her sister Grand Lodges, has a strong desire and paramount obligation to perpetuate the Institution of Freemasonry, with all its common blessings of harmony and fraternal love unimpaired, through all coming time: therefore,

Resolved, That our sister Grand Lodges are hereby fraternally requested to meet the M. W. Grand Lodge of Missouri by delegates, one or more, to consider,

First, The condition of the Fraternity in the United States, and suggest such measures as shall fully harmonize and cement the whole in one grand and time-honored aim of being happy and communicating happiness.

Second, To compare and correct whatever errors may have crept into our ritual during the past twenty years.

Third, To consider and suggest a uniform remedy for the evils arising from the untimely and inordinate haste with which thousands, in the excitement of the hour, have been admitted into the Fraternity, and to fix the status of all who have been thus admitted, that entire union and harmony may prevail throughout the length and breadth of all jurisdictions; and, as far as possible, to guard against the evils so clearly foreshadowed by all the circumstances by which the Fraternity is surrounded.

Fourth, The Grand Secretary is hereby required to transmit the foregoing Preamble and Resolution to our sister Grand Lodges, by circular letter, requesting their concurrence, and to fix the time and place of meeting at the earliest practical day.

We would, in conclusion, respectfully suggest either Cincinnati or Louisville as the place, and the time the fourth Monday of September, 1866.

JOSEPH FOSTER, P. G. M.

A True Copy. A. O’SULLIVAN, G. Sec.

Past Grand Master Simonds, Masonic Editor of the *New York Despatch*, makes the following remarks on the introduction of this circular to his readers, and in which we heartily concur:

“The second proposition had better

be left in abeyance for the present; we have just emerged from a long and bitter crusade against the Conservators, and we, for one, would sooner tolerate acknowledged errors in the ritual than introduce the jangling discords that attach to the sore question of work into a convention intended solely to produce harmony of feeling and unity of action among the Fraternity in matters of vastly more importance than absolute correctness in the ritual. The third suggestion covers the ground in

which all are interested and on which concurrent and harmonious action may be of incalculable value to the future of Masonry on this continent. Let us by all means have the proposed meeting, and let every Grand Lodge in the country be represented there, and from that point in the great circle of American Masonry let there radiate a blessed feeling of peace, harmony, conciliation and union as Masons and as citizens of a common country." Ed.

NEW DEGREES.

OUR readers will bear us witness that we have never encouraged the adoption of the modern system of Masonry where it would weaken or overshadow the old, universal and symbolical system. Our idea, often expressed upon this subject, may be summed up in these words: let every man who enters the sacred portals become a Master Mason; let him acquire the theory, and still more the practice of the three symbolical degrees, thoroughly acquainting himself with the means of recognition and acquiring a faculty in examining visitors and communicating Masonic light by the ceremonies of the lodge. This being done, if he has time and money to spare, let him go on and add the modern degrees of the chapter, the council and the commandery. This completes, what is correctly styled, the *American system*, because originating in America and being confined (in these forms of rituals we mean) to American Masons.

Having thus become perfect in the American system he is qualified to in-

terchange thoughts with the most enlightened brethren around him, by correspondence with all others in this country; to examine visitors from any of the States; to take part in any festival or mortuary occasion, and to understand all allusions in Masonic lectures, journals and books.

But if time and money are scant with him let him stop at the Third Degree, being assured that he has already received all that is universal in Masonry; all that has a century of years to recommend it: all that is taught and extended from generation to generation in symbols and emblems; all that will enable him "to discipline and be disciplined, aid and be aided, bury and be buried," as a Mason.

As to the degrees of the Scotch Rite, the Rite of Memphis, &c., the above remarks are partly applicable. Those systems are very expensive. They are limited in the number of their recipients. This, however, while it is calculated to deter one large class of Masons from entering them, will win other

classes with whom expense is not so much a question, and who prefer a degree of *exclusiveness* in their Masonry.

Our heading "New Degrees" reminds us to say that while we certainly have degrees enough in this country (and too many) for practical purposes, yet if ingenious men of this generation do what ingenious men of the last generation did, viz, invent new degrees, it will be folly to talk of them as "clandestine," or their authors as "innovators." Such things must be taken at their real value and every Mason is, or is supposed to be, competent to judge for himself what their value is. We hope, however, to hear of no more "new degrees," and should be glad if forty-nine fiftieths of those now in vogue were laid aside as superfluous.

To expose the folly of one class of Masons endeavoring to prevent another class from taking the so-called "Higher Degrees," we have looked over, with a good deal of amusement, but still more interest, a circular letter from Thomas Thompson, Esq., dated April 28, 1808, and addressed to the lodges of New Hampshire. At that period the systems which we now call "the Royal Arch" and the Knightly Orders," as originated by Webb, were about ten years old. But few persons had received them. There were no Masonic periodicals at that period to enlighten the Fraternity, or to warn and persuade them. The few books in use were published by brethren who were chiefly instrumental in getting up these new degrees. Dramatic and beautiful they were, and being communicated by the men in whom the Fraternity had most confidence it is no wonder that certain brethren of New Hampshire, like those in other States, had been led to receive and communicate them to others. Not so, however, with the M. W. Bro. Thomas Thompson, whose

earnest protest we are about to give the reader. From some oversight, or perhaps an intentional neglect, he had been "left out in the cold" in the dispensation of Royal Arch and Knightly Honors; *hinc lacrymæ*, hence his complaints! He became severely down on the two systems, saw nothing in them but ruin to Blue Lodge Masonry, was horrified at the manner in which his brethren had been imposed upon in receiving them, and began, with a holy zeal, a crusade against them, even as Mrs. Partington, in the old story, began to drive back the intruding billows of ocean with her broom!

VALEDICTORY

Of the Most Worshipful, Thomas Thompson, Esq., Past Grand Master of Masons, in and throughout the State of New Hampshire, at his resignation of the Chair of Solomon, April 27th, A. L., 5808, an office to which he had been elected seven years in succession.

"TO THE M. W. THE GRAND LODGE OF THE STATE OF NEW HAMPSHIRE.

"*Respected Brethren and Sirs:—*I salute you all with the true spirit of Masonry and Brotherly Love, Benevolence, and Charity.—The ill state of my health will prevent me attending the Grand Lodge at the approaching quarterly communication. I must, therefore, take leave of you by making a few remarks and observations, to which I beg your attention. I beseech you to guard against innovation, (particularly at this meeting,) and at all times remember that you have sworn to maintain the ancient *landmarks* and constitutions of Masonry, and 'that it is not in the power of any man, or body of men, to make alterations or innovations in Masonry.' Many wild and inconsiderate things were proposed at the last January communication, opening a wide door for innovation, tending, in my opinion, to destroy the dignity and usefulness of this Grand Lodge. The Grand Lodge of New Hampshire was founded on the true ancient York masonic principles, by the union, assistance, and common consent of all the Lodges in the State,

and has hitherto proved the centre of union, diffusing Masonic knowledge, and conveying instruction to the subordinate Lodges under its jurisdiction. But this harmony is in danger of being disturbed by the introduction of Royal Arch Masonry, and other fanciful degrees, assuming a power independent of the Grand Lodge. They have produced the same effect wherever they have been introduced and practiced.

"Some respectable Brethren, who stood on high Masonic ground, impatient to distinguish themselves above their Brothers and fellows, and move in a more exalted sphere, have inconsiderably introduced and established two Royal Arch Chapters under self-created foreign authorities. Others, attracted by the pomp and show of these fanciful degrees, have joined them, to the neglect and prejudice of true Masonry. But of all the Masonic titles, there is none so truly ridiculous in *America* as that of Knights Templars, a compound of enthusiasm and folly, generated in the brains of the pilgrims and military madmen, as opposite to the benevolent spirit of true Masonry as *black* aprons are to pure *white* ones. The history of these degrees is very obscure. It is said that a wandering Scotch nobleman, after the rebellion, returned from France in 1746, and revived and established the sublime degrees in Scotland. They were adopted in England about that time by some disaffected Lodges of ancient (not York) Masons, and conferred by them in opposition to the Grand Lodge of London. About forty years ago I passed through all the degrees then known in England to my great disappointment afterwards; but what were then termed high degrees sink into nothing. Since, *thirty more sublime* and *ineffable* degrees have been added by a set of men, (the King of Prussia at their head,) styling themselves Sovereign Princes, and Inspectors General of Masonry in the two *Hemispheres*. You have heard their circular

letters read in the Grand Lodge, recommending (at the same time asking leave,) to establish those degrees in each of the United States. These degrees may attract the attention of some of our Brethren in pursuit of knowledge. Men of fancy may continue to invent, and vanity may promote new, fanciful and mock degrees, but observation and experience have confirmed me in the opinion that they are useless; made up of pomp, pageantry and show, with lofty, high sounding titles of kings, high priests, princes, scribes, &c., all unmasonic and imposing. I am convinced that the *three* first and original degrees are alone *Universal Masonry*; they have stood, and forever will stand the test of time. They inculcate all the religious duties, all the social and moral virtues, and every good that can be practised between man and man. They illustrate and explain all the useful arts and sciences.

"The difference in the name, number, and distribution of these sublime degrees, plainly shows that most of them are of modern invention. The Grand Inspectors General in South Carolina confer thirty-three degrees, and rank the Royal Arch as the thirteenth. Webb makes thirteen degrees, and ranks the Royal Arch as the seventh. In England they formerly conferred but five degrees, and the Royal Arch was the *ne plus ultra*.

"Before I take my leave of the Grand Lodge I must enjoin it upon you that you do not suffer your own constitutions, rules, and regulations, to be altered and made themselves beyond your control, and instituted without your knowledge or consent. That you do, invariably, pursue the true ancient system of Masonry, which alone can insure union, harmony, and fellowship. And that these may long continue between the Grand Lodge and the Lodges under its jurisdiction, is the most earnest wish of your truly affectionate Brother.

"THOMAS THOMPSON, P. G. M.

"*Portsmouth, April, 5808.*"

THE MASONS' SONG OF PEACE.

WRITTEN FOR THE "MASONIC MONTHLY" BY BRO. ROB. MORRIS.

EARLY in the breaking out of the horrid rebellion, the author wrote the lines "Dear Friends of the Square," in which he exhorted the Masonic Frater-

nity to remember, amidst the rush and bloodshed of the strife, their vows of fidelity to each other. Being published extensively in the presses on both sides,

and distributed in large editions among the soldiers, he has reason to believe that not a few of the acts of kindness manifested by contending brethren toward each other may be accredited to the timely hints conveyed in those lines. In January, 1862, he composed a second ode, commencing "Now while the thunder-peal of battle is heard," in which the same sentiments are reiterated, but this piece excited little notice. In the summer of 1863, while at Memphis, Tenn., he wrote a piece, "Brothers met from every nation," to which was accorded a popularity only second to that bestowed on the "Level and the Square." The hopeful sentiments wrought into these lines may best be seen in the chorus :—

"War's dark cloud shall vanish—

Joy to East and West,
Though the land is full of weeping,
Masons still are blest."

Now that the end of the storm has come and the bow of peace appears in the heavens, the writer offers the following lines with this paragraph by way of preface :—

All through the civil war the influence of Masonry has steadfastly tended to assuage its horrors and pave the way to its termination. Thousands of brave soldiers who have experienced its genial influences will bear witness that while all other ties are broken that of the Mystic Covenant remains intact; it is indissoluble. It is most proper therefore that Masons should be foremost in hailing the return of Peace now so happily dawning upon us :—

Hark the angel voices singing !

From the bowers of bliss,
Lo, the Hosts of God are bringing
Blessed words of Peace.
Now ye Mason-hearts receive them !
Sons of Peace, to you
Come these forms of light and glory
From the heavenly blue.

Ah, no more the fond bewailing
For our loved ones slain;
Soon the nation will be hailing
Friends come back again.
Now ye Mason-hearts receive them !
Sons of Peace, to you
Come our war-worn faithful brethren
In their garb of blue.

Glow the sun once more in splendor;
Sweetly sighs the breeze;
Angel-voices true and tender
Whispering blessed Peace.
Now, ye Masons join the chorus !
Sons of Peace, to you
Speaks the voice, divinely thrilling,
From the heavenly blue.

Blood no longer staining
 Summer fruits and flowers;
 Now the cruel war is over
 Blessed Peace and Love are ours.

A THOUGHT FOR KNIGHTS TEMPLARS.

BY A FRATER OF THE ORDER.

WHEN the writer entered the "Asylum" of the Commandery (we termed it in former days the *Encampment*) he met with much that equally surprised and gratified him. He knew little or nothing of the peculiar institutions of that branch of Masonic science; having had no opportunities of reading anything beyond such productions as *Cross' Templar's Chart* and *The New Masonic Tresile-Board*, than which it would be difficult to conceive anything less worthy of this sublime theme. He only knew that it was termed "the Christian branch" of Freemasonry and that Israelites and Mahomedans could not consistently assume its vows.

Passing within the "Asylum" by the long and devious route presented in the Rituals of the Orders of Knighthood, he found the doctrines and the practice of the LORD JESUS CHRIST plainly and forcibly inculcated. Incidents in the life, death, etc., of the DIVINE MAN were displayed in a dramatic form, equally congenial to the theme and creditable to the genius of him who prepared the Ritual of this Order. He found that not only was it necessary a Knight Templar should be a professing Christian but that he should exercise such a measure of faith in Calvary's

victim as that divine assistance might be secured to bear the load of obligations imposed by the Rituals of the Order, without which faith no man of woman born ever did or ever *could* bear them without sinking. He found there a department of Masonry in which it was lawful and consistent to offer up prayer *in the name of the Lord Jesus Christ*, and where all that any man could hope for in the way of Masonic sympathy, charity and protection was fraternally considered, promised, and in the most solemn manner assured.

The writer acknowledges to have derived great satisfaction from his association with Knights Templars as such. A reference to the peculiar vows of the Knight Templar will, he has found, touch a votary of the Order more sensibly than any other Masonic reference; it therefore serves as a suitable medium through which to convey exhortation, counsel, rebuke, warning. And he has so used it in many instances.

This article, being addressed to Knights Templars, (that is to professing Christians,) the writer submits a thought not altogether borrowed from the pulpit but partly suggested by the impressive teachings in the "Asylum" of Masonic Knighthood. That is, when we

are admitted to membership in the Commandery through the death of one who has caused a vacancy, how forcibly we are reminded of the name we hope to have in heaven, through the death of Emanuel! If indeed we are *written in heaven* it can only be through that name; and as each Masonic system has a reference more or less direct to the celestial abode, this theory is practical to every Knight Templar, "Is my name there?" May the writer be indulged in expressing this solemn and pregnant inquiry in verse?

I tremble as I ask
Is my name there?
 Once, on a brighter day,
 I seemed to hear HIM say—
 "Cast off thy care;
 My triumphs share;—
 My blood hath sprinkled thee divine,
 And thou, poor mourner, art forever mine!"

But I'm a mourner yet!
 My years decline;—
 Nearer each day to death,
 I draw the painful breath;—
 The nights close in;
 I weep and pine,
 And fear if ever I was HIS,
 I've forfeited my seat in heavenly bliss.

An answer I *must* have,
 Is my name there?
 Oh if thou wilt respond,
 And say *it is*, what fond
 Delights I'll share!
 What burdens bear!
 No Cross too heavy for the load
 Of him whose name is written with his God!

Surely upon Thy hands,
 Oh Son of God—
 And on thy crimson tide
 That stained thy pierced side,—
 The thorn, the rod,
 The pathway trod,
 Up Calvary's heights, *my name was traced*
 In living lines that cannot be erased!

And I will trust in thee;
 Weary and slow,

Ever, 'midst gloom and care,
 Yet never quite despair—
 Weary and slow,
 I'll go, I'll go
 My appointed time, which Thou hast given,
In hopes that Christ hath writ my name in Heaven!

INTIMATE SECRETARY.

CABAL BETWEEN KING SOLOMON AND KING HIRAM.

BY SAMUEL BESWICK.

IN Dr. Oliver's "Historical Landmarks," there is one chapter, Lecture XXXVI., devoted exclusively to the *Ineffable Degrees*, and designed to set forth their traditional origin, with a brief statement of certain events connected with the Temple Era embodied in the ritual of these degrees. One of these degrees is based on the so-called "Cabal between King Solomon and King Hiram;" and after closing the historic tradition with their reconciliation, Dr. Oliver concludes with the announcement that the degree of Intimate Secretary is founded on the incident which represents the ratification of a new treaty of friendship and mutual aid.

The biblical data upon which the tradition is based is given in 1 Kings ix. 10-14, as follows:

"And Hiram came out from Tyre to see the cities which Solomon had given him, *and they pleased him not.*

"And he said, What cities are these which thou hast given me, my brother? And he called them the land of *Cabul* unto this day.

"And Hiram sent to the king six score talents of gold."

The writer of this article has passed through the Lodge of Perfection, and

has since made the Ineffable Degrees a subject of diligent study. The result of a critical examination of the biblical data given above has led to the assurance that the legend of the above-named degree of Intimate Secretary, *in its present form*, has no foundation in anything but a mistranslation of the original Hebrew text, and a misunderstanding of the idiomatic sense of the entire paragraph in the Bible, upon which the tradition has been based. We purpose here to set forth the considerations which have led to this conclusion, with the hope that the argument may be sufficiently suggestive to be instructive.

Data.—The *Cabal* theory turns upon the sentence, "and they pleased him not," with the name given to the province in which the cities were located, "land of Cabul."

ARGUMENT.

Dr. Oliver admits in a note, that the traditional legend "does not agree with the opinion of our soundest commentators." Let us grant that Solomon promised a province in Galilee with twenty cities therein. Is it not probable that he would give to an attached

friend a gift which he knew was of little value?

Bishop Patrick's idea seems to set forth a more obvious and truthful interpretation—that these cities were not suited to his purpose, as a monarch of a commercial and seafaring people; and, therefore, he returned them to Solomon, (2 Chron. viii. 2,) who, no doubt, made him some other more acceptable present.

Our own theory is somewhat different from any other; but its development would require more space than we can devote to it in this article. Solomon and King Hiram made a league, (1 Kings, v. 12,) that the servants of each should be engaged unitedly in hewing cedar and fir trees out of the forests of Lebanon; and, after preparing, convey them by sea on floats to the place appointed by Solomon. Besides the number of Sidonians employed in hewing the firs and cedars of Lebanon, there were also 10,000 sent in monthly courses by King Solomon.—All these workmen were not located in the same spot, but were distributed over the forests and hills of Lebanon. Their places of resort and dwelling would be in the adjacent cities, which were under the provincial rule of Hiram, King of Tyre, although tributary to Solomon. The whole country was subdued by the tribe of Asher, whose territory or division of the land covered Galilee and the surrounding hills of Lebanon. There were *twenty-two* cities in this Galilean province, (Joshua xix. 30,) *four* of which, with their suburbs, were given as an inheritance to the Levites (Joshua xxi.); thus leaving *eighteen* cities for the tribe of Asher.

Is it not reasonable to suppose that both Solomon and Hiram would agree to make twenty of these cities under the tribe of Asher into twenty store cities; where the timbers hewn in the

adjacent forests would be carefully stored for future use, or to be stored in readiness for despatch to the sea-coast in such quantities and of such sizes as Solomon's builders at the Temple and the King's house required? The trees would be cut down as they were found, large and small, and store cities would be absolutely necessary for so much work and so many workmen. But it would be absurd to appoint store-cities in any other part of the country than on the spot where the timber was hewn and prepared. We, therefore, infer, that the cities in Galilee, within the territorial division of the land under the tribe of Asher, would be those which Solomon would appoint for that purpose, because they were the only cities adjacent to Lebanon.

Is it not reasonable to suppose that these were the twenty cities which Solomon gave to King Hiram? for they are said to be "twenty cities in the land of Galilee." (1 Kings, ix. 11.) Tyre itself was in the territorial division of the land under this tribe. (Joshua xix. 29.) That these twenty cities are the same as those given by Solomon is evident from the fact that these were not only the only ones adjacent to Lebanon, but they were the only cities in Galilee; therefore, they were the only cities in Galilee which Solomon could give to King Hiram, and the only cities which could be of any service to King Hiram, because they were the only ones adjacent to Tyre where he dwelt.

But there is nothing in the Hebrew text which implies that the Galilean cities were tendered to King Hiram as a permanent gift. The Hebrew word in the text is *yūhtain*, which is translated "gave," as follows: "King Solomon gave Hiram twenty cities." (1 Kings, ix. 11.) Now, this word, *yūhtain*, means to set apart, deliver up, put in possession, yield control; and it may mean all

these, and yet only imply that the cities were assigned to King Hiram for a given time until his contract to furnish Solomon with the firs and cedars of Lebanon, growing in the adjacent territory, had been completed. And his subsequent restoration of these twenty cities (2 Chron. viii. 1, 2) when Solomon had built the Temple and all his houses seems to prove that the assignment of these cities was only temporary, and not absolutely a free gift.

But the improbable nature of such a gift is rendered more obvious from the fact that Solomon had no power to give away the entire territory or province which belonged of right to the tribe of Asher, and which fell to them by lot. There were only twenty-two cities which fell to the tribe of Asher (Joshua xix. 30); and it is altogether improbable that Solomon had even the power to give away the territorial lot of one of the tribes. If Solomon gave Hiram twenty out of twenty-two cities he would also be obliged to take *two* of the four cities which fell to the Levites from the lot belonging to Asher, (Joshua xxi.) and we doubt whether he had the power to give away the possessions of the tribes in this manner. Where would the lot and *inheritance* of the tribe of Asher be, if all the cities and suburbs of their inheritance were given to King Hiram? To say that Hiram was displeased with the gift is simply absurd; for the twenty cities of Galilee were worth the whole territory including the mountains of Hermon and all the forests of Lebanon.

For these reasons we think the most probable theory of the nature of Solomon's gift is this: that the temporary use only and not the permanent possession of these cities was given to King Hiram; and that, when they were no longer required as store cities, their tribute and control would revert back

to King Solomon. That they were given back to Solomon at the close of twenty years is expressly declared (2 Chron. viii. 1, 2): and they are said to be "*restored*" to Solomon, not given back as a gift. Baalath and other cities, with the store-cities in Hamath (2 Chron. viii. 4, 6) at the source of the Jordan, and near the mountains of Lebanon, are named incidentally, so that the existence of such store-cities is certain, for they are so called.

King Hiram would require the use of all the cities in the territory for at least twenty years, during the time he was required to furnish timber from the forests for the Temple and houses built for Solomon. The Temple was seven years in building, and the king's house was thirteen years in building, or twenty years in all (1 Kings, vii. 1). There were 10,000 men in Lebanon, 70,000 that bare burdens, and 80,000 hewers in the mountains, with their officers, besides workmen and laborers furnished by King Hiram. So that all the cities in the territory would be required as store-cities, for at least twenty years. But when the Sidonian servants of Hiram, and the Jewish servants of Solomon, were no longer required for Solomon's service and discharged, these cities would be restored to their original service and again become tributary.

But some critical opponent may object to this view and say, your theory does not agree with the Book of Kings, for the record expressly says that Solomon *gave* these cities to Hiram at the close of the twenty years, which he would not have done if they had been wanted for store-cities during these twenty years in accordance with your theory.

To this objection we reply as follows: The translator has created this apparent discrepancy by placing brackets ()

where they do not exist in the original, and including only a part instead of the whole of the 11th verse. Read the entire verse without brackets, as it is in the original, and then the verse will read as follows:

"And it came to pass at the end of twenty years wherein Solomon had built the two houses, the house of the Lord and the king's house.

Hiram, the king of Tyre had furnished Solomon with cedar trees and fir trees, and with gold according to all his desire (*az*) at the time when King Solomon gave Hiram twenty cities in the land of Galilee.

And Hiram came out from Tyre to see the cities which Solomon had given him; and they were not right in his eyes.

And he said, What cities are these which thou hast given me my brother? And he called them the land of Cabul unto this day." 1 Kings ix. 10-14.

The little word (*az*) which is translated in the common version "that then," literally means "then, at that time, at the time when;" and has been separated from its connection by the translator erroneously placing the bracket after the word "desire" instead of including the entire 11th verse. By reading the entire passage without the brackets, as in the original, it will be obvious that the cities were given "at the time when" Hiram began to furnish Solomon with the materials for building the Temple, and not as a gift afterwards. Whilst it is equally evident from the connection of the *first* and *third* verses above quoted, that Hiram went to see and inspect the cities given him after their twenty years use as store-cities. His dissatisfaction at their condition would therefore merely imply that he disliked their condition after twenty years use; and hence his surprise as expressed in the last of the verses quoted.

Our main object is to show that no Cabal ever occurred between the two kings; that he called the province of the twenty cities "the land of Cabul" not as an offensive title commemorative of his displeasure at the nature of the gift, but rather as a memorial of their lasting or binding friendship. The passage in question is recorded in these words, "*velo yasheru beainav*," which are translated "and they pleased him not." A more literal translation would be as follows: *velo*, and not; *yasheru*, right, just, truthful; *beainav*, in his eyes. So that it would read, "and they were not right in his eyes," meaning thereby, that after inspecting the cities, at the close of twenty years service, he found them probably much neglected, out of order, dilapidated, and unfit to restore to Solomon in their present condition. This view perfectly accords with the fact that they were immediately rebuilt on their restoration to Solomon at the close of twenty years; for we read,

"The cities which Hiram had restored to Solomon, Solomon built them and caused the children of Israel to dwell there." 2 Chron. viii. 2.

A critical examination of the name of this province where the cities were located under the jurisdiction of King Hiram, will be found interesting and suggestive to our Masonic brethren. We mean the name KABUL, or Kabool. Its primary root-meaning signifies "irresistable power to bind or make fast," either by *obligation* or imprisonment. Its secondary meaning is to hold or bind physically, and hence is applied to a cable, chain, or fetters. It is the stem from which we derive the common expression "cable-tow," which masonically means "to the extent of our power."

The monumental vestiges of the ancient history of the former and primitive inhabitants of the south-western

parts of the United States, especially Yucatan, will give us a better idea of the primitive meaning of the name *Kabul*, for we there find one of the most important of the ancient cities called by the same name. In a temple placed on a hill, dedicated to the Author of Life, the builders had placed the figure of an enormous OPEN HAND, which served as a memorial of *Almighty Power* to bind or loose, to take or restore, to raise or pull down. And to this Temple they brought the sick and dying to be raised and restored, to be accepted or rejected. They called it KABUL, which signifies "Power to bind or unloose, to raise or pull down." To every Master Mason this *Hand*, with its name and significance, ought to be an interesting symbol, whilst the very ancient custom of bringing the sick, the dying and the dead, to this temple of the *Open Hand*, to be raised and restored, will give him an ancient illustration on an extensive scale of an event in Jewish History connected with the building of the Temple of Solomon, with which he is familiar. The principal buildings in all the ancient cities of Yucatan were dedicated to this consecrated symbol of the *Open Hand*.—Stephens, in his *Travels in Yucatan*, says: "over the cavity in the principal building at Uxmal were two conspicuous marks which afterwards stared us in the face in all the ruined buildings of the country. They were the prints of a *Red Hand*, with thumb and fingers extended, not drawn or painted, but stamped by the *living hand* by the pressure of the palm upon the stone." (Vol. 1, p. 177.) The *Red Hand* was also conspicuous in all the ruins at *Kabah*, and in every case was called KABUL, the symbol of power to bind what cannot be loosed, and of friendship that cannot be broken or sundered. The island of Cuba, or *Kabah*, derives

its name primitively from this peculiar worship, and the name of the principal symbol. The word *Kab* or *Kad* in the Malay tongue means *Hand*. Doubtless there is some relation between this word *Kad* with the ancient worship of the *Open Hand* connected therewith, and the Hebrew word *Jod*, which also means *Hand*, and the Jewish worship also connected therewith.

A critical examination of biblical history will prove that King Hiram was not the first to name this province *Kabul*; for, even in Joshua's day *Kabul* is represented as a district in Galilee. (Josh. xix. 27.) And from its contiguity to the mountains of Hermon and Lebanon, and its nearness to Tyre, thereby affording King Hiram the opportunity of a personal supervision of the district; all these coincidences mark it as being the only district, as well as the most desirable, which the wisdom and experience of these two sovereigns would select and set apart for such a purpose as we have attempted to set forth in this article.

Besides, the last verse relating to this alleged Cabal (1 Kings, ix. 14) expressly says that Hiram gave Solomon a return present of six score talents of gold, a sum equal to \$2,917,080, nearly three millions of dollars. It is very improbable that Hiram would give so magnificent a return present to Solomon, if he had been displeased with Solomon's gift of the cities. On the other hand; if, after inspection, he found them dilapidated, disordered, and probably injured by the twenty years labors of his workmen; he could then consistently offer this amount to Solomon as a small reimbursement for the outlay of rebuilding them, which took place immediately after their restoration (2 Chron. viii. 2).

This theory will admit of diversified

and very extensive illustration. But we will conclude with the remark, that we do not think that a satisfactory

proof can be given from biblical History of the so-called "Cabal between King Solomon and King Hiram."

BY-LAWS OF THE LODGE OF ANTIQUITY, LONDON.

CONTINUED.

THE 10th Section of this Code provided that membership in the Lodge of Antiquity should continue until expulsion or voluntary withdrawal, and that in case of expulsion for non-payment of fines or dues, payment of all arrears of dues, and a proper acknowledgment of the offense for which the fines, if included in the account, may have been levied, must be made previous to re-instatement in the privileges of membership. The withdrawal of membership was effected by the brother desiring to close his connection with the Lodge simply ordering the erasure of his name from the books of the Lodge.

The 11th section contains the curious provision that a "brother who shall desire to be admitted a member of this Lodge, is expected to have visited it once, at least, previous to or on the night he is proposed;" in other words, be expected to exhibit himself for the benefit and information of the members of the Lodge, that from actual and personal acquaintanceship with the brother they might be prepared to vote on the question of his admission or rejection. There is noticeable in the perusal of this old Code, wherever a By-Law refers to the election of individuals to degrees or membership, a disposition to introduce every conceivable safe-guard against the admission of the unworthy by providing for ample opportunity to the members to obtain a knowledge of the candidate. On the Lodge night following that on which a

proposition for membership was made, the applicant was "privately balloted for," that is by secret ballot, "and utterly rejected and never proposed again if three negatives appeared against him"—no opportunity whatever being given for the repetition of a ballot—no disposition existing in the Lodge of Antiquity such as is so frequently manifested in the lodges of these days, to secure the admission of a candidate by repeated balloting,—no weak sentiment against rejecting applicants being for a moment tolerated,—no opportunity permitted for much talk upon the subject of the applicant's claims for admission, those three negatives being fatal and final as the law of the Medes and Persians. An infusion of this stern spirit of our forefathers would prove exceedingly useful in our time. It was needless for any rejected candidate to apply a second time for admission to the Lodge of Antiquity. Its laws conceded no such privilege. It never reconsidered its action in cases of rejection, and evidently thought that there could not possibly arise any reason why a vote of rejection should be taken twice. Once for all time they voted on applications for degrees or membership, and once they deemed sufficient. It was of far more importance to maintain the harmony of the institution by this most positive style of rejection, than it could be to admit an applicant however worthy. By rejection of a candidate in this determined fashion no wrong

was done to him, as no candidate has or can gain any right to admission to Freemasonry.

Under the operation of such laws the growth of the Lodge of Antiquity could never become dangerously rapid, yet that its growth has been of the right description is evident from the fact that this Lodge has stood firm amid the vicissitudes of at least a century and a half.

In Section 12 we observe another illustration of the same determination to prevent the bringing forward of vexed questions into the deliberations of the Lodge. This section makes it an offense, punishable by fine, for a brother to "propose anything which he knows to have been rejected in this Lodge, or any Brother to become a member who is excluded by virtue of these laws." We have previously had occasion to notice that the levying of fines was rigidly enforced by the Lodge of Antiquity. The amount of these fines was small, but the refusal to pay them, and to make suitable acknowledgement of having violated the laws of the lodge for which they may have been imposed, was treated as an act of contempt of the lodge, and all privileges in the lodge were accordingly denied until such fines were paid and acknowledgement made. For the first proposition of a once rejected matter the fine was two shillings and six-pence, for the second offense five shillings, and immediate expulsion followed the third offense, and the offender could "never again be admitted a member under any pretence whatever,—and if he ever attempts to visit the Lodge, he shall pay six shillings for each visit." The idea underlying this By-Law appears to have been, that a brother who would persist in bringing up matters before the Lodge, which it had once decided against, deserved to be treated as an

offender against its harmony. When the Lodge of Antiquity voted upon applications for membership or degrees, or upon any other question, it did so with no disposition to trifle with the subject. It was too deeply in earnest in whatever it undertook.

Indisposed to trifle on business matters, the Lodge of Antiquity was equally indisposed to permit all trifling by its members. Too frequently in our own times we meet with instances where members exhibit bad temper in case of the failure of any of their motions or of the rejection of a candidate of their introduction. Such conduct is childish in the extreme, and should be frowned down by all men and Masons whenever or wherever exhibited. At such times we hear parties threaten to surrender their membership; and although in most instances this is done merely for present effect, it is an offense of a kind which could be only perpetrated once in the meetings of the Lodge of Antiquity. We copy the whole of Section 13:—
 "Any member who voluntarily in open Lodge erases his name, or desires his name to be erased out of the books of this Lodge as a member, on account of any proposal or motion being rejected, shall never again be admitted as a member; and when he visits the Lodge, he shall pay a sum not under six shillings for each visit." It is essential not only that lodges should maintain becoming dignity in all their transactions, and of equal consequence to compel each individual member to have a due regard for the dignity of his own bearing. As we have said before, we would not advocate the adoption by any lodge of the present time of a code in all respects similar to the one we are engaged in reviewing, but we cannot refrain from noting our approval of the spirit in which the Code of the Lodge of Antiquity was conceived.

ANCIENT MASONIC MEMORIALS.

WHILST digging in various parts of England, for the purpose of securing foundations for new edifices, many ancient memorials have been, from time to time, brought to light, which seem to afford some evidence of the antiquity of Masonry, inasmuch as they have been of a character known and understood as appertaining to that ancient craft, and cannot be properly appropriated by others than operative Masons. They are at least, of interest :—

Jan. 17, 1712, in a ploughed field in the parish of Stunsford, near Woodstock, Oxfordshire, was found an entire *tesselated* pavement 35 feet in length and 20 in breadth, formed of little square stones of the size of dice, of various colors, and disposed in regular order. It appeared to have been constructed upwards of 1400 years.

Aug. 15, 1733, a Roman pavement of Mosaic work was discovered in digging for a foundation in Bishopsgate street,

which must have been executed considerably more than 1700 years.

April 3, 1739, a mile beyond Stilton a leaden coffin was dug up, containing a fresh skeleton, and there were also found many ancient coins in silver and brass; likewise an *urn containing ashes*, on which was represented a *female*. It is supposed that these relics must have lain there since the year 1308.

Sept. 4, 1747, a curious *tesselated* pavement was discovered in Lincolnshire, being twelve feet wide, and thirty long, wrought in circles, with a busto in the centre, representing a man in the same Mosaic work as the pavement.

Sept. 24, 1751, several workmen employed in excavating upon the site of the ancient city of Aventicum, built by Vespasian, and destroyed in the fifteenth century, discovered a Mosaic work 60 feet long and 40 feet broad, with figures and ornaments well preserved. They also found several broken columns, and valuable marble statues.

THE ANCIENT CHARGES.

THE caption of the second section of the Sixth Chapter of the Ancient Charges treats of Behavior after the Lodge is over and the Brethren not gone." The opening sentence read as follows;—"You may enjoy yourselves with innocent mirth, treating one another according to ability, but avoiding all excess, or forcing any Brother to eat or drink beyond his inclination, or hindering him from going when his oc-

casions call him, or doing or saying anything offensive, or that may forbid an *easy* and *free* conversation; for that would blast our harmony, and defeat our laudable purposes." The references here made are evidently and more especially to the convivialities which usually concluded the assemblies of our ancient brethren.

The English lodges of former days met in taverns, and out of that prac-

tice grew that of calling in refreshments after, and frequently even during lodge hours. The free and easy and mirthful disposition of our ancient brethren rendered them prone to indulge their convivial tendencies when such opportunities presented themselves at the meeting of the lodges, and especially on occasions of entering, passing or raising candidates, elections, installations, visitations of Grand Masters or Deputies, or Sts. John Days, the chance was too good to let pass without engaging in the festivities with which such seasons had usually been honored from time immemorial. Newly made Masons had to stand the brunt pretty freely at the meetings whereat they received their several degrees, and there is very good reason to suspect that the larger portion of the numerous fines imposed, and fees charged by the lodges of past generations, flowed in the same channel. There was also much "treating one another according to ability;" and what with this giving and receiving, the open purses of new made Masons, fines and fees, there was generally no lack of the sinews of war, and their convivial campaigns seldom failed of being vigorously conducted. But owing to the danger which existed on such festal occasions of running into intemperate extremes, there was great need for the recommendations of the second section of the sixth Chapter of the Charges, that while they might enjoy themselves with mirth they must take care that it be "innocent mirth;" that while "treating one another according to ability all excess must be avoided;" that while it was proper to expect that all would seek to enjoy themselves freely, the desire to promote the pleasures of all present should not extend to the "forcing of any Brother to eat or drink beyond his inclination, or hindering him from going

when his occasions call him;" that while "easy and free conversation" should be encouraged as an essential element in the abounding good feeling, there must be a care that every act and word be respectful to each one present in the company, and that anything calculated to be offensive be guarded against, for, in the language of the Charges, "that would blast our harmony and defeat our laudable purposes."

The section before us then proceeds, "Therefore no private piques or quarrels must be brought within the door of the Lodge, far less any quarrels about religion, or nations, or State policy, we being only as Masons, of the Catholic religion above mentioned; we are also of all nations, tongues, kindreds and languages, and are resolved against *all politics*, as what never yet conduced to the welfare of the Lodge, nor ever will."

One of the most striking features of the Masonic Institution in all the ages of its existence has been its unflinching fidelity to the principles of fraternity, and to the determination to exclude from among those whom it sought to combine within the circles of the brotherhood every element of discord, everything calculated to destroy that harmony without which the perpetuation of fraternal organizations will ever be found to be an utter impossibility. Within the lodge a due regard to decorum and the rights and feelings of every one, from the youngest apprentice to the Grand Master, if present, is absolutely demanded, so that all may feel their fraternal relationship to each.— "No private piques or quarrels must be brought within the door of the Lodge." Whatever cause of strife may have arisen outside of the gates of our temple calculated to alienate brethren or to dispose themselves to be less broth-

erly one towards the other, it must be cast away by each before he places a foot across our threshold. The lodge must not be permitted to behold any exhibition of personal wrath. No "private pique or quarrel" must there be indulged to cause the members to range themselves with either party, and thus risk the continuance of harmony among the members, of harmony which is so essential in all institution, but more especially in this of ours.

If it is so necessary to guard against the introduction of discordant elements of a private or personal nature, how much more so is it necessary to exclude all "quarrels about religion, or nations, or State policy, we being only, as Masons, of the Catholic religion above mentioned." No quarrels have ever so deeply embittered the feelings of mankind as those which have had their origin in the contentions fostered by the priests and devotees of opposing faiths, by the ambitious chieftains of neighboring and rival nationalities, and by the leaders of contending political factions. The leading aim and object of Freemasonry is to unite mankind into one great and universal band of brethren. Hence its proper and natural tendency is rather to break down than to upbuild the almost impassable barriers which the founders of religions have erected for the purpose of separating their followers as distinct sects from all the rest of humankind; to render in-

ternational communication peaceable rather than hostile, and to throw oil upon the waters of political strife rather than to encourage modes of debate which are calculated to lash communities into storms of political excitement.

The great accounting reason for these Masonic tendencies is, that as Masons we are "of the Catholic (or universal) religion above mentioned"—of that religion in which all mankind may agree—a religion which is not overlaid and encumbered with diverse and incomprehensible dogmas and definitions, which require the building of colleges and universities innumerable wherein to train men for a profession to expound them and defend them against all opposition, a religion which speaks to every man's heart and soul, and leads him to look upward from the works of nature to nature's God. And the section of the Ancient Charges which we are now commenting upon adds, as further reasons, "we are also of all nations, tongues, kindreds and languages, and we are resolved against all politics as what never yet conduced to the welfare of the Lodge, nor ever will." Masonry cannot admit of any narrow, illiberal or sectarian elements. Everything of this nature is antagonistic to the spirit of Freemasonry, which is founded on a demand for harmony in place of discord, for brotherhood rather than for aught which is calculated to divide mankind. Ed.

WHAT PURPOSE THE MODERN DEGREES SUBSERVE.

BY AN INDEPENDENT THINKER.

By the term "Modern Degrees" we imply all those now in use (Dr. Oliver, in his "Landmarks," enumerates about

eight hundred) save the first three. It is clearly proved from recent investigations that not one of them, as we now

have it, can boast a century's existence; while the larger part of them were fabricated within the last seventy years. As we may be taken to task for our use of the word "Modern," as applied to a system seventy years old, we explain that the standard by which Masonic traditions are measured is one of thirty centuries length; compare with this the space of time occupied in establishing the systems in vogue here under the name of "Chapter," "Council," "Commandery," &c., &c., and it is but a span. We are justified then in using the term, intending no disrespect in its application of "Modern," and we propose to consider what purpose these degrees and systems of degrees subserve, and why they should be maintained.

It will be a fair branch of the argument also to show what purposes they do *not* subserve. So much has been claimed for them and so many of the Craft have been induced to incur heavy expenses in acquiring the knowledge of them; added to which their importance has been so inordinately exaggerated by certain writers, that as an honest friend of Freemasons we deem it right to say that in the three grand purposes for which Freemasonry is renowned, viz, *Charity, Morality* and *Self-discipline*, the "Modern Degrees" do not aid their possessors one whit. It is said that they contain "treasures of knowledge which none but their votaries can enjoy;" admitting this for argument's sake, it is the one purpose which the present article proposes to elucidate.

Knowledge, then, or "Light," as the Masonic term goes, is the one end and aim of all modern degrees; of the four combined in the Chapitral system; the two that compose the Cryptic Order; the two or three that make up the Chivalric Order; the thirty-three of the "Ancient and Accepted Rite" (so

called); the ninety-six of the "Rite of Memphis," and so of the rest. Information conveyed in a dramatic form with all the accessories of furniture, paraphernalia, regalia, etc., is more fascinating than the same amount of facts conveyed in a plain lecture, and it is not strange that the curiosity is excited and a real interest awakened in the candidate's mind during the reception of these degrees. We acknowledge that the impressions made upon us at the moment were vivid, and that old truths worked up in such dramatic forms seemed new and more important. Every play-goer experiences the same feeling when a pleasant thought is worked out before his eyes in a natural manner upon the stage. Platitudes receive the inspiration of a new life; and not more disguised and improved in appearance are the actors themselves while clothed in their stage habits than the thoughts and facts they convey to us glittering with the glare with which the dramatist has invested them.

We think that much of the so-called "Light in Masonry" claimed for these "Modern Degrees" is equally fallacious. To be frank with the reader, we doubt whether there is one fact of importance involved in any of the systems to which we have alluded that may not be found coolly and dispassionately held forth in the Bible, Josephus, Herodotus and other standard histories accessible to all; and that if a person is really in search of historic truth to illustrate "Ancient Masonry"—we mean that of "Craft Masonry" or the "symbolical degrees"—he will find it for himself better adapted for use, in the original sources.

An incident occurs to us here which we record for the sake of illustration. In an Address delivered at a public celebration, we had occasion to describe the "Dedication of King Solomon's

Temple," as declared from the books of Kings and Chronicles and the histories of Josephus. A few days afterward, one of our audience took as privately to task for communicating important secrets connected with the Degree of "Most Excellent Master!" Upon inquiry we discovered that the conscientious but not highly educated brother had learned those facts first in the dramatic form in which Thomas Smith Webb invested them and supposed them to be *Masonic Secrets* which it was "unlawful publicly to utter." This incident is but one of many illustrating the same thought.

The use of the word "tradition" has deluded many in considering the subject of Freemasonry. A tradition properly is a communication *unwritten*;* but such is not the definition applicable to the word in connection with the "Modern Degrees," which as we have already intimated, have no information that has not been communicated in some of the historical standards admitted as authoritative.

To sum up the subject we opine that the only legitimate purpose subserved by the Modern Degrees (for the mere gratification of curiosity and the desire

to sport advanced Masonic titles are not legitimate) is that the great truths of morality are impressed upon the minds of candidates by the ceremonies of their initiation. If this be so we shall see it in the improved moral condition of those who are thus advanced. A Royal Arch Mason, according to this theory, will behave as much better than a Master Mason as the impressions produced by four additional Masonic ceremonies justify us in expecting. A Cryptic Mason will leave a Royal Arch Mason hopelessly in the rear in point of morality, while a Knight Templar will be an Apostle of Light! what then shall we say of a "Thirty-Third," that mysterious elevation whose honors are deemed worthy of so much warring, breaking of ties and disruption of old friendships! still more what shall we say of the "Ninetieths," the "Ninety-Fifths," and oh, crown of earthly honors, the "Ninety-Sixth," that one man who stands alone, the model of excellence for "the Continent of America!" to what mountains of virtue must such a man attain!

We conclude with a brotherly caution to our readers that they must prove their degrees by their works.—We shall expect hereafter when we meet a Knight Templar to see a man eminent in morality, one who keeps his body in subjection and who guides his brethren of lower degree by the walks that lead to the Celestial Lodge. Only do this, ye Masons of the "higher degrees," and all of us will hasten to join you in your exalted grades, though ten times more numerous and twenty times more costly.

* Webster defines the word *tradition*, "that which is handed down from age to age by oral communication." He says the word also signifies "the delivery of opinions, doctrines, practices, rites and customs from father to son, or from ancestors to posterity; the transmission of any opinion or practice from forefathers to descendants by oral communication without written memorials." In neither of these two senses have the Modern Degrees any traditions.

OUR NATIONAL FLAG SYMBOLICALLY DESCRIBED.

IN looking over our portfolio we found the following singular symbolic description of the American flag; of its paternity we are entirely ignorant. Now, when the National Flag has been restored to its ancient glory, and may be seen proudly waving over every State in the Union, we deem the reproduction of this article appropriate. We give it a place in a Masonic Magazine, as, from the peculiar and symbolic treatment of its theme, we think that its perusal may not be uninteresting to students of Masonic philosophy.

ED.

IN the history of this flag, it is recorded, that on the 14th June, 1776, the Continental Congress resolved, "that the flag of the thirteen United States be thirteen stripes, alternate red and white, and that the Union be thirteen stars, white on a blue field, representing a new Constellation."

On the 13th January, 1794, it was enacted, "that after the 1st May, 1795, the U. S. flag be fifteen stripes, red and white, and the Union fifteen stars, white in a blue field."

On the 4th April, 1818, finding the increase of stripes unwieldly, Congress altered the flag by returning to the original thirteen stripes, red and white, representing the original thirteen States and adding stars in the expanse for the addition of new States.

When we analyze the combination of this flag, it does seem as if the hand of Providence had directed it, as indeed it directs all our movements.

A new epoch in the progress and development of humanity, was about to be inaugurated, by the demonstration that self-government, or governing of self, is the foundation of all government; it became appropriate, in the

wisdom of Providence, that the dawning of this, the true principle, should be represented by a correspondential emblem.

Incidentally there were thirteen States which revolted and re-formed, and they were represented by thirteen stripes, alternate red and white.

It could not be thirteen red, or thirteen white stripes, in the nature of things; thus beginning with red, it must end with red.

The reason red and white were permitted to be chosen, was because the first corresponds to the color of the physical, as exhibited in the arterial, and the second to that of the mental, as exhibited in the nervous system of humanity.

These run side by side, as the arteries and nerves do throughout the system, and represent a state of harmony, which results in health and strength; exhibiting the emblem, that in "Union is Strength!"

But these colors have a higher meaning, and according to this, they must now be considered.

Red is the color of fire; the essence of fire is heat. As long as there is heat in the blood, there is natural life in the natural body.

Heat, then, is the life of the natural body.

White is the color of light, and the mental system, from which the nerves proceed, furnishes light to the whole man.

The red stripes represent the Seven Degrees of Life, which man passes through, till he is reformed, regenerated and thus perfected; and the white stripes, the light in the intellect, appropriate to each degree of life and springing from each.

These, in the Divine Word, are called the Seven Days of Creation, and they are thus described: "And the evening and the morning were the first day," and so on to the sixth day.

The evening is first, and is a state of darkness, as in all life, or affections, or will, until the mind brings it into form and makes it tangible, dawning upon our mental vision as the morning light, till it becomes clear as day.

But on the seventh day there is no mention of evening and morning, for in this degree of life there is light from the highest Source; for it says in Revelation, xxi. 23:

"The city had no need of the sun, neither of the moon to shine in it, for the glory of God did lighten it, and the Lamb (Innocence) is the light thereof."

Thus were they not permitted to place a white stripe above the seventh red.

The First Degree of Life is but the affection of living, as manifested in the infant, which evinces no degree of intellect, and would, contrary to all animals, perish, if not provided with the needful nourishment by others.

It therefore commences with a red stripe. Thence springs the first dawning of light. Through its natural eyes it sees the objects it wishes, but has no conception of what they are.

"And the earth was without form and void; and darkness was upon the face of the deep, and the Spirit of God moved upon the face of the waters.

And God said, let there be light, and there was light.

And God divided the light from the darkness."

The Second Degree of Life is, when the child evinces a desire or affection to learn the names of all the objects it beholds in the natural world, and thence its instruction therein.

The Third Degree of Life is, when it evinces a desire, or affection to know the nature of the objects and things it has become acquainted with.

Man has now passed through the three degrees of life, in which he has gradually become acquainted with the objects in nature and their qualities.

It has been supposed that man's life, or physical body is successively changed during each period of seven years.—We do perceive a decided change.

This would bring man to the age of twenty-one; and this seems also to have been adopted as his year of independence.

This independence is the dream of his youth; his heaven of existence.

But what is this independence? It is an acknowledgment that his understanding is now opened, to perceive the uses of what he has become acquainted with in his previous life.

This is an interior perception of the causes of things, and he is now required to put to use his previous instructions. He is now said to understand things and to act for himself.

Therefore, on the Fourth Degree of Life, he evinces an affection of understanding the uses of the things he has learned; and a blue expanse is pictured, extending thence through the whole of his future degrees of life, forming a perfect square, to represent that the understanding, like the natural heaven, extends equally to all points of the compass, and is only limited by the infinity of space.

Rev. xxi., 16: "And the city lieth four-square, and the length is as large as the breadth."

This expanse, or understanding, would indeed be in darkness, were it not studded with constellations of stars to guide us by night, or endowed with

knowledges to enlighten it. "On the fourth day God made the sun, moon and stars."

Now reformation is possible, and the three first degrees of life are lived over, being put into use by means of the understanding; each degree of life unfolding its own light of intelligence.

The Seventh Degree is the love of goodness; love to the Lord and love to man. Seven times seven is the sabbath of man's life.

Now regeneration is effected; the seeds of truth have taken root and sprung up into full growth, bearing flowers and fruit; he now puts into practice all the wisdom he has acquired; he lives out the truth. He no more thirsts after knowledge, or more light, for he loves the Lord, "the Light of the World," and love causes union of affections; he receives life directly from the Lord, and His Life has light in itself. Thus He says in Rev. xxi. 6:

"I will give unto him that is athirst of the fountain of life freely;" and xxii., 17: "And whosoever will, let him take of the water of life freely." And in John xiii., 17: "If ye

know these things, happy are ye if ye do them;" and Id. vii., 17: "If any do the will of Him that sent me, he shall *know* of the doctrine."

For this reason, the degrees of life cannot be increased beyond seven, but the knowledge can infinitely; and they may continue to increase the number of stars.

The flag is represented as being carried by an eagle with outspread wings. The eagle is a bird that soars above all others, almost beyond the sight of man. With one eye it looks unblinkingly on the natural sun; with the other it scans the earth beneath. Hence it represents the rational principle; for by means of it, man rises above all things, of sense, viewing at once all material things and contemplates the Sun of Righteousness, the Source of all heat, light and life.

Hereby is presented a picture of humanity in its birth, progress, reformation and regeneration.

"A most glorious flag,
The most catholic flag."

Can any man desire a better?

FREEMASONRY IN ENGLAND AT THE COMMENCEMENT OF THE REIGN OF GEORGE I

FREEMASONRY, as we saw in our last article treating upon its history in England, during the reign of Queen Anne entered into a transition state, passing from Operative to Speculative Masonry. In its operative condition its organization was necessarily somewhat loose and irregular, the prosperity of the several lodges depending so very much upon the prosperity of the builders' profession. When employment for

the operative Mason became difficult to obtain in one locality, he immediately transferred his services to another neighborhood, or another part of the country where there might be a better prospect for the practice of his industry. This dependence upon the prosperity of a trade or a profession gave to the lodges a very precarious foothold in any given place. During the erection of buildings in the neighborhoods of their

meeting places the lodges would be well attended. But on the completion of these structures they would be neglected, and the Craft frequently be compelled, from the lack of resident Masons, to give up their meetings entirely.

When the privileges of Masonry were made accessible to others than operative Masons, it was evident that the association would at once assume more permanent forms, that the lodges, being placed upon an entirely different basis, would cease to be dependent upon the changing fortunes of operative Masonry, and finding that their foundations were at length on solid, unshifting ground, would enter upon a period of growth and expansion. Indeed it was with this very end in view that the initiation of speculative Masons was permitted. The state of deep decline in which Freemasonry found itself during the reign of Queen Anne, from the causes which we have pointed out in a former article, was such as to compel the adoption of some such expedient. The lodges having everywhere decreased and the annual festivals being so completely neglected, some such measure was absolutely called for to secure the perpetuation of the Institution.

Fortunately the intelligent Masons of that day were fully awake to the necessities of the situation in which the affairs of the association were placed, and opportunely resorted to such measures as seemed appropriate under the circumstances.

On the accession of George I. there were only four working lodges in the city of London, namely, that which held its meetings at the sign of the "Goose and Gridiron," in St. Paul's Church-yard, from which circumstance it derived the name of St. Paul's Lodge, since changed to that of Lodge of Antiquity,—the lodge which assembled at

the sign of the "Crown," in Parker's Lane, leading from Drury Lane,—the lodge which convened at the "Apple Tree Tavern," in Charles Street, Covent Garden,—and the lodge which held its communications at the "Rummer and Grapes Tavern," in Channel Row, Westminster. Around these four old lodges the hopes of the intelligent Masons of the period clustered, and a movement was set on foot for the purpose of associating them more closely together, to enable them, through the means of common councils, better to regulate the affairs of the Craft, and more successfully to guide the Institution through the stages of transition which it had entered.

The four old lodges, whose names we have given, were summoned to meet each other and some older brethren at the "Apple Tree Tavern," in the month of February, in the year 1717, more particularly to devise means for reviving the regular quarterly communications and annual festivals of the Fraternity. The Craft were then without the guidance of any Grand Master.—Age and infirmities had unfitted Sir Christopher Wren for the performance of his duties, and the Craft were in consequence without a head. They organized their meeting, however, by placing the oldest Master Mason present in the chair and proclaimed themselves a Grand Lodge. This meeting provided for the holding of such communications quarterly, and arranged to celebrate the approaching Saint John's Day by a general assembly and festival as of old, and thereat to regularly elect a Grand Master. It was decided to hold this assembly at the sign of the "Goose and Gridiron," in compliment, it is said, to St. Paul's Lodge, the oldest lodge represented, which there held its meetings.

According to these arrangements, on

the 24th of June, 1717, the four lodges before named, with such other Masons as chose to attend, assembled at the time and place previously indicated, and organizing as before by placing in the chair the oldest Master Mason present, who was also Master of a lodge, proceeded to the election of a Grand Master. Several names were proposed, and separately voted upon, when, by a show of hands a great majority united upon the name of Bro. Anthony Sayer, who was declared duly elected to serve in the capacity of Grand Master of Masons for the term of one year from that date. The oldest Master Mason present, the occupant of the chair, invested him, the Master of the oldest lodge installed him, and the assembled brethren paid him the homage due to the exalted station to which he had been raised by their suffrages. The new Grand Master at once entered upon the duties of his office by appointing his Wardens and notifying the brethren of the four constituent lodges to meet him and his Wardens regularly in quarterly communication.

From this meeting dates the regular organization of Freemasonry on its modern or speculative basis, and to this Grand Lodge Freemasonry, as it now exists throughout the world, traces its origin. At that meeting Masonry placed itself upon solid and well-defined foundations. Previously all had been shifting and uncertain in the arrangements of the Fraternity. Thereafter all was to be steady and regular, and in obedience to law and fixed order. Previously "a sufficient number of Masons met together within a certain district, with the consent of the sheriff or chief magistrate of the place, were empowered to make Masons and practice the rite of Masonry, without warrant of Constitution. The privilege was inherent with themselves as individuals." The four

lodges which constituted this first of modern Grand Lodges possessed no charters. They existed by virtue of immemorial constitution, and to this day the Lodge of Antiquity works upon this basis, never having accepted a charter nor having surrendered the rights which it exercises by virtue of those privileges vested in its original members which empowered them as individual Masons to organize as a lodge.

Under the transition, however, such freedom could not be permitted. The new era of growth and expansion which was opening before the Fraternity, in the very nature of things required the introduction of restrictions. Under the old system there was a tendency to move along in the old rut worn out and deepened by ages. Under the new regime, with the admission of the accepted or speculative Masons, there would be an incoming of many new ideas, and as decided a tendency to change and irregularity as formerly it had been otherwise, and this new-born spirit must be held in check and placed under due control. Hence it was, that at the assembly to which we here refer, among a variety of resolutions made the following was adopted:—

"That the privilege of assembling as Masons, which had been hitherto unlimited, should be vested in certain Lodges or Assemblies of Masons convened in certain places; and that every Lodge to be hereafter convened, except the four old lodges at this time existing, should be legally authorized to act by a warrant from the Grand Master for the time being, granted to certain individuals by petition, with the consent and approbation of the Grand Lodge in communication; and that without such warrant no Lodge should be hereafter deemed regular or constitutional."

Under this regulation several new lodges were soon after organized in the city of London and its neighborhood, the Masters and Wardens of which

were admitted to representation at the future meetings of the new Grand Lodge, and their recognition being subject to the general regulations which had long governed the Fraternity, and the laws of the Grand Lodge.

The brethren of the four old lodges, which had thus given birth to a Grand Lodge, feeling anxious for the safety of their charge after they had thus prepared their way for a more general and extensive organization, in compliment to them and with regard for their anxieties, it was resolved at the same meeting

“That every privilege which they collectively enjoyed by virtue of their immemorial rights, they should still continue to enjoy; and that no law, rule, or regulation, to be hereafter made or passed in Grand Lodge, should ever deprive them of such privilege, or encroach on any landmark which was at that time established as the standard of Masonic government.”

The historian Preston writes respecting this period as follows:—

“This resolution being confirmed, the old Masons in the metropolis, agreeably to the resolutions of the Brethren at large, vested all their inherent privileges, as individuals, in the four old Lodges, in trust that they would never suffer the old charges and ancient landmarks to be infringed. The four old Lodges then agreed to extend their patronage to every Lodge which should hereafter be constituted by the Grand Lodge, according to the new regulations of the Society; and while such Lodges acted in conformity to the an-

cient constitutions of the Order, to admit their Masters and Wardens to share with them all the privileges of the Grand Lodge, excepting precedence of rank.

Matters being thus amicably adjusted, the Brethren of the four old Lodges considered their attendance on the future communications of the Society as unnecessary; and therefore, like the other Lodges, trusted implicitly to their Master and Wardens, resting satisfied that no measure of importance would be adopted without their approbation.”

The reader will have perceived how gradually and naturally the form of the old Grand Lodge took upon itself the change into the new or modern Grand Lodge. Anciently the Grand Lodge was a general assembly of Masons, from presence at and a certain amount of participation in which even the youngest apprentice was not excluded. But in the period of transition from Operative to Speculative Masonry by what easy stages, after the institution of new subordinate lodges, did the general membership of the four old London lodges recede from their practice of attending and forming part of the Grand Lodge at its meetings, until in time they left the whole responsibility with their Masters and Wardens in common with the Master and Wardens of other lodges. Thus, from being a General Assembly of the Craft, the Grand Lodge in time assumed the form of a body of representatives, the constituents being lodges, and the representatives being Masters and Wardens. Ed.

FREEMASONRY, ON THE BATTLE-FIELD.

BY SIR JOHN EDWIN MASON, K. T.

THE grand army of the Potomac in September, 1862, had bivouacked on the banks of the beautiful, serpentine Monocacy, in Maryland, and were eagerly pressing forward to meet the invading foe, who had just crossed the Potomac, proud and defiant, with the avowed determination to conquer and to subdue the North, and pay off their army in State Street, in Boston.

The long lines of glistening bayonets bathed in the warm September sunlight of Maryland, dotted here and there with batteries of field artillery in position, and unlimbered for action, told the whole story that either the banks of the Monocacy or the banks of the Antietam beyond, must witness the greatest conflict of modern times. These peaceful rivers, slowly winding their way to the sea, must be crimsoned by the blood of the men who speak the same language, owe allegiance to the same country, and once loved the same dear old flag.*

Our skirmish line had flanked the lovely little city of Frederick three miles from the Monocacy, and were driving the rebel hordes from their plunder in the loyal and patriotic little city to the mountains beyond. The long, grey lines so easily and plainly seen with the field-glass were receding westward, and seeking an asylum in the impenetrable ravines of South Mountain.

As the sharp crack of the rifles on our skirmish line grew fainter and fainter, as they advanced, the grand army with measured tread, and manly bearing, with bands playing, and colors kissing the welcome evening breeze, marched into the quaint old city of Frederick. Our bands struck up "Mary-

land, my Maryland," when two Union regiments from Baltimore, overjoyed to think their sister city was rescued from the iron heel of rebel usurpation and oppression, forgot their military discipline and broke forth with the wildest hurrahs, and with deep, rich bass and falsetto voices echoed all along the streets—

"We will conquer with the sword,
We will drive the rebel horde,
Maryland, my Maryland."

If any one doubted the love for the old flag which slaveholders professed to have, or Maryland citizens had cherished, they could doubt it no longer.—The whole population turned out *en masse* to greet us. The aged, with tottering step and dim eyes, grasped us by the hands, and with eyes fixed on heaven, invoked God's choicest blessings on us. The young and middle-aged shouted themselves hoarse, waved their union flags as they cheered, throwing their hats high in the air, dancing while wild with excitement, and shouting in the most boisterous manner.—Ladies of all ages waved their handkerchiefs, threw kisses at our sun-burnt soldiers, and several imprinted their fair lips on our young heroes, seeming to forget that they were the "horrid Yankees" of years gone by. Citizens were rushing about with pails of lemonade, and even giving out their choice wines in bottles to the soldiers as they passed triumphantly through the city.

We left the patriotic city of Frederick alive with joy and fluttering with delight, and each soldier was inspired with a desire to fight the rebel hosts that had been plundering these people

because of their loyalty for the old flag. To die for such noble people would seem to be a pleasure. We marched to Middletown and bivouacked for the night, sleeping on our arms, ready for action at a moment's notice. All were expecting a great battle at daylight, but during the night the entire rebel army on our front had retreated to a strong position in their rear on the crest of South Mountain. This delayed action for several hours.

It was high twelve when the continuous crack of musketry on the skirmish line indicated that our forces had discovered the chosen position of the rebels. Two hours later our field artillery began to shell the woods beyond our skirmish line which skirted the base of the mountain. In the cornfields near the base of the mountain, our skirmishers found the rebel infantry massed. The smiling face and noble form of the gallant BURNSIDE was everywhere seen forming the line of battle while his staff was on different parts of our line getting the Corps into position. His Chief of Artillery rides up and salutes for orders.

"Order all the artillery to open with shell, cannister, and case shot when the infantry charge," said our brave Gen. Burnside, as he dashed forward to the front line of battle.

"Clear that cornfield at the point of the bayonet," said Gen. Nagle as he executed his superior officer's order, and pointed to a dense cornfield within easy musket range.

As the sun was retiring beyond the crest of the mountain, drawing after him, his curtains of gold and crimson, as he sunk to rest beyond the dense foliage on the mountain summit, the roar of artillery shook the ground, and at the same instant the long lines of gleaming bayonets were flashing in the air, as the Federal infantry charged on

the rebel lines secreted in the tall, waving corn. Grey uniforms began to be seen showing their heels to the "Yanks," and soon their whole line retreated in disorder and confusion from our advancing, gallant heroes in blue.

Up the side of South Mountain the Union army charged, driving the rebels at the point of the bayonet, until they rallied on a strong natural position on the crest of the mountain, placed their reserved forces in line of battle, and here the battle of South Mountain was fought. Continuous and impetuous charges were made on their lines, but not until almost dark did they at last give way, and victory perched wherever "old glory" waved.

Just at twilight, as we had gained our brilliant victory, two brother Masons were about to salute each other, when the bullet from a rebel sharpshooter pierced one of them and he fell. The word was hastily passed along the lines "Reno has fallen!" In revenge for the killing of one of our favorite commanding generals after victory had been achieved, and firing nearly ceased, our lines poured a deadly fire into the ranks of the rebels within musket shot and the action again commenced along the lines.

When night had drawn around her sable mantle, and the roar of battle ceased, and all was still save the groans and low moaning of the wounded and dying lying on the field, two Generals again embraced each other; they were Brig. Gen. Samuel D. Sturgis and our dying hero, Maj. Gen. Jesse L. Reno. They were classmates at West Point, but there was something stronger than early friendship that bound them together. *It was Freemasonry.*

"Are you mortally wounded, Jesse," said Gen. Sturgis, as he embraced and kissed with tenderness the form he loved so well.

"I am dying, Sam," said the expiring General, as the death rattle choked his utterance, and the cold sweat covered his brow.

The final disposition of everything on earth which he possessed, the last words to loved ones at home, and all the final arrangements for another world, were hastily made in a few moments between these brother Masons. His spirit crossed the river of death to the other shore, where rebellion is known no more forever, and where rebels, who once set up a kingdom of their own in *Hades*, are debarred from the sacred privileges of heaven.

Maj. General Reno, the true and sincere Mason, died as Masons love to die, on the battle-field, offering up his life to his country as the best gift of man to his native land. His last words were tributes of praise to Freemasonry and to his brother Masons.

Skirting a forest on the summit, where a dense growth of underbrush obstructed rapid movements, the dead and dying in both blue and grey lay thickly scattered over the ground, where a bayonet charge had been executed with decisive success. Death had reaped a rich harvest here.

The groaning and low moans of the severely wounded were painful to hear. As the battle was over, and no action would probably ensue until daylight, I determined to assist the wounded on the field we had just charged over and taken from the enemy. It was very dark and difficult to tell the rebel from the Union wounded as they lay mixed together on the field.

I was passing through some very dense underbrush, giving water from my canteen to the wounded, and assisting the "stretcher-bearers" to take the worst cases from the field, when some one sitting against a tree uttered in a clear, distinct voice the never-to-be-for-

gotten words accompanying the sign of distress among Masons. In a moment I was by his side, with my hand grasping his, proffering any aid in my power. A drink of cold water from my canteen was his first request, and then I bathed his wounds with the remainder of the water I had. He was shot through the right leg and also through the shoulder, the latter wound being very painful. I tore away the skirts of his coat and with my handkerchief bound up his wound to stop the blood, for he was quite weak and evidently bleeding to death.

When I had succeeded in stopping the blood from flowing he seemed to revive and in a nervous manner asked me if I knew *who* I was attending to so kindly. I told him I did not have the honor of knowing and really cared very little to know as long as he was a *Mason*. He replied in a very desponding manner, "I am Col. C—— of the —— South Carolina Regiment, instead of being a Union officer as you supposed."

I replied that I was happy to learn his name and as it was so very dark I could not tell the color of uniforms and knew not rebel from union wounded.

"I will call the stretcher-bearers and have you taken to our Hospital," I added.

"What, ME!" said the rebel officer, speaking as if taken wholly by surprise.

"Yes sir, YOU," said I emphatically.

"I am not entitled to any such treatment," said he in a very decisive manner.

"You are entitled to *all* I can do for you, and to the kindest care and treatment our field hospitals afford," said I, "because you have proved to me you are a *Freemason*."

He tried to speak but something choked his utterance. I thought it was blood from his wound, but he afterward told me it was his attempted ut-

terance suddenly surprised by kindness which captured his finer feelings and led him a willing captive into a Masonic ambuscade.

The stretcher-bearers were found and he was carefully taken to the nearest field hospital, where a surgeon had charge of it, who happened to be a Mason. I asked of the surgeon, as a personal favor, that this rebel officer might receive the best attention, and if any expenses were incurred to charge them to me. A convalescent was detailed to take charge of him, his wounds were carefully dressed, nourishment was given him, and I lay down to catch an hour's sleep before the hard duties of the morrow summoned me hence.

Morning dawned on that bloody field of battle. The crest of South Mountain was lighted up with gold and crimson sunbeams chasing each other among the deep, dark foliage of those grand old forests. The sunbeams kissed the suffering heroes in blood and dirt lying on the ground without a covering, and fell sadly upon the pale faces locked in the cold embrace of death. Ere this same sun would fall behind the distant Alleghanies many in pain and agony would pass beyond the blue heavens into which they were gazing, where soldiers die no more. The cross and the crescent, the square and the compass, the blue and the grey, would all be gathered together where the lamb and the lion would lie down together, where peace would be eternal, and war be known no more forever.

The whole command was to move at sunrise, but the rebels had again retreated from our front during the night and taken up a strong position on Antietam Creek. It was high twelve before the reconnoissances in force found the position of the enemy,⁴ so we lay all the forenoon, expecting the next moment to move.

Just before noon, I went back to the hospital and found Col. C. much refreshed and looking quite cheerful. He grasped my hand and kissed it, and the tear of a manly soldier stood in his eye, hardly daring to fall. I never can forget the flash of those dark southern eyes as he said :

"Please tell me for what reason you have been so kind to me?"

I replied, "Because you are a Freemason—yes, a Royal Arch Mason. I have taken in the old Granite State the same oaths that you have in the sunny Palmetto State, and we are therefore companions until death. Nothing on earth can separate us, or our attachment for each other. In war as well as in peace we are still the same. While thrones and republics are tumbling, and the world changing day by day, we, as *Masons*, are now and ever will be the same without change. I love and respect you as a brother, and as you would peril your own life to save mine, I ask you if I have done any more than was my duty to you as a Royal Arch Mason?"

He gave way to considerable emotion as this reply was made, but added with much sincere feeling :

"But I have been fighting against you, and all such as you for a year, and aiding in all ways in my power to kill you."

"Then go and sin no more," I added, "for this you should feel ashamed as a *Mason*. It is your *country* and *not your State* you have sworn to support and be a good citizen in, and you have been trying to subvert the best government ever framed by man, and blessed by Almighty God. It has done you no injury, but has watched over and protected you, as faithfully as a brother *Mason*. It has protected your life and property, and you owe it a debt of gratitude. Return, then, to your alle-

giance, and be as true to your country as you have been false. It is your duty as a *Mason*."

With one hand in mine and the other on his heart he said: "I swear by the God who has so kindly made you the instrument for saving my life, that if these wounds do not prove mortal, I will never be found in our army again." And turning to the Surgeon, who was just then coming up, "I will never cease to love the flag I honored in boyhood, until we three, or three such as we, meet together in heaven."

* * * * *

In the summer of 1864, while many of our officers were under our own artillery fire in Charleston, and our privates in prison were being starved in a systematic manner, which will stand on the pages of history as the most atro-

cious crime of modern times, a citizen of Charleston might have been seen, going at all hours and in all places to these prisons and slave-pens where our soldiers were confined, and giving them the best that Charleston market afforded. All the delicacies were faithfully given to the sick and suffering, and surgical aid was often called at his own expense. He would often sit all night by the side of some sick or dying soldier, and watch over him with the tenderness of a mother. His countenance became familiar to all imprisoned in Charleston, and he was often asked why he dared perform such duties, being a native South Carolinian. He never gave a satisfactory reply. All imprisoned in Charleston will remember him as a ministering angel, a nameless hero, *who was wounded in the right leg and severely wounded in the shoulder.*

JURISPRUDENCE.

M. W. Grand Master, of New York, Clinton F. Paige, during the past year made the following decisions:—

Where the by-laws of the lodge authorize the Master, at his discretion, to close the lodge from May until October, and he has closed it accordingly, any meeting called by him in the interim, is a special meeting, at which it would be improper to receive or act upon petitions for initiation or membership.

That a lodge having surrendered its charter, members who have been stricken from the roll for non-payment of dues, must pay the amount of their arrearages to the Grand Secretary, and

upon his certificate, any lodge may receive such member by affiliation.

That the officers of a lodge cannot be stricken from the roll for non-payment of dues during their term of office, without violating the provisions of section thirty-nine of the constitution.

That the proper interpretation of section nineteen of the constitution is, that in cities a dispensation may issue to form a new lodge without the recommendation of *all* the lodges whose jurisdiction shall be affected by such dispensation, for all such lodges have concurrent jurisdiction but it was not intended to exempt them from procuring any recommendation whatever.

That a new lodge may be established

in an incorporated village, although there is a lodge already established in another incorporated village in the same township, without violating section one hundred and twenty-nine of the constitution.

That an officer to whom charges are preferred is not obliged to appoint commissioners, but may, in his discretion, dismiss them if upon their face they are clearly frivolous, or would not constitute an offense if proved.

That an expelled Mason cannot testify before a Masonic commission.

A Master Mason testifying before a Masonic commission, cannot be impeached, and until he is tried and excluded from the Craft, he is entitled to the credit attached to regular standing.

That charges against a non-affiliated Mason may be preferred to the Grand Lodge, Grand Master, or the lodge in whose jurisdiction the accused resides. Each have jurisdiction.

That there is no impropriety in lodges joining civic processions, but Masonic clothing and insignia should only be worn when engaged in Masonic duties.

That an unfavorable report by the committee of investigation does not reject a candidate. A ballot is necessary in all cases.

That lodges under dispensation have no jurisdiction to try charges against the members composing it. Such charges must be presented to the lodge from which the petitioners hailed at the time of issuing dispensation, or to the Grand Master.

Past Grand Officers from other jurisdictions, upon affiliating with a lodge in this jurisdiction, do not become members of our Grand Lodge.

That an Apprentice or Fellow-Craft cannot be buried with Masonic honors.

That where a candidate has been rejected and a new lodge is afterwards established having jurisdiction over his

place of residence he must present his petition to the new lodge; but he cannot be initiated without consent of the lodge that rejected him.

That a *dimitt* is simply a severance of lodge membership, and is complete when the brother has paid his indebtedness to the lodge, and the lodge has by resolution consented to such severance. The act of the lodge severs the membership—not the issuing of the certificate by the Secretary. The *certificate of dimission* is merely evidence of the joint act of the lodge and the member by which such membership was terminated, and does not necessarily include a recommendation of the brother.

That a Warden can preside and open a lodge, in the presence of the Master, at his request. If in the absence of the Master, he assumes all the duties of that office. And the Master may call upon any Master Mason to preside, in *his presence and under his direction*; but the Master is responsible for all that is done, the same as if he were actually presiding in person.

The effect of a rejection upon a new ballot, before *initiation*, is the same as if the rejection had occurred upon the original balloting, and the petition cannot be renewed until after the expiration of six months; but when the rejection is upon an application for *advancement*, it is only for that communication, and the application may be renewed whenever and as often as the candidate may think proper.

That all discussion as to the merits and demerits of a candidate are improper, as tending to impart the secrets of the ballot by disclosing the preference of the members.

An application for affiliation, if rejected, may be renewed in the same lodge, or presented to another at any time, and as often as it may please the brother so to do.

NOTES AND QUERIES.

NOTES.

96. Will you insert the following triad of historical facts?

I. In the year 1766, the dancing master Lacorne, and his faction, composed of turbulent and unworthy members, were expelled by the Grand Lodge of France, which then acknowledged but three degrees of Masonry.

"Ah ha!" says Lacorne, "you don't want me,—very well, we shall see; *we* will get up a rite of *twenty-five* degrees, and won't let *you* in!"

This was the origin of the "Rite of Perfection," subsequently increased to thirty-three degrees, and known as the Ancient and Accepted Scottish Rite.

II. In the year 1805, the Supreme Council of the 33d deg. at Milan, rejected the application for admission of a certain brother Lechangeur, then Master of a Lodge.

"Ah, ha!" says Lechangeur, "you don't want me,—very well, we shall see; *we* will get up a rite of *ninety* degrees, and won't let *you* in!"

This was the origin of the "Rite of Misraim."

III. On the 27th May, 1838, Marconis de Negre was expelled at Lyons, by the Supreme Council of the Rite of Misraim."

"Ah, ha!" says Marconis, "you don't want me;—very well, we shall see; *we* will get up a rite of *ninety-five* degrees, and won't let *you* in!"

This was the origin of the "Rite of Memphis."

LATOMUS.

97. One of the best things Gov. Dunlap, of Maine, ever said in a Masonic connection, was when he compared the Hartford "Charter Oak," as a place of secrecy and darkness, a deposit for treasures, a crypt for the political ar-

chives of the Colony, with the breast of a well-developed Mason, whom storms do not shake and who maintains his integrity amidst the sternest trials of life. The aptness of the remark struck every listener, and of the great number of the Masonic brethren who bore away as relics pieces of the old Charter Oak after its fall in the summer of 1856, every one must associate the memorial with the remark of the venerable speaker.

98. Will you copy into your Notes and Queries a few extracts from the Koran of Mohammed? they serve to explain by what authority our Moslem brethren use that book upon their altars in place of the Sacred Writings of the Jews and Christians:—

"There is no God but God the living, the self-subsisting.

Whoso committeth wickedness committeth it against his own soul; God is knowing and wise.

Surely they who devour the possessions of orphans unjustly shall swallow down nothing but fire in their bellies and shall boil in raging flames.

To God belongs the East and the West; therefore whithersoever you turn yourself to pray there is the Word of God; for God is Omniscient.

Deal not unjustly with others and ye shall not be dealt with unjustly."

M.

99. Surely no Mason has the power to absolve himself from his fraternal obligations. Nor has the lodge the power to absolve him. He may grievously sin and be *expelled*, that only acquits the brethren of their duties towards him as provided for in the covenants themselves, but his engagements remain intact. They were voluntary but they are enduring. When he di-

vested himself of his shoe it was never to be reclaimed by him. Though he join the Papal Church and renounce his Masonic attachments they shall adhere to him. And why? Because they

were solemn vows of which Deity was a witness—to which Deity was a party. Until God himself speaks the absolution of these vows they are irrevocable.

R.

EARS OF CORN.

MASONRY is not an evanescent society, organized for temporary purposes. It has survived revolutions, outlived empires, and emerged unscathed from the shock of contending nations; and so long as virtue shall be revered, and Faith, Hope, and Charity shall inspire and purify the conduct of mankind, Masonry will flourish and prosper.

The Gavel is not only a symbol of authority in the hands of the Master, it is an instrument to be used by every brother in that system of self-culture so prominent in the ethics of Masonry. The "rough corners"—the passions and prejudices, the incongruities and inconsistencies of character, are to be removed by it, and the living block thus fitted for a place in the heavenly temple.

If Masonry is not universal religion, it forms a most beautiful auxiliary to every system of faith which man's freedom of thought has projected to carry him to the one happy bourne, which is the common object of all our hopes and wishes.—*Dr. Oliver.*

Masonry is so far interwoven with religion as to place its members under the highest obligation to pay that homage to Deity which should constitute their duty and happiness.

The Temple of Ypsambul, in Nubia,

is cut out of the solid rock, and of vast dimensions. Belzoni found in it four colossal figures, 65 feet high, 25 feet across the shoulders, the face 7 feet, and the ear above a yard.

Sesostris placed in the temple of Vulcan, at Memphis, colossal figures of himself and his wife, 30 cubits high, and of his children, 20.

The walls of Babylon were 64 miles round, which, when the city decayed, served as a park for hunting to the kings of Persia.

There is no subject existing, within the range and grasp of the human intellect, be it the most subtle and various, be it high as the heavens above, or deep as the earth beneath, there is no secret of creation into which the Science of Freemasonry does not enter, in pursuit of Wisdom, Knowledge, and Virtue.—*Rev. G. Roberts.*

Masonry is one of the most sublime and perfect institutions that ever was formed for the advancement of happiness and the general good of mankind; creating, in all its varieties, universal benevolence and brotherly love. It holds out allurements so captivating as to inspire the brotherhood with emulation to deeds of glory—such as must command, throughout the world, veneration and applause, and such as must

entitle those who perform them to dignity and respect.—*Duke of Sussex.*

Now I hold, and the world admits, that no human institution ever propounded to mankind the adoption of a purer system of morals than that of Freemasonry. But it not only proposes; it goes further, and furnishes the machinery by which this system takes upon himself a living form. It remains no longer a mere theory, but has become for many years a matter of practice. Theory, like faith without works, is dead. There is no living plant, no inanimate thing in nature,

that does not either grow, or moulder into dust. Vitality, action, is the necessity of all things, save such as death has set his seal upon. The active duties of brotherly love, relief and truth, enjoined on you, cannot be neglected without witnessing your Masonic death; and their daily practice, like the exercise of the limbs and muscles of the body, adds power and strength to your moral energies. Considering, then, the number of Masons in your country, their incentives to moral action, and the results of their moral influence, the institution deserves the name of public benefactor.—*S. A. M. Wood.*

CORRESPONDENCE.

[We do not hold ourselves responsible for the opinions expressed by our correspondents.]

LETTER FROM NEW JERSEY.—SORROW LODGES.

To the Editor of the Masonic Monthly.

SIR AND BRO.:—The attention of the Fraternity of F. A. M. has repeatedly been called to the subject of "Sorrow Lodges," and from the tone of the articles alluded to there seems to be a diversity of opinion as to the propriety of holding such, and also as to what ceremonies are befitting such an occasion.

I am induced to offer a few suggestions on the subject in hope of awakening such inquiry on the subject as will lead to a just appreciation of the intent and an agreement in the ritual of ceremonies to be observed.

The article on pp. 379 and 380 has

just come to my observation and has been the cause of provoking this present letter. I shall not however follow the said article in regular order but as I conceive the subject should be considered.

The origin of Lodges of Sorrow is not of recent date, nor are the ceremonies of "extinguishing and relighting the tapers" borrowed from any rite, but originally belonged to the YORK RITE, but in the reverse order "lighting and extinguishing," in proof of this a reference to the rituals of the Fraternity up to and prior to 1717 will clearly show.

It was the custom of the Grand Lodge of England to furnish their pro-

vincial Grand and Subordinate Lodges with a ritual of Sorrow Lodges as well as Feast Lodges, &c., to these I appeal, and am satisfied there can be no cavil or dispute either as to origin or details of ceremony.

The exclusion of the profane is in accordance with the taste of the brethren, there being no Masonic reason for their exclusion as spectators than there is for their exclusion from the funeral ceremonies at the grave, as spectators; as participants in the ceremonies none but Master Masons should ever be allowed, for reasons which must be obvious to every reflecting Mason.

In the funeral ceremonies there is abundant evidence that they are designed to be performed in public.—There cannot be two opinions on this point, and I would remind my brethren of the Craft that in those ceremonies every brother is required to avow before the world, or those assembled, that they "*cherish the remembrance of the deceased brother.*" This is ratified and confirmed when a Lodge of Sorrow is held. This leads us to the consideration of the question as to the proper time for holding a Lodge of Sorrow; and I answer when a sufficient time has elapsed after the funeral ceremonies have been performed, which it was formerly the practice to do on the anniversary of the "paying the last sad tribute of respect to a deceased brother."

The ceremonial, as adopted by the Grand Lodge of England over one hundred years ago, was not a funeral ceremony, but was peculiar in its character, and like most of their rituals, highly appropriate and solemn, and consisted of selections from the Great Luminary, read alternately by the Master, Senior and Junior Wardens, the singing of an appropriate ode, an address on the character of the deceased and his connection with the Fraternity,

then another ode or hymn followed by an address upon Masonry and our duties toward each other when life has become extinct.

I agree with the article on p. 380 in regard to the exclusion of the clergy, unless they are true Masons, because they are so disciplined by their *Craft* as to render them unfit to lead in exercises that are Masonic and consequently cosmopolitan in their character.

Masonry is a universal Institution, and the true brother will never wound the feelings or trample upon the "prejudices" of a brother, under any circumstances.

There is no necessity for his doing so; he can be as impressive, as faithful to his own peculiar *prejudices* or *belief*, and avoid, at the same time, any allusion to any peculiar opinions which may be held by his neighbor, and which do not qualify him for membership in the great Fraternity.

The opinions of R. W. Bro. Robert D. Holmes, now M. W. Bro., are very good, but not infallible, must be received with due consideration and weighed in the scale of justice and truth, in differing with him or any other brother, I do so because my mind has received impressions more potent than their declaration. I do not expect everybody to adopt my views. I leave them to search for the truth and hold on to her teachings.

If the Scotch Rite has borrowed anything from any other Rite the devotee of that Rite will not submit to any reflection for restoring the lost *gem* to their own *crown*.

I trust I shall not be misunderstood in these few observations. I hold that there is a propriety and a necessity for holding Sorrow Lodges and hence a propriety in the adoption, by competent authority, of a suitable and appropriate ritual, and I hold myself ready

to aid any sincere inquirer in his search for information on this subject at any and at all times, and trust that a subject which has been suffered to fall into disuse, will be revived and perpetuated, always keeping within the landmarks

of the Fraternity and sphere of propriety, so that the brethren may be edified and enlightened in regard to their reciprocal duties and obligations.

SELMA.

A POEM ON THE CONSTITUTIONS OF MASONRY.—REPLY.

NEW YORK, June 12, 1865.

BRO. EDITOR:—I am at a loss to discover what connection can possibly exist between the passages in Genesis 36, as quoted by your correspondent "Meipsum," in your June issue, and the quotation from the ancient poem which called forth his reply.

The original Hebrew word מֶלֶךְ, in the *English* version of the Scriptures rendered "Duke," signifies, the head of a family or tribe, a chief, chieftain, prince; and this is precisely the *older* European meaning of the word *Duke*, a corruption of the Latin word *Dux*, (Byz. Greek δουκας,) which was originally indiscriminately applied to any military chief. In this sense, however, Dukes do not appear *ever to have existed in England*.

In the extract from the ancient poem the context plainly indicates that the word *Duke* is applied as a *title of dignity or rank*, in the same manner as the immediately succeeding words, earl, baron, knight, squire; denoting various degrees of rank in the British peerage, one of which certainly did not exist prior to the 14th century, much less at the date of the General Assembly at York.

As concerns the *age* of the ancient

poem in question, a comparison of the 12th and 15th Points and *alia ordinacio artis gemetrie* therein contained, with the Statutes 34, Edward III. 1361, 2 Henry V., 1412, and 6 Henry VI., 1428, (*vide* Statutes of the Realm, London, 1817–1819,) will elucidate the otherwise obscure meaning of the former, show why the Masons were to appear once a year at the general assembly to hear the rates of wages, &c., proclaimed, by reason of "gret ryolte," that is, by royal command, account for the presence at that assembly of the "gret lordes, knyghtes, sewyers and other aldermen," of "the meyr of that syte" and "the scheref of that contre," explain what is meant by "suche ordynance as they maken there," and what "defautes" were to be amended, and also conclusively prove that the poem could not have been written prior to the passage of the last of the above-mentioned laws, viz, in 1428. It certainly is not to be supposed that the Fraternity of Masons would voluntarily assume the observance of oppressive regulations, *before the laws imposing them were enacted by the government*.—Verily, "historic truth should be no less sacred than religion;" so says the illustrious author of the "*Histoire de Jules Cesar*," and such is the opinion of

LATOMUS.

LETTER FROM NEW YORK.—ANSWER TO “HIRAM ABIFF.”

DEAR SIR AND BROTHER :—When I wrote the communications in reply to “Hiram Abiff,” of Worcester, which have appeared in your Magazine, it was not my intention to be drawn into a controversy with him; but as he has in your April number quite an extended reply, I trust that I may be excused for asking for a little more space in your columns to reply to his last article.

Before proceeding to notice that article in detail, I will remark that he appears to be one of a class of writers, who have adopted a belief that Masonry consists of three degrees only; and that all else purporting to be Masonic is the invention of the last century; and who, having adopted this idea, are attempting to induce its general belief, without having made a sufficient investigation, to enable them to know with certainty whether their theory is true or false.

While I am entirely willing to admit that the arrangement and classification of the degrees now composing the Ancient and Accepted Rite, and the creation of the Thirty-third Degree, and the Grand Constitutions now governing that Rite, were, as they claim to be, the work of the last century. I am entirely positive that the degrees themselves existed long prior that time.

The first claim that “Hiram Abiff” makes is that I admit that he did make quotations from the twenty-eighth degree. I have only to say that I wrote with a desire to be as brief as possible, and in alluding to his remarks on that degree I should have said—what he is pleased to consider as a quotation from the twenty-eighth degree—for until he shows some further evidence of knowledge, concerning the degrees of the

Ancient and Accepted Rite, than appears in his published articles, I feel certain that no one, conversant with the degrees of that Rite, will feel called upon to admit that he has any knowledge of them whatever.

He will not succeed in drawing from me an admission “that his scanty knowledge of the Ancient and Accepted Rite” is not confined to the articles of “Saggahew” for the reasons that I have given above.

He intimates that I am, perhaps, not a reading Mason, and I trust he will take no offense if I say that if he had read a little more extensively some of the assertions contained in his last article would, doubtless, have been omitted. I must, in all frankness, take the liberty of telling him that it is no evidence that a fact does not exist, because he has not read of it; neither is it an evidence that these degrees did not exist prior to the last century, because some writers have so stated. As an example I will ask him, if it is any evidence that facts mentioned in the Bible did not occur because some writers have affirmed that the Bible is a fraud and an imposture?

When “Hiram Abiff” complies with his promise and enlightens me “somewhat upon the history of the Scotch Rite,” I will accept his challenge.

It is, perhaps, to be regretted that he has obscured his light under the “obligations of membership” in the Blue Lodge; for had he not done so he would, doubtless, have given the world much light upon the subject of Freemasonry “pure and undefiled.”

He certainly would have been in the possession of as much knowledge to enable him to do so, as he now has, ac-

cording to his own admissions, to enable him to give us light on the degrees of the Rite under consideration.

I am not in the slightest degree offended with his allusion to the yellow robes, in fact I am pleased with it, for it is about all the material which he has yet obtained, upon which to base his arguments against the Ancient and Accepted Rite. And it proves that when he attempts to make so much of so small a matter his stock of material from which to construct his theory cannot be very extensive.

I will give him a little true light, for his future use, and let him know that the costumes worn in the bodies of the Ancient and Accepted Rite are illustrative of the times and historical circumstances upon which the degrees were founded.

At the same time I will beg him to inform me what doctrine is taught, or what fact is symbolized by the blue velvet collar, silver fringe, and silver moon, worn by an officer of the blue lodges, to which I alluded in a former article. I have heard that the moon has been considered as an emblem of simplicity—but I never knew before that it was a symbol of *manly simplicity*.

I made no "parade" of the names of certain prominent Masons who are associated with the Ancient and Accepted Rite; I mentioned a few names to meet an implied charge in one of his articles that those who were connected with that Rite were among the least philosophical of the Craft, and I think that those names furnish ample evidence of the utter worthlessness of that charge.

I am willing to admit that contentions have arisen from circumstances connected with this Rite; and I presume that he will not deny that the same has occurred in relation to Blue

Lodge Masonry. History will tell him that contentions, leading even to war and massacre, have grown out of the church, where we would hope to see nothing but peace, purity, and love.—If we must give up ineffable Masonry for this reason, as it appears "Hiram Abiff" would have us, should we not also give up all Masonry and all religion for the same reason? If the argument is conclusive in one case it must be in the others.

In my last I called upon "Hiram Abiff" to prove that the degrees of the Ancient and Accepted Rite are modern, he answers that charge by calling upon me to prove that there were even *three* degrees before the year 1717. If he means the year of the world 1717 I will acknowledge my inability to do so; but if he means A. D. 1717 the task is a very easy one. I have only to refer him to the lectures, charges, and ritual of the first three degrees, and if he knows anything about them he knows that *they* teach *their* existence long before that period, and the teachings of these degrees are true because they are "pure and undefiled," and he must admit that anything pure and undefiled cannot teach what is false.

For fear, however, that he may not know what the rituals, charges, and lectures of the first three degrees teach, I will refer him to the Statutes of the kingdom of Great Britain of the third year of Henry VI., when an act was passed prohibiting the holding of lodges and *chapters* of Freemasons. If my recollection is correct Henry VI. lived prior to A. D. 1717.

Perhaps he may consider Preston as some authority; if he will refer to his work he will find that there were certain persons who according to the privileges of the different degrees of the Order were authorized to assemble in, hold, and rule lodges, at their will and

discretion, as best suited their convenience; and that this was the case about A. D. 930. As neither of the first three degrees give this power the inference is clear that they were other degrees than those which did.

Who made the report to the Chamber of Council and Appeals in the Grand Orient of France in 1853 I do not know, but I fear he must have been a very poor historian. It is scarcely believed that any well informed person will attempt to establish the theory that Masonry did not exist in France prior to A. D. 1700, as there are so many historical evidences to the contrary. I will give but one, and that from Preston, who says that King Athelstane (who reigned about 930—vide any respectable history of England,) encouraged many Masons from France, who brought with them charges and regulations of the lodges preserved since Roman times, and who prevailed with the King to improve the constitution of the English lodges, according to the foreign model.

I would advise "Hiram Abiff" to read a little history before he denies the existence of all degrees prior to the last century, especially the history of Scotland about the days of Bruce, and see if he can find any allusion to the Order of Herodim, or Princes or Knights of the Rose Cross.

The quotations from Thory, Besuchet, and Folger are of no value whatever as authority, for their testimony is merely negative, and if it proves anything it proves only that they made statements regardless of facts, or at least without making sufficient investigation to enable them to arrive at the truth. It is a well settled rule of evidence, that the statement that a certain event did not occur is no proof that it did not, the witness not being present; the witnesses above cited not existing at the time

spoken of are entitled to no credence, in opposition to the positive testimony of those who state the contrary who lived and wrote before them.

Dr. Oliver, in his work entitled "Johannite Masons," gives the following as having been used in the fourteenth century:—

"That you will always keep, guard and conceal,
And from this time you never will reveal
Either to M. M., F. C., or Apprentice,
Of St. John's Order what our grand intent is."

Here we find three grades of Masons alluded to in a pledge that something called "intent" should not be made known to Masons of the first three degrees, from which the deduction is plain that at that time there was some other Masonry in existence not to be made known to brethren of those degrees.

I think that the foregoing furnish ample evidence that there were three degrees in Masonry prior to A. D. 1717, and that Masonry did exist prior to A. D. 1700, and that these positions assumed by "Hiram Abiff" have been proven wholly untenable.

In conclusion I will say in regard to the general tenor of the articles by "Hiram Abiff," which appears to be a kind of undefined opposition to the degrees of the Ancient and Accepted Rite, supported, like Mahomet's coffin, on nothing, that he has not succeeded in showing one single reason why these degrees are in any way inimical to the first three degrees of Freemasonry, or that they contain anything puerile and childlike, or that they teach anything contrary to the present principles of brotherly love, religion, and sound morality. It matters not whether they are the creation of a thousand years ago, of the last century, or of yesterday, so that their teachings and precepts are good and pure.

He who is a true lover of the principles of Freemasonry "pure and undefiled" will not waste his time in "peu-rile" attacks upon any system which his brethren may choose to cultivate until he has some more substantial grounds of complaint than "Hiram Abiff" has adduced. If he finds that controversies have arisen in his own State, growing out of the acts of those connected with this Rite, which have engendered feelings of animosity, let him trace them to their origin, and lay them to the charge of the selfish ambition of the few who produced them by a course of action, such as is positively forbidden by the teachings of the Rite, and not to the Rite itself, which teaches peace, harmony and love in stronger

and more implicit terms than any other portion of Masonry now or ever extant. All those who know the degrees of the Ancient and Accepted Rite, know that it is a deviation from their teachings which produces discord and contention, and that those teachings if properly observed would tend to strengthen the cords of brotherly love, and draw us together with more than three-fold strength; and were all Freemasons, not only professors of sublime Freemasonry, but accustomed to practice the doctrines which it teaches, the Masonic world would be free from contention and strife, and persons who are anxious to show their power of wit and sarcasm would have to seek elsewhere for their subjects.

O. B. A.

MASONIC REVIEW.

Burial Services for the Ancient and Honorable Fraternity of Free and Accepted Masons, and for the Orders of Masonic Knighthood; with appropriate music. Compiled by Geo. Wingate Chase, Author of a Digest of Masonic Law, Masonic Harp, Freemason's Pocket Library, Tactics for Knights Templar, etc. Boston: published by A. W. Pollard & Co., 6 Court Street. 1865.

Our lodges and encampments have long wanted a book of funeral services cheap enough in its form to permit of its being purchased in quantities large enough to enable them to place a copy in the hands of every brother present on occasions when such books are called into requisition. The little work before

us meets this deficiency admirably. Its price is \$2.00 per hundred, while its appearance is not wanting in that neatness which characterizes all of Bro. Chase's publications. The ceremonies for the use of the Blue Lodge and the Commandery are the same as comprised in the Freemason's Pocket Library, before reviewed in these pages. In the Service for the use of the Blue Lodge the compiler has followed closely and preserved the most ancient forms, avoiding everything in the form of innovation. In that for the use of the Knightly orders is presented a judicious abridgement of the beautiful and impressive burial service which was prepared by M. E. Sir Knight John L. Lewis, Jr., at the request of the Grand Commandery of New York. The work

gives full and complete direction for the management of Masonic Burials, and, as before remarked, the whole is given in a form so cheap as to make it one of the most useful publications which has been issued for the use of the Fraternity.

Our Martyred President. By Mrs. P. A. Hanaford. Boston: B. B. Russell & Co., 55 Cornhill. 1865.

This work is the production of a lady whose verses on Masonic themes have frequently graced our pages. It consists of several poems, the leading one of which gives the name to the work, and is a grateful tribute to the memory of our late President. The others have been suggested by various acts in Lincoln's public life. To our readers of poetical tastes we recommend the little work before us. It will be welcomed by all in whom the memory of our Martyred President is still green.

The Talisman of Battle, and other Poems. By. A. O. Ganyard. Rochester, N. Y.

The composer of these poems is a returned and wounded Union soldier, and in the "Talisman of Battle" he seeks to record the impressions which actual presence among the scenes of carnage which he describes produced upon his mind. The picture which he draws of the horrors and excitements of strife on the field of battle is vivid and life-like. It is no fancy sketch of a stay-at-home verse maker, but the earnest performance of one who will bear about with him for life the marks of his participation in the events which he portrays. The volume presents a very neat appearance, and is for sale by A. Williams & Co., Washington Street, Boston.

THE proceedings of the Grand Lodge of Kansas, at its special communication held at Topeka on the 20th of December last, are before us. M. W. Jacob Saqui, Grand Master, presided. Owing to the appearance of hostile armies on the Kansas frontier, and the absence of the brethren from their homes with the State militia to defend the border, the regular annual meeting was not held, and the Grand Master had been by the circumstances compelled to convene this as a special communication.

WE have received from R. W. Bro. Wm. H. Adams, Grand Secretary of the Grand Lodge of Pennsylvania, two copies of the proceedings of that Body at its quarterly Grand Communication held at the Masonic Hall, Philadelphia, on the 6th of March of this year, in reference to the death of P. G. M. Brother, the Hon. Geo. Mifflin Dallas. This pamphlet has been issued expressly as a memorial of the deceased, who deserves the grateful recollection of all Masons for his noble bearing during the Anti-masonic crusade. Bro. Lucius H. Scott, R. W. Grand Master, presided over the communication. Past Grand Master Bro. James Page pronounced a eulogy on the departed Brother, from which we make the following quotations:—

"In private life Brother Dallas was a model of excellence, a pattern worthy of imitation—high-toned, moral, pure, honest and correct—blending with marked dignity of presence, and a graceful bearing of manner, feelings of genuine kindness and affection, and a simplicity and candor of intercourse that was sure to win regard and command esteem. In the language of another 'his intellect conquered, but his heart secured the victory.'"

Bro. Dallas was born in the city of Philadelphia on the 10th of July,

and died there on the 31st of December, 1864. His father, Alexander James Dallas, was Secretary of the Treasury under Madison. Bro. Dallas himself quite early in life became prominent in his native city and State, in the service of which he occupied several leading offices as well as being United States Senator. He also stood high in the councils of the Nation, which honored him by election to the Vice-Presidential Chair, while the National Administration appointed him as Minister Plenipotentiary to the Courts of St. Petersburg and St. James', and to numerous other places of high trust.

A late article in these pages has given many interesting particulars regarding the services which Bro. Dallas rendered to Freemasonry during the years of persecution, and the pamphlet before us furnishes further matter of a similar nature, which we have not the space at present to copy. The Grand Lodge of Pennsylvania has given expression to its sorrow and regret at the decease of Bro. Dallas in a body of resolutions which we are also obliged to omit for want of room. The Grand Lodge of Pennsylvania has also ordered the jewels, hangings and furniture of that Body to be clothed with the habiliments of mourning for the space of six months, in testimony of its respect for the memory of its Past Grand Master.

THE Grand Lodge of Louisiana opened its fifty-third annual communication at New Orleans, on the 13th of February this year. We have already given lists of the officers chosen by the various governing bodies of Masonry in the State of Louisiana. The proceedings of the Grand Lodge of that State reaching us too late for notice in our last issue we now take them up for review. The session was presided over

by M. W. Grand Master, J. Q. A. Fellows. Credentials were presented from 32 lodges, but there were delegates from only 26 chartered lodges. The Grand Master in his address very strongly recommended the abolition of all rules requiring the payment of annual dues to lodges, and that lodges depend wholly upon the fees for degrees. He considers that the compulsory payment of dues, with suspension from privileges for non-payment, gives to Freemasonry too much of the character of a health-insurance society.—He recommends all the lodges to adopt a rule fixing the amount of fees for degrees as equivalent to a fee for life-membership.

The address of Grand Master Fellows contains considerable evidence of the difficulties attendant upon the condition of Louisiana during the past four years, a large portion of the territory of the Grand Lodge being beyond the military lines, and with which in consequence no communication could be had. There was felt much difficulty in legislating satisfactorily for the whole lodges of the State when so many of them had no means whatever of making returns to or being represented in the Grand Lodge. The Grand Master also mentioned that for the last two years he had been compelled to serve them owing to the failure to secure a quorum sufficient for the election of officers.

Report was made of the labors during the past year of that truly noble institution, Louisiana Relief Lodge, No. 1, of New Orleans.

The Grand Secretary in his report mentions the receipt of an application, in July of last year, from a prisoner of war at Johnson's Island, Ohio, for the extension of Masonic relief to the five or six hundred Masons who were confined at Johnson's Island who were said to be suffering for many of the

necessaries of life. With the consent of the Grand Master, the Grand Secretary laid the subject before the lodges meeting in New Orleans, who raised, and paid over to the Grand Secretary, for the above purpose, the sum of \$884, of which he had remitted the sum of \$600. A reply was received stating there was no further need of continuance of favors from New Orleans as their wants had been well supplied by contributions from St. Louis, Nashville and New York, while in Boston there lay subject to their order several hundred dollars.

The Report of the Committee on Foreign Correspondence embraces a review of the proceedings of twenty-five G. Lodges, including those of the Grand Orient of Italy, which body the report mentions has not been fully recognized by the Grand Lodges of the world. Among the Grand Lodges, whose proceedings are reviewed, are that of Alabama, that of Texas and that of Virginia.

THE Grand Lodge of New York assembled in annual communication at the City Assembly Rooms in New York city, on Tuesday, the 6th ult. M. W. Clinton F. Paige, Grand Master, assisted by the Grand Officers, opened the meeting, which comprised representatives from over five hundred lodges. The address of the Grand Master was an able production and equal to all his efforts in that form. He thus reviews the past year:—

"The year now closed has in several respects been one of the most remarkable in our history. In all those things which go to make up the outward and seeming prosperity of our Craft, the measure of our success has been filled to overflowing. The number of initiations has been limited, not by the desire of the profane for entrance within our

temples, but by the ability of our lodges to compass the work pressing upon them; money has flowed into our treasuries and out of them in a golden stream; the fame of Masonry has become more wide spread and more firmly established; the long sustained cry of contumely and misrepresentation has ceased, and our enemies—if enemies we now have—seem by common accord to have accepted the 'logic of facts,' and to admit that in the end truth and right will prevail."

He then proceeded to allude to the condition of the country and the dawn of peace and, pointed out the peculiar duties of Freemasons at the present time. We have space but for one more extract. He says that:—

"To the true Mason, who is naturally the just man and obedient citizen, the contemplation of the long continued and ever increasing prosperity and success of our institution, as well as vindication of the individuality of our country, affords the most profound satisfaction, and yet so far as Masonry is concerned, there ever arises in the thoughtful mind a dim fear lest our building increase too rapidly, an inward and scarce spoken question, whether the walls are so perfectly secure that a sudden storm may not cause them to topple and fall."

The reports of the Grand Secretary and Grand Treasurer were very satisfactory, showing the finances of the Grand Lodge to be in a healthy condition with a balance on hand after paying all claims.

The report of the Trustees of the Hall and Asylum Fund, showed that the brethren were responding in a liberal spirit to its claims. The selection of a site was submitted to the Grand Lodge and approved by an overwhelming majority.

Dep. Grand Master, now Grand Mas-

ter, Robert D. Holmes, reported that during the past Masonic year he had issued the following dispensations to form new lodges:—

"Cornucopia," located in Flushing, Queen's county; "Guiding Star," located in Tremont, Westchester county; "St. Cecile," located in city of New York; "Greenwood," located in Eighth Ward, city of Brooklyn; "Bedford," located in Seventh and Twentieth Wards, city of Brooklyn; "Glen Cove," located in Queen's county; "Fessler," located in city of New York.

The Committee on Foreign Correspondence reported that they had received the printed transactions of twenty-seven Grand Lodges. The reports were of a most favorable character.

W. M. Lewis stated that, so far as could be learned, universal love and harmony prevailed throughout the Masonic world. Everywhere the order was progressing, and the prospect was of a bright and cheering character.

The balloting for officers resulted in the re-election by acclamation of M. W. Clinton F. Paige, as Grand Master, but he positively declining to serve, R. W. Robert D. Holmes was elected Grand Master, by acclamation. The other officers are as follows:—

Deputy Grand Master, Stephen H. Johnson; Grand Senior Warden, Jas. Gibson; Grand Junior Warden, John R. Anderson; Grand Treas., Chas. L. Church; Grand Sec., James M. Austin, of New York.

The Grand Lodge closed its communication on Friday the 9th ult., having continued in session four days.

On Wednesday, May 31, M. E. G. H. P. Solon Thornton, with a large delegation from the M. E. Grand Royal Arch Chapter, visited Waltham for the purpose of constituting Waltham R. A. Chapter and installing its officers. This

Chapter, which has been under dispensation but six months, has shown a rare degree of proficiency and skill in the several degrees. It occupies the new and commodious apartments which were recently consecrated by the M. W. G. Lodge.

The ceremonies were of that impressive character which have characterized the official labors of the present M. E. Grand High Priest during the past three years, and were witnessed by a large number of the brethren from the neighboring towns. The following is a list of the officers installed:—

Hiram Britton, H. P.; Charles A. Welch, K.; Louis A. Felix, S.; J. W. Fairbanks, C. of H.; Robt. L. Davis, P. S.; Joseph C. Bates, R. A. C.; Chas. Moore, M. 3d V.; Wm. S. Learned, M. 2d V.; John C. Locke, M. 1st V.; H. Martyn, Treas.; Francis W. Adams, Sec.; Levi Bowers, Tyler.

On the 22d ult., at Winchester, Mass., a new Hall was dedicated to the purposes of Freemasonry by M. W. Grand Master, William Parkman, assisted by a delegation of officers and members of the Grand Lodge of Massachusetts. It is occupied by William Parkman Lodge, which has been working under dispensation for several months, and on the same evening the officers of that Lodge for the current term were installed. The names of the officers are as follows:—

A. K. P. Joy, W. M.; Josiah F. Stone, S. W.; Abijah Thompson, 3d, J. W.; Cephes Church, Treas.; Edwin A. Wadleigh, Sec.; William Pratt, S. D.; A. H. Field, J. D.; S. P. Bartlett, Mar.; Salem Wilder, Chap.; Albert G. Lane, S. S.; Henry C. Whitten, J. S.; J. C. Johnson, Organist; Alfred W. Quimby, I. S.; Matthew Oliver, Tyler.

There was assembled to witness the ceremonies a company of about three

hundred and fifty ladies and gentlemen, who during the evening partook of a handsome collation. The hall had been decorated by Col Beals, the well-known decorator, and the effect produced was fine. Speeches were made by the Grand Master, and by Bros. C. T. Stevens, of Mt. Horeb, E. C. Baker, of Mt. Hermon, C. W. Slack, of Massachusetts, Tarbell, Joy and others. The affair was exceedingly pleasant and will be fruitful of agreeable recollections.

THE remains of General John. C. Humphreys, P. G. M. of Maine, were buried with Masonic honors, in Brunswick last month. The G. Lodge of Me., Dunlap Commandery of Knights Templars, of Bath, St. Paul R. A. Chapter, and United Lodge, of Brunswick, and Solar Lodge, of Bath, with a large concourse of relatives and friends, followed the departed to his final resting place. The Sir Knights formed the escort to the procession, and by their military bearing, won many complimentary remarks from the assembled spectators. The Masonic burial service was read at the grave by P. G. M. Drummond.—Hon. Charles J. Gilman marshaled the procession.

Sr. John's Day was celebrated at Norfolk, Va., by a reunion of the various Masonic lodges in the vicinity of that city. Early in the evening Monitor Lodge, No. 13, of Old Point Comfort, arrived there on board the fine steamer *Eliza Hancock*. Headed by the music, they marched to the Masonic Hall in Church street, where they were warmly welcomed by the members of Norfolk and Atlantic Lodges. Before midnight the brethren separated, those of Old Point returning to their homes on their swift little steamer, carrying with them pleasant remembrances of the day.

WINSLOW Lewis Encampment was constituted and its officers installed on Tuesday, June 27, by M. E. Grand Master, W. S. Gardner. On the following day, by invitation of Sir Knight Sutton, the officers of the Grand Encampment, with friends, enjoyed a very pleasant excursion down Salem Harbor.

ON Friday, June 30th, North Star Lodge, of Ashland, Mass., was constituted and its officers were publicly installed by Grand Master Parkman, assisted by the Grand Officers of the G. Lodge of Massachusetts. The occasion was a very pleasant one.

It has been deemed matter of general regret that no opportunity was given to the Masonic Fraternity of Boston and vicinity to give a welcome to Dr. A. G. Mackey on his recent visit. John Abbot Lodge, of Somerville, Ms., feeling generously restive under these circumstances addressed to Brother Mackey the following letter, to which we also add the reply received. Bro. Mackey may rest assured that his name is as dear to the hearts of Massachusetts Masons as to those of any other State in the Union—although acts beyond their immediate control would give him reason to doubt the fact. Bro. Mackey's perceptions are as acute as those of most men, and he will understand our meaning:—

Boston, May 17, 1865.

R. W. BRO. A. G. MACKEY:—

The members of John Abbot Lodge, of Somerville, Mass., holding in the highest regard the principles of our ancient and honorable Institution, have heard with feelings of deep emotion vibrating in every Masonic heart of the many noble and self-sacrificing acts of kindness performed by you to poor and distressed brethren, who by this fratricidal war have been cast destitute and penniless within

the reach of your Masonic arm and have felt the warm embrace of a brother when sympathy and relief was most needed, thus showing to the world that the noble and glorious mission of Freemasonry is to bind up the wounds of the afflicted and to proclaim peace and good will to men.

We therefore desire you will accept from us this small amount of one hundred dollars towards that sum which has been so honorably disbursed by you to our needy brethren, and as an expression of our esteem and regard for one who has always exemplified in his life the true principles of our Order.

Fraternally yours,

For the Officers and Members of John Abbot Lodge, Somerville, Mass.

NEW YORK, June 24, 1864.

MY DEAR BROTHER:—

I gratefully acknowledge the receipt from John Abbot Lodge, through you, of one hundred dollars. Will you be kind enough to convey to the members of the lodge this expression of my thanks. The confusion and rapidity of my movements from place to place, give me but little if any leisure for correspondence, and must be my excuse for not having written sooner to you. But my gratitude for your kindness is not the less deep because it has not sooner been expressed. I remain, my dear brother.

Truly and fraternally,

A. G. MACKEY.

To ———, Boston.

A new lodge has been organized in Holliston, Mass., now working under dispensation, under the name of Mount Hollis Lodge. The following are its officers:—

Edwin F. Whiting, W. M.; H. H. Packer, S. W.; Geo. T. Daniels, J. W.; Geo. E. Johnson, Treas.; Stephen S. Nichols, Sec.; Henry S. Putnam, S. D.; Benj. F. Batchelder, Jr., J. D.; James E. Taft, S. S.; Alfred Cutler, J. S.; John Littlefield, Mar.; Rev. B. F. Cooley, Chap.; Oliver White, Tyler.

THE lodges of the Seventh Masonic District of Massachusetts celebrated St. John's Day by a grand pic-nic at Myricks. R. W. Bro. L. W. Lovell, Dep. Grand Master for the District was the presiding officer of the day. There were between two and three thousand persons present on the ground, quite a large proportion being of the fairer sex. The exercises of the day were opened with a prayer by Rev. Bro. G. S. Alexander, of Wareham. Rev. Bro. Skinner, of New Bedford, appeared as substitute for Rev. Bro. A. H. Quint who was to have been present, and delivered a very excellent address. The Hon. Bro. J. Brown, of Taunton, followed in a speech, which, while wanting in neither eloquence nor power, proved deficient in regard for that Ancient Charge which declares "we are resolved against *all politics* as what never yet conduced to the welfare of the lodge, nor ever will." Other brethren followed in short speeches, and among them the Editor of the *Masonic Monthly* was called to the stand. He endeavored to define the relationship of Freemasonry to politics and religion and to develop the idea that to diffuse the principles of Fraternity was the true mission of Masonry now and for all coming time. Bro. Webb read several humorous verses written among the trees which created much merriment. At the conclusion of the speeches the company formed in procession and marched to the hall, where each found ample provision for his wants. After dinner there was dancing and a variety of amusements with which all appeared pleased.

ON the 17th ult., the corner-stone of the Lowell Monument to the memory of the soldiers killed in Baltimore in 1861, was laid by the G. L. of Mass. Boston Encampment turned out about 180 strong under the command of M. E. G. Com., Wyzeman Marshall, and presented a very martial appearance.



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THE CHURCH, THE STATE AND FREEMASONRY.

WE have endeavored to impress upon the minds of the readers of the *Monthly* that in the earnest and pregnant times now passing over us there are special duties for Masons to perform. The principles upon which the Masonic Institution is based peculiarly qualify its members for these special duties. Indeed in the nature of the Masonic obligations the special character of these duties now imposed upon the Fraternity have their origin. The terrible rending asunder of old ties between the Northern and Southern sections of our country, which war has accomplished, the great breaking up of social forms and institutions existing in the South prior to the commencement of the rebellion, which has resulted from the hostilities in the field now so happily terminated, the pressing necessity in

the interest of law, order and humanity, that lays upon the nation, to reconstruct, in some fashion, government for so large a part of the national territory as is now without it, or possessing but a poor substitute for it, all these great demands for restoration to peaceable conditions, for a healing of the national wounds, are uttered in a voice and with tones which have a peculiar significance and importance to all true Masons. The existence of Masonic lodges in almost every city and hamlet North and South, and the power for good they are capable of wielding over the community, renders it imperative upon Masons in their capacity as citizens, no less than as Masons, to work masonically for the re-harmonization of the national elements; and everywhere both North and South there must be

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those whose minds and hearts have been aroused to activity by this great, pressing and peculiar call.

Had the events of the past four years no other meaning than that the armies of the North and the South had met in hostile array, that thousands and tens of thousands of the sons of our soil had been prostrated by violent deaths upon battle-fields, that by the same fratricidal means well nigh every family in the land had lost a son, brother, or father, and the whole nation brought to mourning for its slain,—had these been the only facts then the work in which the Masonic Fraternity are called upon to engage would be comparatively easy, because simple and clear as to the nature of the task. There would be nothing to greatly perplex as to the manner in which this healing duty would have to be performed. But very different are the real and existing circumstances. The bloody strife which has just been terminated originated in the habits and tendencies of generations of men, in deeply seated political and religious conditions, by means of and through the all-powerful influence of which one section of the country was moving steadily in one direction and the other half was taking a directly opposite course, opening and deepening a gulf which it has been thought that bloody war alone could close or bridge over. These habits and tendencies, these political and religious faiths, still sway the people of the South, although the foundations on which they were originally based have been swept away by the torrents of war; and we all know how almost utterly ineradicable are the habits and tendencies and political and religious modes of generations of men. Here lies the great difficulty in the way of Masonic co-operation in the great reconstructive work before the nation. The presence of

these elements is calculated to make Masons pause and inquire how far it is safe for them to proceed, however well disposed, towards the work, for as Masons we can take no part in political strife or religious controversy.

The phase which public events are now assuming forces upon us the inquiry, what are the relationships of Freemasonry to Religion and Politics?

Other men may consider that the terms Church and State embrace the leading interests of the community,—but while as Masons we recognize the existence of the Church and of the State, we also recognize the existence of Freemasonry as a something essential to the existence of the other two. What then is the relationship between Freemasonry and Church and State?

The foundation of Freemasonry, the substratum of the Institution, is a religion—but Freemasonry itself does not assume to be a religion. Where the churches begin to construct systems of faith Masonry halts. Here their course separates. Masonry adheres to morality. The churches adopt a theology. Masonry, demanding from its disciples a recognition only of that simple and primitive faith in Deity, "the religion in which all men agree, leaving their particular opinions to themselves," reserves to itself the holy mission of building up a brotherhood of men, all embracing as humanity itself—becoming the "centre of Union, and the means of conciliating true friendship among persons that must have remained at a perpetual distance." On the other hand the Church, starting from the same primitive and simple faith, proceeds to make definitions and distinctions and to erect a system of doctrines, reserving to itself the mission of building up a brotherhood of opinions limited as the number of those who can believe and think alike, and

hence the church fails to become that "centre of union" which it is the highest glory of Freemasonry to be, and sunders and divides by the impassable barriers of sects and denominations those who might otherwise find it possible to remain in one perpetual family. Freemasonry, which is as old as the oldest of these religious systems, cannot lend its services to the cause of any of them in particular. To do so would be to commit self-destruction. To do so would be morally wrong and religiously wrong, as it would be to destroy the only bond which remains on earth rendering it possible for the followers of the diverse religious systems of the world to meet in one place in harmony and brotherly accord. Hence no religious controversy can be permitted to enter the lodge nor any discussion which may lead thereto.

Freemasonry recognizes the principles which actuated mankind in forming communities and rearing States, the principles of co-operation for common objects, and association for common protection and defense and the promotion of the common weal, for Freemasonry eminently tends to bring men together so as to render all these things possible. But Freemasonry halts the very moment that men begin to dispute as to political methods and forms. Political parties organize on the basis of conformity of political opinion and to realize in special systems those opinions, and are therefore limited by the number of those who by training

are disposed to adhere to them. While Freemasonry, on the other hand, proclaims to its votaries that politics, that is the discussion of political questions, "never yet conduced to the welfare of the lodge, nor ever will," and thus preserves and keeps open one place in all the land where even politicians of opposing schools may meet upon the level and part upon the square. It follows then that it would be a desecration to render Freemasonry subservient to the aims of any political party in the nation.

It is to the interest of mankind, no less than of Freemasonry, that this institution be studiously preserved from ever mingling in political or sectarian strife, and it is the duty of American Freemasons at the present time, while pursuing their Masonic vocation, to eschew all controversy of a political or religious nature. The work we have to do is sufficiently arduous without the addition of these entanglements. The temptations held out to us to depart from strict Masonic rule will be great and frequent, but let us never fail to remember that while we owe duties to Masonry we owe others to our country, and that we can best perform the latter by a strict and literal performance of the former. The work before us at this time is difficult and delicate in the extreme, but it has to be done, and none are so well qualified by training for its performance as the Masonic Fraternity.
Ed.

FREEMASONRY AT YORK.

THE ancient city of York, the Eboracum of the Romans, has ever held a prominent position in the history of Freemasonry. The traditions of the

Craft, as set forth in the several versions of the Ancient Constitutions, refer to it as being the place where the first Grand Lodge or General Assem-

bly of Masons was held, from which assembly the rise of Masonry in England is generally dated. The Ancient Poem discovered by Halliwell in the British Museum, has been supposed by some writers to be the veritable "York Constitutions," enacted by Prince Edwin in the year 926, and from these statutes are derived the English Masonic Constitutions. From the place where the Assembly was held, the ritual of the English lodges is designated as the "York Rite." Still another circumstance has tended to give undue prominence and to perpetuate the popular error which attaches to the name of York; and this was the establishment at London of a rival Grand Lodge, by certain seceding brethren, who without a shadow of authority, assumed the appellation of "Ancient York Masons."

As to the *English* tradition concerning Prince Edwin and the General Assembly purporting to have been held at York, A. D. 926, with which every reading Mason is familiar, there is not the slightest doubt, that as little historical importance is to be attached to it, as to the *German* tradition of the origin of the Craft at Magdeburg in the year 876, or to the *Scottish* tradition of the institution of Freemasonry at Kilwinning. We have no proof of the existence of a Fraternity of Operative Masons at York in the 10th century. The connection of the name of *Edwin* with the tradition, may have arisen from the circumstance that Edwin, the Saxon King of Northumbria, is said to have founded the Cathedral of St. Peter at York, about the year 600. This edifice was destroyed by fire in 669, restored by Archbishop Wilfred, again destroyed in 741, rebuilt in 780 by the celebrated Alcuin, once more destroyed in 1069, and again in 1137. The present noble Cathedral, a master-piece of Gothic architecture, was commenced in

1171 and completed in 1426. It is a fact well known to students of architecture, that numerous German architects and stone-cutters, were employed in the construction of the magnificent Gothic edifices, erected during the 12th and 13th centuries in England, and these teachers of the *Gothic* or more correctly speaking, *German* style, brought with them from their native land, the peculiar customs, usages, charges and ritual of the German "*Bauhütten*" or lodges. Thus, Laurie, in speaking of the elegant buildings erected in Scotland, says that they "were erected by *foreign* Masons, who introduced into the island the customs of their Order," and Preston, in alluding to the state of Masonry under the patronage of Austin, the Benedictine Monk, remarks that "many *foreigners* came into England, who introduced the *Gothic* style of building."

A work published by the Surtees Society,—"*The Fabric Rolls of York Minster, etc.*," (Durham, 1859,) throws considerable light on the early history of Masonry in York, and very plainly shows that a Grand Lodge could not have been in existence at York in the year 926, and that no General Assembly of Masons was held there subsequent to that date.

From the above-mentioned work, we learn that there were two lodges of Masons, in existence at York, in 1509,* the members of which were solemnly obligated to support and maintain certain rules and regulations for the government of the Craft. The admission to the company or fraternity, of a new fellow, depended not only on the unan-

* "*Ordinatio xv. Novembris, 1809. Item, logium pro cementariis construendum pro columpna hujusmodi sit inter consistorium et ostium domus capitularis. Item, quod in eodem logio sint, ad minus latomi duodecim. Item, ordinatum est quod in antiquo logio sint xx. ad minus latomi, etc.*"

ymous consent of the Masons but also on that of the Master or lord of the work.* The Craft was under the supervision of the clergy, and subject to the chapter of canons, a Vicar being appointed as overseer of the Masons.†

Finally, we also learn that the Masons occasionally indulged in the pastime of administering a sound cudgeling to their Masters, a practice which is scarcely reconcilable with our present ideas of the principles of Masonry, but which allows the "speculative" Masonry of that period to appear in its

true light. The story runs that certain discontented craftsmen assaulted one William Colchester, the Master Mason, who presided over the Fraternity from 1415 to 1419. He had been appointed to this office by the king, in all probability over the heads of the older Masons. The Master Mason being generally if not always chosen from the "staff of the fabric," (ledge) the Masons, who appear to have been highly dissatisfied with this derogation of their privileges, fell upon and "grievously maltreated their new Master." L.

BOAZ.

THIS word is familiar to the Mason. It is not only the representative name of one of that pair of brazen pillars which were erected by Solomon in the Temple's court, but is also the name of an individual whose virtues entitle him to the respect and veneration of all who love goodness for its own sake. Not only was he blest with an abundance of this world's goods, but, what is far more beautiful and valuable, his

mind was so elevated and purified by the chastening influences of piety and religion, as to lead him to communicate blessings to those whose positions in life were less favored than his own.—When the Moabite damsel went forth to glean in the fields, she by chance went into the field of the wealthy Boaz, who, when he saw her, instituted an inquiry among his reapers as to who she was? Satisfied in this particular, and

* "Ordinatio cementoriorum, 1370. * * * be receavyde of ye commune assent of ye mayster and ye keepers of ye werk ande of ye maystyr masonn and swere upon y boke yt he sall trewly and bysyli at his power, for oute any maner gylyry, fayntyte, outhur desayte, hold and kepe holy all ye poyntes of yis forsayde ordinance in all thynges yt him touches etc."

† "Acta in Capitulo xxix. die mensis Maii Anno d. m. cccc. viii. coram venerabilibus viris Magistro I. de Neuton, Thoma Walleworth et Willelmum Waltham.

Imprimis, ordinatum est, de consensu capituli etc. * * * Item, ordinatum est, quod serventur statuta Ecclesiae quantum ad latomos, declarentur dubia, quum videbitur expedire, per Capitulum. Item, quod viduietur

supervisor, qui continue sit presens in logio quantum poterit et notet defectus exuncium et ingrediencium et ad excitandum diligentiam latomorum; et ordinatum est per capitulum quod dominus Rob. Appiton, vicarius sit supervisor latomorum. * * * Item quod nullus admittatur in logio ad operandum nisi de consensu canonicorum, si presentes sint, et magistri operis. Item, quod magister latomus et *gardiani* et *maiores latomi* prestant juramentum corporale de fidelitate et diligentia, et quod, si concreverint, aliquas consignationes seu conspirationem inter latomos, fideliter revelent dominis de capitulo. Item, ordinatum est quod omnis latomus juret corporaliter de servando fideliter statuta concernentia latomos. Item, communicandum est cum magistro latomorum super impericia latomorum.

finding her *to be worthy*, he bade her glean in his fields and to go nowhere else, but to follow his reapers, and to glean after them wheresoever they went. The kindness which this damsel had shown to her mother-in-law, and the virtues which shone so conspicuously in her character, won the esteem and respect of the virtue-loving Boaz, and led him to bestow upon her those favors which she experienced, as tokens of his regard. He not only gave his young men charge concerning her that she should be protected in her peaceful pursuit, but she was allowed to glean

through the harvest, and bear away the products of her labor. What a beautiful lesson of Masonic charity does this afford? How worthy of imitation. If thou seest thy brother or sister in a needy condition, and God has blest thee with comparative abundance, what is thy duty? This little sketch of Boaz reads thee a fruitful lesson, and will, if obeyed, lead to that higher and holier enjoyment expressed in those memorable words contained in Holy Writ, "it is more blessed to give, than to receive." B.

APOSTOLIC SUCCESSION.

IN the Church of England it is firmly believed that such a succession exists, which is unbroken. Such a Masonic succession exists in Masonry, as to her Grand Masters, as is fairly demonstrated in the history of the Order in England. As far back in history as the reign of Carausius, we find that he favored the Masons, granting them charters, and appointed Albanus as the Grand Master. This was about the year 550. Albanus was succeeded in 557 by Austin. In 680 Bennett, Abbot of Wirrall, was appointed general superintendent of Masons. During the time that Alfred and Edward administered the affairs of the government, Masonry flourished, as they were patrons of the Order. Alfred died in 900, and was succeeded by Edward, who died in 924, two years after which the Grand Lodge of England is said to have been formed. Athelstane then took the supervision of Masonry until his death, when Edgar came into power in 960. Masonry then remained quiet until 1041, when Leo-

frick, Earl of Coventry, became superintendent. In 1066 Gundolph, Bishop of Rochester, and Roger Montgomery, Earl of Shrewsbury, like John the Baptist and John the Evangelist, became the two worthy patrons of the Order. In 1135 Gilbert de Clare, Marquis of Pembroke, presided over the lodges. Then followed Peter de Colechurch as Grand Master; then Peter de Rupibus, Walter Giffard, Archbishop of York, Gilbert de Clare, Earl of Gloucester again, and Ralph, Lord of Mount Hermer. Masonry flourished under the supervision of these men. In 1307 Walter Stapleton, Bishop of Exeter, was appointed Grand Master. Then followed William Wykeham in the same office, who was succeeded by Thomas Fitz-Allen, Earl of Surrey. Next came Henry Chicheley, Archbishop of Canterbury, after whom came William Wanefleet, Bishop of Worcester, as Grand Master. Richard Beaucham, Bishop of Sarum succeeded to the office, after whom came Cardinal Wol-

sey, who was succeeded by John Poy-
net, Bishop of Winchester. Under the
reign of Elizabeth, the office of Grand
Master was filled by Sir Thomas Sack-
ville, who held the office until 1567,
when he was followed by Sir Thomas
Gresham. Charles Howard, Earl of
Effingham, succeeded to the office, which
he held until 1588; when George Hast-
ings, Earl of Huntingdon, was chosen
his successor. Next followed Inigo
Jones, who held the office until 1618,
when he was followed by the Earl of
Pembroke, who continued in office un-
til 1630, and was succeeded by Henry
Danvers, Earl of Danby. In 1633
Thomas Howard, Earl of Arundel,
filled the office, and in 1635 was fol-
lowed by Francis Russell, Earl of Bed-
ford, after which Inigo Jones was re-
elected and held the office until his
death in 1646. During the civil war
Masonry remained dormant, but in 1663
it revived and Henry Jermyn, Earl of
St. Albans, was elected Grand Master,
who was followed by Thomas Savage,
Earl of Rivers, in 1666, who was suc-
ceeded by George Villiers, Duke of
Buckingham. Next followed Henry
Bennett, Earl of Arlington, who was
succeeded in 1685 by Sir Christopher
Wren. In 1697 Charles, Duke of Rich-
mond and Lenox, was the next Grand
Master, who declined holding the office
more than a year, when he was succe-
eded by Sir Christopher Wren who was
re-elected to the office and held it until
1702. The next Grand Master was
Anthony Sayer, who appears to have
been succeeded by Philip, Duke of
Wharton, who was followed by George
Payne, Esq., who, in 1719 was followed
by Dr. Desaguliers. The next year
George Payne, Esq., was re-elected to
the office, and was succeeded in 1721
by John, Duke of Montague, who in
1723 was followed by the Duke of
Wharton. The Duke of Buccleugh suc-

ceeded Wharton, and the next year the
Duke of Richmond was elected Grand
Master. In 1725 Lord Paisley was
elected to the office, who, in 1727 was
followed by Earl Inchiquin. Lord Col-
erane next succeeded, who was followed
by Lord Kingston, he, in turn was fol-
lowed by the Duke of Norfolk, who was
succeeded in 1731 by Lord Lovel, Earl
of Leicester. Lord Viscount Montague
next succeeded to the office, who was
followed by the Earl of Strathmore,
who in turn was succeeded by the Earl
of Crawford. In 1735 Lord Weymouth
was elevated to the office of Grand
Master, who was succeeded by the Earl
of Loudon, who was followed by the
Earl of Darnley, who, in 1738 was suc-
ceeded by the Marquis of Carnarvon,
Duke of Chandos. The next successor
to the office of Grand Master, was Lord
Raymond, who, in 1740 was succeeded
by the Earl of Kintore. Lord Ward
was the next incumbent, who was fol-
lowed in 1745 by Lord Cranstoun, who
in turn was succeeded by Lord Byron.
In 1752 Lord Carysfort was Grand
Master, who, in 1754, was followed by
the Marquis Carnarvon who was hon-
ored with a re-election, and continued
in the office until 1757, when he was
succeeded by Lord Aberdour who held
the office until 1762, when Earl Fer-
rers succeeded him. Lord Blaney was
the next Grand Master, who was fol-
lowed by the Duke of Beaufort, who,
in 1772 was succeeded by Lord Petre.
The Duke of Manchester next followed
in 1777, who was succeeded by the
Duke of Cumberland, who was followed
by George, Prince of Wales, elected in
1790.

It is difficult to pick out the facts in
a connected manner, in consequence of
the imperfections of historical record,
but the above is believed to be some
approach toward reliability, and shows
an ancient succession of Grand Masters

of the Grand Lodge of England, which, masonically speaking, is the mother of us all. The foregoing memoranda may prove interesting to those young Masons who have never studied the his-

tory of the Institution, as showing not only the antiquity of the Order, but its high respectability, and who have been its distinguished patrons and governors.
B.

JOPPA.

THIS name is familiar to every Mason, and he cannot hear it *pronounced* without its calling up associations in his mind which will probably never be forgotten. The name frequently occurs in Scripture, and ancient history says it is the principal sea-port town of Palestine. It was to this port that Hiram, King of Tyre, sent the cedars of Lebanon, to be conveyed from thence to Jerusalem to be used in constructing that magnificent Temple which Solomon erected to the glory of God.

This town figures somewhat largely in Scripture history. When God ordered Jonah to go and preach the gospel to the men of Ninevah, it was from

this port that he embarked, and his subsequent history is familiar to all.

The Apostle Peter at one time sojourned temporarily with a man named Simon, who was a tanner, whose house the Scriptures say, "was by the sea-shore;" Simon's residence was at Joppa. The name Joppa, in Hebrew, signifies beautiful, and while Masonic tradition informs us that the sea coast was very nearly perpendicular, history informs us that the town was built upon the side of a rocky mountain which rose from the sea-shore, thus harmonizing "Masonic tradition" with historic fact.
B.

THE ANCIENT CHARGES.

CHAPTER VI., SECTION III., OF BEHAVIOUR.

WE come now to the consideration of the third Section of the Sixth Chapter of the Ancient Charges. The title of the section is as follows:—"Behavior when Brethren meet without strangers, but not in a Lodge formed," and it opens with the charge that "you are to salute one another in a courteous manner, as you will be instructed, calling each other Brother." There are Ma-

sons who object to the common use of the term *Brother* as applied to each other before strangers, and to those in the outer world who may have frequently heard the hypocrite draw it out when he had a purpose to accomplish, the objection will appear to be not without force. Masonry is a fraternity, and all mankind is aware of the fact, and there is therefore no need to publish to all

hearers when you meet a Mason the term *brother*. The frequent misuse or abuse of the term by other associations seems to insinuate the presence of some insincerity when you meet with its too common use. But on occasions "when brethren meet without strangers," although "not in a lodge formed," there seems a peculiar propriety in the employment of this fraternal form of address. At such times the full recognition of the tie of brotherhood can be made, and there is then a special fitness in addressing each other as Brothers.

"Freely giving mutual instruction as shall be thought expedient." When brethren meet brethren they meet as members of a common family, to whom Masonic light is common property. To learn is the aim or should be the aim of us all, and the learner should be encouraged to ask for information by those who are able to communicate it. It should also be esteemed a pleasant task by well-informed Masons to thus have an opportunity given them to impart the light which is in them to those in whom it is deficient, it being worthy of remembrance, that in teaching we learn, and in giving we receive. Hence is it that full license is given to one Mason freely and fully to instruct another in Masonry as far as expedient.

As to the manner of doing this, when "not in lodge formed," it is charged that it be done "without being overseen or overheard." At first glance it would seem that this caution is a redundancy of instruction, that it is unnecessary to caution a Mason on this head, but to all who have had experience of the freedom and carelessness with which far too many Masons are apt to converse with each other respecting Masonic affairs even in the presence and hearing of strangers, this caution will appear necessary.

Further as to the manner of giving

this mutual instruction it is charged that "it be without encroachment upon each other, or derogating from that respect which is due to any brother, were he not a Mason," in fine that there is such a thing as Masonic good breeding to be maintained and practiced, and the reference here made to faults in behavior will appear more distinct from the perusal of the remaining clauses of the 3d Section:—"for though all Masons are as brethren upon the same level, yet Masonry takes no honor from a man that he had before; nay, rather it adds to his honor, especially if he has deserved well of the Brotherhood, who must give honor to whom it is due, and avoid ill manners." If outside of the institution we had been accustomed to treat with respect and deference a person prominent among his fellows, or of elevated station, on finding that he is a member initiated into our ancient Fraternity we need not assume thereupon any undue or increased familiarity on account of our Masonry, for while it is true that no man, whatever be his station in community, can honor Masonry by adopting it, so neither does Masonry assume to deprive him of any honor or superior respect which in community he may have earned and deserved.

The fourth Section of the Sixth Chapter of the Ancient Charges is a complement and corollary of the previous section, and is entitled, "Behavior in presence of strangers not Masons." It reads as follows:—"You shall be cautious in your words and carriage, that the most penetrating stranger shall not be able to discover or find out what is not proper to be intimated; and sometimes you shall divert a discourse, and manage it prudently for the honor of the Worshipful Fraternity." There is more curiosity in the world concerning all that may be learnt respecting Free-

masonry, its secrets and its ceremonies, than is dreamt of in the philosophy of many of us, and the ears of a great many people are ever wide open to catch every sound that proceedeth from the mouth of a Freemason, while there are also a great many eyes ever ready to take note of every movement of a known Mason, in the hope of making some discovery of Masonic signs or signals. Hence the appropriateness of the charge to be "cautious in your words and carriage." There are times also when topics may be introduced into

conversation expressly for the purpose of extracting some remark from a person present, who has the reputation of being a Freemason. The intelligent Freemason at such seasons has always the advantage. These shafts are aimed in the dark, while the Mason in the light may easily parry them. As part of prudent management it may become necessary to divert the discourse rather than to continue it. In either case always endeavor to "manage it prudently for the honor of the Worshipful Fraternity." ED.

BY-LAWS OF THE LODGE OF ANTIQUITY, LONDON.

CONTINUED.

In American lodges at the present day it is in accordance with custom to remit the dues of certain of the officers in recognition of the fact that they are laboring for the lodge. While a similar practice prevailed in the Lodge of Antiquity it seems to have been nullified by the imposition of fees and fines for the honor of serving the lodge.

Section 14 provides that "the Masters, Deputy and Wardens shall pay the following fees on their respective offices, viz: The Master, ten shillings and six-pence; the Deputy Master, seven shillings and six-pence, and the Wardens, five shillings each; and all fees, fines and subscriptions, shall be added to the private fund of the lodge." One would think that it could not have been a very difficult matter to obtain officers for the Lodge of Antiquity, indeed that the holding of office therein must have been a sought for honor.—The office of Master of a lodge is most certainly no sinecure, and to have to

pay a larger tax than his brother officers for the higher privilege of doing the principal work, seems rather incongruous. But the lodges of former days were much more expensive than those of the present time, or of this country at least. The establishment of fees and fines in such number and variety was an expedient found necessary to keep up the funds of the lodge, which funds, owing to the convivial disposition of the Craft and the frequency of suppers and festivals, seldom manifested a tendency to increase in amount. It is not at all probable that the lodges of former times expended more money on charitable purposes than the lodges of the present day—but their usages and habits were undoubtedly more costly.

The 14th Section also provided that "if any member of this Lodge is absent on a public or private Lodge night while he is an officer and in health, or within fifteen miles thereof, he shall pay

the following fines, viz: The Master, Deputy and Treasurer, one shilling each; and the Wardens, Secretary, Chaplain and Deacons, six-pence each." Just think of the Chaplain having to pay his six-pence for absence from a meeting of his lodge. In these days the absence of the Chaplain, unless on special occasions, is more the rule than the exception. Sickness and absence from the locality of the lodge seem to have been the only receivable excuses for non-attendance. The former it is always and everywhere to be expected would be deemed sufficient cause for remission of the penalty, but the fifteen mile circle seems a large one for a time when the convenience of locomotion was so inferior.

Section 15 of the Code provided that "each member (except the Deputy, Master, and Secretary, who, on account of the trouble of their respective offices, shall be exempted from subscription,) shall pay an annual subscription of one guinea and a half on the first meeting in January," and provides for erasure of name from the roll of members for non-payment after such meeting and due notice served by the Secretary, with a deprivation of the privilege of ever visiting the lodge again "unless due cause be shown to the Master and Brethren to induce their forbearance." The being in arrears also excluded the brother indebted to the lodge from the privilege of voting until clear upon the books of the Secretary. Military brethren, or those engaged in the Navy or Mercantile Marine, were relieved from the operation of this By-Law, but they were required to give notice of their actual or intended absence in the practice of their calling or profession.

Section 16 imposed a charge of seven shillings and six-pence sterling on a

certificate requested by a Mason made in the lodge.

Section 17 is somewhat peculiar. It reads as follows: "Brethren belonging to a regular Lodge visiting this Lodge, introduced by a member, shall pay three shillings and six-pence each; and if not members of any regular lodge, five shillings each;" and what adds to the stringency of the rule, the Tyler is directed to "collect the money from all visitors before they enter the Lodge." What the purpose sought to be accomplished by such a rule could have been we are at a total loss to imagine, unless it may have been regarded as an equivalent for the refreshment they might receive. We would not however insist that this must have been the object had in view, for it would be to speak rather severely of the character of our ancient brethren for hospitality. Differently we do these things in our day. If the practice of the Lodge of Antiquity were to obtain in our times, in many lodges the collations and suppers, which they are wont occasionally to have, would not be so well attended by many to whom the good time without money and without price does apparently act as an inducement.

The rules of the Lodge of Antiquity affecting visitors were very rigid, although in some particulars no more so than they should be. The 17th Section further provided that "no visitor, however skilled in Masonry, shall be admitted unless he is vouched for by the examiner of the Lodge; and on election night, no visitors, on any account shall be admitted."

This 17th Section is verily a curiosity of its kind. It further reads that "if any present Grand Master, or Deputy Grand Master, or other Grand officer, or any visitor or member, should at any time enter into a debate, without first having leave from the Master, he shall

pay one shilling for each offence, after being called to order; which fine or fines, should he refuse to pay, he shall have the first of these By-Laws put in force against him." If our readers will refer to page 170 of the February number of our present volume, they will find that the penalty for refusal to pay fines under this first By-Law here referred to, was immediate expulsion, "never again to be admitted into the Lodge as a member or visitor until he shall have made proper submission in open Lodge and paid the said fine or fines." One thing is very evident, namely, that the ideas entertained by the Lodge of Antiquity regarding the prerogatives of the Grand Master and other Grand officers were not quite the

same as those now promulgated as legitimate. How such a By-Law and penalty could be enforced upon a G. Master, or Deputy Grand Master, with present received ideas of the prerogatives of these offices, we are at a loss to imagine. Another thing is very evident, namely, the determination of the Lodge of Antiquity to have its rules obeyed by every brother, member or visitor, no matter how exalted the station he might fill, and we have no doubt but that both the members of the lodge, as well as those who visited it, felt decidedly impressed with the unflinching character of that determination, and that the Lodge of Antiquity was a body which could not be trifled with, with impunity. ED.

THE CHARTER OF COLOGNE.

In answer to repeated requests we give a copy of the far-famed document (translated) entitled, "The Charter of Cologne," said to have been written in the year 1535. So much interest was manifested in Europe at the discovery of this paper in 1818 that no less than 26 *works* were written to illustrate it.

The original was written on a sheet of parchment and in Latin. The initials "A. M. G. D. O." represent "*Ad majorem gloriam Dei optimi*," to the greater glory of the Supreme God:—

A. M. G. D. O.

We, the Elect Masters of the Venerable Society sacred to John, or of the Social Order of Freemasons, rulers of the Lodges or Tabernacles, constituted at London, Edinburgh, Vienna, Amsterdam, Paris, Lyons, Frankfort, Hamburg, Antwerp, Rotterdam, Madrid,

Venice, Ghent, Konigsberg, Brussels, Dantzic, Middleburg, Bremen and in the city of Cologne, in the year, month and day after mentioned. Our President, being the Master of the Lodge established in this city—a venerable Brother and most learned, prudent, and judicious man, called to preside over these deliberations, by our unanimous vote,—do by these letters addressed to all the above-mentioned Lodges,—to our Brethren present and future, declare, that forasmuch as we have been considering the designs, which, in these calamitous times, embroiled by civil dissensions and discord, have been imputed to our aforesaid society, and to all the Brethren belonging to this Order of Freemasons, or of John, opinions, machinations, secret, as well as openly detected, all of which are utterly foreign to us, and to the spirit,

design and precepts of the Association. It, moreover, appears that we, the members of this Order (chiefly because we are bound by those inscrutable secrets of our connection and covenant which are most sacredly kept by us all,) in order that we may be more effectually vilified among the uninitiated and profane, and that we may be devoted to public execration, are accused of the crime of reviving the Order of the Templars, and are commonly designated by that appellation, as if we had combined and conspired for the purpose of recovering, as members of that Order, its property and possessions, and avenging the death of the last Grand Master, who presided over that Order, on the posterity of the kings and princes who were guilty of the crime, and who were the authors of the extinction of said Order; as if, with that view, we were exciting schisms in the churches, and disturbance and sedition in the temporal government and dominions; as if we were influenced by hatred and enmity against the Pope, the Chief Pontiff, the Emperor and all Kings; as if, obeying no external power, but only the superiors and elected of our own Association, which is spread throughout the whole world,—we executed their secret mandates and clandestine designs by the private intercourse of correspondence and emissaries; as if, in fine, we admitted none into our mysteries, but those who, after being scrutinized and tried by bodily tortures, became bound and devoted to our conclaves. Therefore, having all these considerations in view, it hath seemed to us expedient and even absolutely necessary, to expound the true state and origin of our Order, and to what it tends, as an institution of charity itself, according as these principles are recognized and approved by those who are most versant in the Highest Craft, and by Mas-

ters enlightened in the genuine sciences of the Institution, and to give forth to the Lodges or Conclaves of our Society, the principles thus expounded, digested and organized, as an exemplar authenticated by our signatures, whereby a perpetual record may remain of this our renewed covenant and the unshaken integrity of our purpose; and also, in case, through the daily increasing propensity of the people to animosities, enmity, intolerance and wars, this our Society, should be more and more oppressed, inasmuch as to be unable to maintain its standing and consolidation, and thus be dispersed to some distant regions of the earth; and in case, through the lapse of time, the Society itself should become less observant of its integrity, purity and incorruptibility, nevertheless in better times and more convenient circumstances, there may remain, if not the whole, yet perhaps one or other of the duplicates of these presents, by which standard, the Order, if subverted, may be restored, and if corrupted or estranged from its purpose and design, may be reformed.

For these causes by these our universal letters, compiled according to the context of the most ancient monuments, which are extant, concerning the objects of the institution—the rites and customs of our most ancient and most secret Order—we, Elect Masters, influenced by the love of the true light, do, by the most solemn sanctions, adjure all fellow-laborers, to whom these presents now or in time hereafter may come, that they withdraw not themselves from the truth contained in this document. Moreover, to the enlightened, as well as to the darker world, whose common safety concerns and strongly interests us, we announce and proclaim—

1. That the Society of Freemasons, or Order of Brethren attached to the solemnities of St. John, derive not their

origin from the Knights Templars, nor from any other Order of Knights, ecclesiastic or secular, detached or connected with one or more, neither have any or the least communication with them directly or through any manner of intermediate tie; that they are more ancient than any Order of Knights of this description, and existed in Palestine and Greece, as well as in every part of the Roman Empire, long before the Holy Wars and the times of the expeditions of the above-mentioned Knights into Palestine.

That, from various monuments of approved authenticity, the fact is to us quite notorious, that this, our Association, took its origin from the time when first, on account of the various sects of the Christian World, a few adepts, distinguished by their life, their moral doctrine, and their sacred interpretation of the Arcane Truths, withdrew themselves from the multitude; for the learned and enlightened men, who lived in those times, (the true Christians who were least infected with the errors of Paganism,) when they considered, that through a corrupt religion, schisms and not peace, and neither toleration nor charity, but atrocious wars were promulgated, bound themselves by a most solemn oath, in order more effectually to preserve, uncontaminated, the moral principles of this religion, which are implanted in the mind of man, that to these they would devote themselves; that the True Light, arising gradually out of darkness, might proceed to the subduing of superstitions by the cultivation of every human virtue, and to the establishment of peace and comfort among men. That, under these benign auspices, the Masters of this community are called Brethren dedicated to John, following the example and imitation of John the Baptist, precursor of the Ris-

ing Light—first among the martyr stars of the morning.

That these doctors and scribes, who were, also, according to the custom of those times, called Masters, did, from the most experienced and best of the disciples, collect and choose fellow-laborers, whence arose the name of Fellow. When others were elected, but not chosen, they were designated, after the manner of the Hebrew, Greek and Roman philosophers, by the appellation of Disciple.

2. That our Association now, as formerly, consists of the three degrees of Disciple, Fellow and Master. The last, or Master, admitting of Elect Masters and Superior Elect Masters. But that all Associations or Fraternities so called, who admit of more or other denominations or subdivisions, and who ascribe to themselves another origin, and intermeddling with Political or Ecclesiastical affairs, make promises and protestations under whatever titles they may assume, of Freemasons and Brethren, attached to the solemnities of John, or others which belong not to our Order, are to be expelled and ejected from it as Schismatics.

3. That among the Doctors, Masters of this Order, cultivating the sciences of mathematics, astronomy, and other studies, a mutual interchange of doctrine and light was maintained, which led to the practice of electing out of those who were already Elect Masters, one in particular, who, as excelling the rest, should be venerated as Supreme Elect Master or Patriarch. Being known only to the Elect Masters, he was regarded, both as the visible and Invisible Head and Chief of our whole Association; so that, according to this ordinance, the Supreme Master and Patriarch, though known to very few yet, still exists. The premises being compiled from the mass of parchments, and

charter of the Order itself, committed by authority of our patrons, with the sacred documents, in future to the charge of our President and his successors; and being herewith diligently compared by W. E. Santona, by authority of the same illustrious Patriarch, ordain and command as follows:

4. The government of our Society, the mode and rule according to which the flaming light may be imparted and diffused among the illuminated brethren, as well as the profane world, rest entirely with the highest Elect Masters. To them belongs the charge of watching and taking care, lest the members of whatever rank or Order should attempt anything contrary to the true principles of our Society. Upon the same chiefs of the Society are incumbent the defence of the Order, the preservation and safeguard of its welfare, which, should occasion require, they are to protect, at the expense of their fortunes, and the risk of their lives, against all who attack our Institution, howsoever and wheresoever this may be done.

5. To us it is by no means clear that this Association of Brethren, prior to the year one thousand four hundred and forty, were known by any other denomination than that of Joannite Brethren; but at that time we are informed, the Fraternity, especially in Valence, in Flanders, began to be called by the name of *Freemasons*, from which period, in some parts of Hanover, hospitals began to be built by the aid and pecuniary assistance of the Brethren, for those who labored under the Sacred Fire, called St. Anthony's Evil.

6. Although, in works of benevolence, we pay no regard to religion or country, we, however, consider it safe and necessary, hitherto, to receive none into our Order but those who, in the society of the profane and unenlight-

ened, are professedly Christians. In conducting the inquisition and trial of those who apply for the initiation of the First Degree, which is that of Disciple, no bodily tortures are employed, but only those trials which tend to develop the nature, inclinations, and dispositions of the candidates.

7. To those duties which are commanded and undertaken by a solemn oath, are added those of fidelity and obedience to the secular rules, lawfully placed over us.

8. The principle on which we act, and all these our efforts, to whatever purpose and direction they may tend, are expressed in these two precepts:—"Love and regard all men as Brethren and Relations; render to God what is God's, and to Cæsar what is Cæsar's."

9. The secrets and mysteries which veil our undertakings conduce to this end: that without ostentation we may do good, and without disunion of action, prosecute our designs to the uttermost.

10. We celebrate, annually, the memory of St. John the Forerunner of Christ and Patron of our Community.

11. These, and the rest of the corresponding ceremonies of the Institution, though conducted in the meetings of the brethren by signs, or speech, or otherwise, do, nevertheless, differ totally from the rites of the churches.

12. The above is considered a Brother of the Johannite Society, or a Freemason, who, in a lawful manner, by the help and under the direction of some Elect Master, with the assistance of at least seven brethren, is initiated into our mysteries, and who is ready to prove his adoption by the signs and tokens which are used by other brethren, but in which signs and words are included those which are in use in the Edinburg Lodge or Tabernacle, and its Affiliated Lodges; as, also, in the Hamburg, Rotterdam, and Middleburg Tab-

ernacles, and in that which is found erected at Venice, whose ministrations and labors, though they be ordained after the manner of the Scot's, differ not from those which are used by us, in so far as they respect the origin, design, and institution.

13. This, our Society, being superintended by one General Prince, while the different governments of which it consists are ruled by various Superior Masters, adapted to various regions and kingdoms, as need requires, nothing is more necessary than a certain conformity among all those who are dispersed throughout the whole world, as members of one aggregate body; and likewise an intercourse of missionaries and correspondence harmonizing with them, and with their doctrines in all places. Wherefore these present

letters, testifying the nature and spirit of our Society, shall be sent to all and sundry Colleges of the Order, as yet existing. For these reasons above-mentioned, nineteen uniform duplicates of letters, composed in this form, exactly of the same tenor, confirmed and corroborated by our subscriptions and signatures, are given at Cologne on the Rhine, in the year one thousand five hundred and thirty-five, on the twenty-fourth day of the month of June, according to the era, designated Christian.

Harmanias, Carlton, Jo. Bruce, Fr. Von Upna, Cornelius Banning, De Colligni, Virieux, Johani Schroeder, Kofman, Jacobus Propositus, A. Nobel, Ignatius de la Torre, Doria, Jacob Uttenhove, Falk, Nicholas Van Noot, Philip-pus Melancthon, Hugassen, Wormer Abel.

THE WEeping VIRGIN.

THE emblem of the "Weeping Virgin" is one of great prominence in the symbolisms of Blue Lodge Masonry.—Sheppard, in his beautiful lines, commencing

"Ah, when shall we three meet like them."

makes a fine allusion to it. Charles Scott, in his "Analogy," recognizes its importance. We have just come across a passage in Shakespeare's "King John" that is worthy of quotation in this connection.

In Act 3, Scene 4, King Philip says to Constance, mother of Arthur:

"Bind up those tresses!

Oh, what love I note

In the fair multitude of those her hairs!

Bind up your hairs!"

Constance replies:

"Yes that I will; and wherefore will I do it?
I tore them from their bonds and cried aloud
Oh that these hands could so redeem my son
As they have given these hairs their liberty!
But now I envy at their liberty,
And will again commit them to their bonds
Because my poor child is a prisoner."

Other passages from the same poet are perhaps even more expressive of the symbol "dishevelled hair," which expresses the very utmost of human grief.
—*Voice of Masonry.*

FREEMASONRY IN ENGLAND AT THE PERIOD OF THE ORGANIZATION OF THE GRAND LODGE.

In the July number we briefly narrated the circumstances of the organization of the Grand Lodge of England on the modern basis; the aim which its founders had in view effecting this reconstitution of the Institution of Freemasonry evidently being to get rid of that dependence on individual patronage, and on the efforts of particular Grand Masters which made the fortunes of the Fraternity so fluctuating, and by placing its government more completely in the hands of the whole Fraternity, through its representatives, to thus provide a machinery or system which would insure greater stability to all its arrangements and promote a steadier progress in the development and growth of Freemasonry.

We mentioned the fact of the members of the four old London lodges gradually discontinuing to attend personally the meetings of the new Grand Lodge, relying upon the expectation "that no measure of importance would be adopted without their approbation," and being disposed to trust everything to the management of their representatives, their Masters and Wardens. But the Fraternity under the impulse received from its reconstitution on a basis better adapted to the times had already begun to show a tendency to rapid growth in the numbers, not only of its members generally, but also of the lodges. Between the year 1717, in which the new Grand Lodge had been organized, and the year 1721, there had been constituted as many as sixteen new lodges. In fact there were five times as many lodges in the Registry of the Grand Lodge as there were at the date of the organization of that body

only four years previously. The officers of the four parent lodges very naturally feared for the consequence of this exceedingly rapid growth, and possibly, if their memoranda had been preserved, they would furnish evidence that bad consequences had already resulted from this over rapid increase in numerical strength. The representatives of these new lodges could not reasonably be expected, in the short space of time which had elapsed since the erection of their lodges, to have acquired the experience or the knowledge of Masonic usages essential to the managers and directors of an institution so peculiar as the Institution of Freemasonry. It is very likely also that the fears of the officers of the four parent lodges had been greatly aroused by the presentation to the Grand Lodge, by these new men, of propositions necessarily crude, for the government of the Fraternity, and accordingly from this tangible outcropping of overgrowth may have taken alarm. At all events they displayed their foresight by framing a regulation which would take it out of the power of the Grand Lodge to remove any one of the Ancient Landmarks. Among old Masons the veneration for the ancient usages of the Fraternity were too deeply rooted for there to be the possibility of danger in this direction from the Master or Wardens of the four parent lodges. But there was a possibility that some ill-advised and revolutionary measure might be introduced by a representative of one of the new lodges calculated to secure the favor and support of a sufficient number of the representatives of the new lodges, already in the ascendant, to overpower

the conservative element which would range itself under the standard of the four old lodges. From the same source there might also be danger to the special privileges claimed by and conceded to the old lodges. To guard against these dangers a code of laws for the government of the Grand Lodge, was framed and submitted to that body for adoption on Saint John the Baptist's Day, 1721. This code consisted of thirty-nine articles or general regulations, the concluding one reading as follows:—"Every annual Grand Lodge has an inherent power and authority to make new regulations or to alter *these* for the real benefit of this ancient Fraternity; provided always THAT THE OLD LANDMARKS BE CAREFULLY PRESERVED; and that such alterations and new regulations be proposed and agreed to at the third quarterly communication preceding the annual grand feast; and that they be offered also to the perusal of all the Brethren before dinner, in writing, even of the youngest apprentice; the approbation and consent of the majority of all the Brethren present, being absolutely necessary to make the same binding and obligatory; which must, after dinner, and after the new Grand Master is installed, be solemnly desired; as it was desired and obtained for these Regulations, when proposed by the Grand Lodge, to about one hundred and fifty Brethren, on St. John Baptist's Day, 1721." This clause tells the story of the manner of its own adoption. But we might add that as it partook of the nature of a treaty engagement it required the signatures of the Masters and Wardens of the four old London lodges to bind those lodges to the acknowledgment that "every annual Grand Lodge has an inherent power to make new regulations or to alter," &c., and required the signatures of the Masters and Wardens of the six-

teen new lodges, to bind them and all lodges to be constituted to the limitation of the inherent powers of annual Grand Lodges by the proviso "*that the old Landmarks be carefully preserved.*" The regulations were accordingly signed first by the officers of the four old London lodges, and then by the Grand Master, Philip, Duke of Wharton, the Deputy Grand Master, Theophilus Desaguliers, M. D. and F. R. S., the Grand Wardens Joshua Timson and William Hawkins, and the Masters and Wardens of the sixteen lodges constituted by the Grand Lodge since the date of its organization.

Thus, by the stages we have described, the foundations of Freemasonry in England, and thence throughout the world, were deepened and strengthened. The ancient lodge, consisting of a band of travelling craftsmen hastily convened as emergencies required, scattered abroad when those emergencies ceased to operate, which kept no records, maintained no regular organization, had given way to the modern lodge with its well-defined constitution, regular meetings, fixed locality and permanent membership. The ancient G. Lodge, called together, or failing to be called together, on the feasts of the Sts. John, dependent for call upon the interest or want of interest felt in the affairs of the Fraternity by some Royal, Noble or Ecclesiastical Patron, consisting of all Masons whom the call could reach, more of a festival party than a legislative body, from which no well digested laws were promulgated, as irregular and uncertain in everything which concerned it as were the lodges in which the Craftsmen were wont to assemble, had given way to the new or Modern Grand Lodge, consisting of a body of Representatives, the duly and regularly chosen superior officers of subordinate lodges of the modern order, assembling

at stated times to deliberate on the affairs and legislate for the benefit of the Fraternity, itself a constituted body and permanent organization, subject to a thoroughly digested code of self-adopted regulations, as much superior in every sense to the ancient Grand Lodge or General Assembly as Creation is to Chaos.

With the organization of Freemasonry on its modern basis a new era dawned upon the Institution. The change and the improvement had been so great as to justify us in saying that in the year 1717 Freemasonry first took its place among the institutions of the world. Previously Masonry was a species of half-formed, or semi-organization, which only manifested itself through its prominent brethren or its patrons on whom those leading brethren were in the habit of leaning for encouragement, and from whom alone they received recognition. Previous to the year 1717 Masonry was a mere nursing, clinging to the skirts of its patrons as a babe learning to walk does

to those of its parents. Subsequently Masonry assumed the proportions and energies of a youth and began to rely upon itself. It looked within and found in its own bosom a source of inspiration; saw therein the great possibilities which have since been realized; now standing before the world a stalwart man; asking patronage of none, owning none; no more dependent now on bodies and classes of men than formerly on individuals; all the help and aid it receives being self-help, self-aid; planting itself boldly, and with a lofty head among the greatest and best of the world's institutions; ranking itself second to none, and receiving recognition from all ranks and conditions of men, as an institution with a great and peculiar mission, which no other institution old or new can fulfill. Verily Masonry and the world owes much to the action of the old London lodges in organizing and training into maturity the Grand Lodge of England, to whom all the Grand Lodges of the world have learned to look up to as their foster parent.

Ed.

BENJAMIN FRANKLIN.

It has frequently been urged by the revilers of Freemasonry that its rites are frivolous and unmeaning and that its practices are undignified and unworthy of being participated in by other than silly and weak-minded men; that the high sounding professions of Masons amounted to nothing—that the institution was an empty shell, and that all there was in it was gewgaw and glitter, intended for purposes of outward show. If there be truth in all this, it is rather strange that men so

eminent as Washington, Lafayette and Franklin in past generations, men whom no one will pronounce silly or weak-minded or given to frivolous exercises or employments, could be induced to connect themselves with the Masonic Institution, to regularly attend its meetings, accept offices within it, and in many other ways show their deep interest in its affairs. It would seem to the uninitiated that these charges must be unfounded. We find the following in the well-conducted Masonic depart-

ment of a late issue of the *San Francisco Mercury* concerning the Masonic life of that great embodiment of common sense, Benjamin Franklin, well calculated to increase the doubt in the truth of such charges. Ed.

"For one, whose industry and multiplicity of pursuits have become so much the wonder and praise of the world, it might be expected that Dr. Franklin would have had reason to excuse himself from Masonic duties, if any person ever had. Situated as he was in the ten largest city of America, driven to exertion both by his own personal business, and the affairs of that public who believed that no plan would prosper without him at the head of it, besides the correspondence that his philosophical investigations obliged him to keep up, one would believe that he would suffer his seat among his Masonic brethren, sometimes at least, if not the greater part of the time, to be left vacant. But the duties of his station in the lodge were too important in his estimation to be superseded by any other consideration. It appears from the minutes of the Order, that during thirty years and upwards, while he was Deputy Grand Master of Pennsylvania, he was never absent from a single meeting. Two things may be inferred from this, both peculiarly illustrative of the character of that eminent brother: his economy of time, and his respect for the principles and duties of Freemasonry. The first we already know, from proofs that will stand while the philosophy that his genius explained shall be remembered. The second has

a lesson in it not only to the world, but to every Mason. To the world it admonishes the licentious and suspicious to beware of speaking lightly of that secret communion, which called for such punctuality from him, whose maxim was, never to spend an hour in vain.—It cannot be supposed, even by the most uncharitable, that this great and good man would associate himself with any order of men, whose moral tenets were dangerous to the peace of society, or whose political character was in the slightest degree detrimental to the operations of a Republican government. But to the Mason, the example of this illustrious brother is a practical lesson of Masonic duty. It is none but the indolent who count the labor of the lodge, fit only to drive away the tedium of an hour of leisure. The industrious and economical man has no leisure hours, nor does he want them. The labors that devolve upon him he mainly studies to arrange in such order, that neither shall interfere with the other, and the true secret of accomplishing this, is to make labor his amusement. The whole life of Franklin was a practical application of the first principles of Masonry. His study was to do good; and through the future history of our republic, posterity shall admire the edifice he has founded, as the most perfect model ever presented to the architect, whose task it is to erect in his own mind, a beautiful intellectual temple that shall stand forever. Such is the task, and such the consummation of the work, whose designs are laid down on the trestle-board of speculative Freemasonry."

RESTORATION OF CHARTER.

WHEN a charter is surrendered to the Grand Master, if he returns it to

the Lodge, he has no power to restrict its rights.—*Mo.* 1857.

THE ALL-SEEING EYE.

BY ROB MORRIS.

There is an eye through blackest night
 A vigil ever keeps ;
 A vision of unerring light,
 O'er lowly vale, o'er giddy height,
 THE EYE that never sleeps.

'Midst poverty and sickness lain,
 The outcast lowly weeps ;
 What marks the face convulsed with pain ?
 What marks the softened look again ?
 THE EYE that never sleeps.

Above the far meridian sun—
 Below profoundest deeps,
 Where dewy day his course begun,
 Where scarlet marks his labor done—
 THE EYE that never sleeps.

No limit bounds th' Eternal Sight ;
 No misty cloud o'ersweeps ;
 The depths of hell give up their light—
 Eternity itself is bright—
 THE EYE that never sleeps.

Then rest we calm, though round our head
 The life-storm fiercely sweeps ;
 What fear is in the blast ! what dread
 In mightier Death ! AN EYE's o'erhead,
 THE EYE that never sleeps.

MASONIC INCIDENT.—A DEFAMER ANSWERED.

THE following incident occurred several years since on one of the then splendid packet boats which graced the Erie canal :—

A large number of passengers were on board, bound to the various towns and villages along its route from Albany to Buffalo. Amongst the mass,

there was one who made himself very conspicuous as an anti-masonic lecturer, and the first day on board, he neglected no opportunity to promulgate his sentiments, imagining, as it appeared, that there were none on board able to confound his presumption. The second day after we left Albany, being very pleasant, the passengers mostly went

on deck to enjoy the country scenery. While seated there this lecturer arose, remarking—"Ladies and gentlemen, I presume I shall never have another opportunity of addressing you all, and therefore I ask the privilege of speaking to you a few moments on a subject of momentous importance." Leave having been granted, by unanimous silence, he dashed off in a most furious tirade against Masonry and Masons, for half an hour, denouncing the institution as an emanation from perdition, and the fraternity *en masse* as a set of drunkards, rowdies, thieves, and murderers; extolled Morgan and his exposition of Masonry, as he termed it, to the skies, and closed by inviting inquiry, and pledging a prompt and candid answer to any inquiry that might be made. It so happened that there was a clergyman on board, who was an adhering R. A. Mason, and who had sat quietly by, listening to the address, and being a perfect stranger to all on board, he hesitated a short time, doubting the expediency of a reply. But inquiry having been invited by the lecturer, he arose and remarked: "Sir, *I* know and *you* know that *you* were never in an open lodge of Masons, and that you never beheld an exemplification of Masonic works. But be that as it may, inasmuch as you have pledged your word to give a prompt and candid answer to inquiry, I will take the liberty of asking one very simple question.—After a man has, not only *once*, but even *seven times*, violated his pledge solemnly made to you, will you afterwards be-

lieve his word? or, in other words, is the word of a liar to be relied upon? He answered, no; for it is an old and true proverb that "a liar is not to be believed when he speaks the truth."—"Very well, sir," said the clergyman, "I thank you for your prompt and candid answer. Now, sir, Morgan has either written and published the truth, or else it is a falsehood. If false, he is a liar, as all must acknowledge. And if what he has written and published be true, he is proved a liar, having violated, *wilfully violated*, his solemn and self-sought obligation. Whether, therefore, his professed revelations be true or false, he is proved a liar; and hence, on your own statement, he is not to be believed. Let him hang on which horn of the dilemma you please, he is both a liar and a perjured man: and I, for one, could place no confidence in his writings, did I not *know* them to be falsehoods." When the clergyman ceased speaking he was cheered by loud and long expressions of applause, in which his female auditors joined with a hearty good will, amid which the lecturer left the deck, and we heard no more of his tirade during our very pleasant voyage. One good certainly resulted from the scene described above. Many of those on board then remarked that they had been considerably tainted with anti-masonic views, but were now promptly cured. They thanked the clergyman for the stand he had taken, and for the remarks he had made.—*National Freemason.*

ECONOMY OF GRAND BODIES.

It is the duty of Grand Lodges no less than Subordinate Lodges to administer the funds which come into their possession with a due regard to the

dictates of economy. Yet it is too frequently the case that this duty is overlooked. Too frequently are these funds squandered and wasted in a manner

and to an extent altogether unjustifiable. Economy, if at all practiced, is made to bear where liberality would be more appropriate and becoming, while extravagant expenditure is oftentimes the rule where economy would have a better aspect. Grand Lodges as well as Subordinates are frequently at fault in these particulars. But we have Grand Lodges especially in view at this present time.

Masonic bodies ought to be noted for their charities, and the amount which such institutions in many cases annually expend are their highest glory. To the shame of others, however, it must be said that the distribution of charity is the least and most inconsiderable portion of their operations. The charity fund is so hedged round with checks to what may be termed injudicious charity, and these are so rigidly enforced, that the amount which flows therefrom is considerably lessened thereby. So much scrutiny is at times made into cases, that the worthy applicant, whose feelings should be tenderly treated, is apt to detect, or to think he detects, so much lurking suspicion of unworthiness as to cause the reception of what may be doled out to be regarded more as a punishment than as a relief. These are extreme cases, but cases such as would come under the category of those we have described have come to our knowledge. This style of management of funds devoted to charitable purposes deserves and should receive severe condemnation. We remember having once had our attention called to the case of a Mason's widow, resident in the city of Charlestown, Mass., by a Past Master of a Lodge there located, who stated that while the widow in question was in very great need and her wants of the most pressing and immediate nature, he had to apply so many times, first to one in authority and then to another,

that he became utterly discouraged in his expectation of obtaining that help for the poor woman which was her right, and discontinued his applications as hopeless, preferring to direct his farther efforts to his own Lodge which instantly extended the relief which the circumstances of the case seemed to require.

The funds of a Grand Lodge are the common property of its subordinates, and have been contributed either to meet proper expenses or for purposes of charity. This common property in them should suggest their more careful management, but this very fact seems frequently to produce the opposite result. These funds belong to all, and hence it belongs to no one in particular to keep especial guard over them.—What is everybody's business is apt to be neglected, and therefrom springs loose administration and extravagant expenditure of Grand Lodge money. We have heard of a Grand Lodge which isolated itself from other G. Lodges, and declined to receive or appoint representatives from or to other Grand Lodges which desired to open and continue communications in this form, on the ground of the expense, yet it is to be presumed that the same Grand Body entered into many other engagements of less consequence but more costly, where the probable expenditure never aroused a moment's thought. "Penny wise and pound foolish" is a saying trite but very general in its application no less to individuals than to organizations.

A short time since one Mason met another and eminent Brother in the streets of Boston, to whom the latter complained of sickness. He had been present as an invited guest at what in this State is known as the Deputy's Dinner, and having participated rather too freely in the good things of the table, was suffering in consequence of his

foolish departure from temperate and regular habits of diet. Now what is this Deputy's Dinner? It is a meal of which the District Deputies partake and to which they invite their Masonic friends during the holding of the quarterly communications of the G. Lodge, the bills for which the Grand Lodge pays. Each quarterly dinner costs at least three hundred dollars. Twelve hundred dollars per annum expended on festivities without a murmur. Innumerable obstacles and annoyance experienced by a Past Master in the pursuit of a poor widow's claim for Masonic Relief. Twelve hundred dollars per annum judiciously distributed

would make many widows and orphans happy. Surely in the interests of charity, and in the interests of eminent brethren subject to afternoon headaches, this custom of the Deputy's Dinner were "more honored in the breach than the observance."

We mention these things as illustrations in point to show how injudicious the expenditures of Grand Bodies is apt to become where proper economical principles are not kept constantly in mind. These words are not written as a criticism of Grand Lodge characteristics so much as in the hope of directing the attention of the Craft to a matter which is apt to be overlooked. ED.

NEW DEGREES.

WE have received the following interesting communication from a valued correspondent which speaks for itself:

MR. EDITOR:—I have read, with much interest, your remarks in the July *Monthly*, under the above heading; and can heartily agree with you in most of your conclusions respecting the invention and the "taking" of so-called Masonic degrees. I cannot, however, look upon the valedictory of Grand Master Thompson as a source of "amusement;" but believe that it would have been better for the true interests of Freemasonry had his advice been heeded. You were in error in calling Bro. Thompson's address a "circular letter to the lodges of New Hampshire." It was his valedictory address, as retiring Grand Master, to the Grand Lodge. He was at the time confined to his house by sickness, and took leave of his Grand Lodge, and of his Masonic

brethren, by sending this in writing to their annual session, where it was read and voted to be printed for distribution. The worthy brother died a few months after—Feb. 22, 1809, aged 68 years.

As may be supposed, the address of the Grand Master caused considerable commotion among the Craft in New Hampshire. As a part of the history of the matter, I enclose you copies of the proceedings of the lodges located in the places where the two chapters, referred to by the Grand Master, were established. They are well worth preserving.

SAGGAHEW.

To the Most Worshipful the Grand Lodge of the State of N. H.:

The undersigned were chosen a Committee by the Benevolent Lodge, No. 7, at their Quarterly Communication November, A. L. 5808, to take into consideration the valedictory address of

the late M. W. Grand Master of the Grand Lodge and report an answer to the same.—We the said Committee, having duly examined the said Valedictory address, beg leave to report the following :

We consider the last words and parting advice of one whom we have received as a friend, to be calculated to make a deep and lasting impression upon the mind. If such advice be good, the consequences will be happy, if evil the consequences also will be likely to be evil.

We have heretofore entertained a high sense of the knowledge, virtues and integrity of our late M. W. G. Master and of his zeal for the good of the Craft in general ; but we must confess that we are mortified to find but very little in the said Address, except unreasonable complaint, censorious aspersions upon some of the most respectable Masonic Characters in the State, despotic recommendations, in regard to rules and regulations, and apprehensions of evils which have never existed among us, and are never likely to exist. To make this appear we will take a view of the Address.

The M. W. G. Master complains that "Many wild and inconsiderate things were proposed at the last Jan'y Communication, opening a wide door for innovation, tending, in his opinion to destroy the dignity and usefulness of the G. Lodge." Two of the undersigned committee were present at the said Jan'y. Communication, and we can safely say that we know of no propositions then made which deserve this censure. We well remember that a motion was made and carried to revise and amend the Grand regulations, so as to give all the Subordinate Lodges an equal chance to vote for the three principal Officers of the Grand Lodge ; to make the place of meeting of the General assembly depend

upon their own choice from year to year —To remove an article which deprived the General Assembly of any powers to make or alter any of the Laws by which they were to be governed—To alter an article in regard to passing and raising so as to let such advancement depend upon the qualifications of Candidates, and not upon a limited time—To remove such regulations as could never be reduced to practice, and which it was thought had better not exist, than exist to be evaded. And to abolish such laws as evidently extended beyond the jurisdiction of the Grand Lodge. We can recollect of no other propositions made at that time to which the P. M. W. G. Master could possibly allude in his severe animadversions.—And whether these ought to be considered as "Wild and inconsiderate things, tending to destroy the dignity and usefulness of the Grand Lodge," is submitted to the candor and cool dispassionate reason of that Ancient and Honorable body to determine.

In regard to the establishment of the two Royal Arch Chapters in this State as being hostile to the views of the Grand Lodge, or to the interest of the Subordinate Lodges, we differ widely in our opinion, from that of the P. M. W. G. Master. They pretend not to confer the three first degrees, and are consequently dependent on the Subordinate Lodges to supply them with Candidates. From the nature of the thing therefore, as it appears to us, they cannot be unfriendly to the institutions whence they receive their candidates, any more than a river can be unfriendly to the fountains which supply it with waters, or a College, the Academies which supply it with qualified students. But one of the undersigned Committee only has advanced so high as the Royal Arch Degree ; he thinks that the several degrees conferred by the Chapters

have other merits to "attract" the notice of Master Masons, besides the "pomp and shew" of fancy.—And we all believe that had the P. M. W. G. Master been thoroughly acquainted with the characters of those "respectable brethren" who were instrumental in the establishment of the said Chapters, he would have thought them worthy of a better recommendation, than a parcel of inconsiderate men "Impatient to distinguish themselves above their brothers and fellows and to move in a more exalted sphere," than they.

With regard to any of the degrees of Knighthood, or the Sublime and Ineffable degrees the undersigned have no experimental knowledge, nor do they wish to express any opinion. But as no establishment of that kind has obtained in the State, and as there exists no prospect of any, we consider all apprehensions from that quarter to be groundless.

The Benevolent Lodge would not have thought it their duty to have made the above remarks in answer to the P. M. W. G. Master's Valedictory Address, had it not been that the Grand Lodge so unanimously voted to publish the said Address to the World by printing it. This circumstance gave them reason to believe that they coincided in opinion with the P. M. W. G. Master, and were determined to persist in measures directly calculated not only to de-

prive Free and Accepted Masons of some of their minor rights and privileges, but of a considerable portion of their Masonic Freedom.

We anxiously hope that the time will come, and that it is not far distant when harmony shall be restored between the Grand Lodge and the Subordinate Lodges. To this end we hope that the proposals, which were made at the last General Assembly, relative to an amendment of the Grand regulations, and which have been stigmatized as wild and inconsiderate things, will be adopted as soon as it can be done in a constitutional manner.

In the meantime the Benevolent Lodge are determined to walk orderly in their Masonic Character, submitting themselves to all the constitutional Regulations of the Grand Lodge, and at the same time strictly adhering to all their rights and privileges granted to them by their Charter.

With due respect to the Most Worshipful Grand Lodge, We, the undersigned, in behalf of Benevolent Lodge, No. 7, subscribe ourselves your dutiful Brothers and Fellows,

Signed by THOMAS BEEDE,
 DANL. WARNER,
 SAM. CURTIS,

Nov. 30, A. L. 5808. In Benevolent Lodge the above was read and unanimously adopted.

(Attest) SAM. CURTIS. Secy.

HOW I ESCAPED.

THE following letter to the *Masonic Review* will be read with interest, as it not only gives a practical illustration of the benefit of Masonry in the time of

peril, but proves that even when arrayed against each other in deadly strife Masons are not forgetful of their solemn obligations:—

CLEVELAND, OHIO, *June, 15, 1865.*

BRO. MOORE:—I have several times noticed in the *Review*, incidents cited to show the influence of Masonry in the army, and the benefit it has been to brethren in cases of extreme need,—especially while prisoners in the hands of the enemy. My experience has been somewhat extensive for three years past, having been with Sherman from Chattanooga to Atlanta, and when he “marched down to the sea,” and onward to the end; and I have one or two adventures to relate which, if you think proper, you may place on record in the *Review*—a work which used to be a most welcome visitor to me while in the army.

I make the following statement, as much to combat the impression that Masons in the rebel army would not recognize “the yankee Masons,” (as they call them,) as to show the benefits of Masonry under certain circumstances. While out with a scouting party on the 3d day of August, 1864, I was surprised and attacked by four times our number, and myself and two men taken prisoners. I expected to receive very severe treatment, as our captors were a roving band, and not under very good discipline. The private soldiers had taken from me all my valuables before the commanding officer made his appearance. When he came up (it was a Col. Andrew Young,) he recognized me at once as a Mason, secured and returned to me all my personal effects that could be found, and allowed me to ride in his company and share his rations. When we reached Gainesville, Georgia, he introduced me to prominent Masons—among others, the D. G. Master of South Carolina, whose name I have forgotten. I am glad to say that

I received very kind treatment from every Mason I met. In retaliation for some of their men, who it was claimed had been killed by some of our soldiers contrary to the usages of war, it was finally decided that I must be shot.—The officer who was intrusted with the execution of this duty discovered that I was a Mason, and instead of shooting me as ordered, gave me an opportunity to escape, and furnished me with a hundred dollars in Confederate money—which at the time was of great service to me, for I was penniless. I should very much like, now that the war is over, to meet Col. Young again, to thank him for his kindness at a time when kindness was needed and a friend was worth something. Lieutenants Price and Alexander, both of the 9th Georgia Regiment of Cavalry, also rendered me personal favors under the same perplexing circumstances which I shall not soon forget. While in Charleston, I invariably found friends among the Masons. Capt. Cooper, of Charleston, proved himself a whole-hearted craftsman, and did all he could to extend aid to captive or suffering brethren, whenever they made themselves known to him as such.

Such, Bro. Moore, has been my experience during the late bitter war, and I freely bear testimony that Masons in the rebel army, on all proper occasions, were mindful of their Masonic relations and duties—even to us of the Union army. The war is now ended, and I trust a firm peace and lasting Union will be the result; and a still closer and kinder feeling obtain between Masons of all parts of our beloved country.

Fraternally,

M. J. BORLAND,

Late Lieut. 10th O. V. Cav.

ADOPTION OF A MASON'S SON.

In the French Rite, the son of a Mason is called a "lowton," as among the English he is called a "lewis," and is entitled to the privilege of being initiated three years before his majority.

In many of the lodges of France there is an interesting custom, called "the adoption of a lowton," that is strongly characteristic of the brotherly love which is one of the distinguished features of the Masonic Order. The proceedings on such an occasion are thus described by Clavel, in his *"Histoire Pittoresque de la Franc-maçonnerie."*

In these lodges, when the wife of a Mason is on the point of her accouchement, the hospitaller, if he is a physician, and if not, a brother of that profession, is sent to her dwelling, to inquire after her health, in the name of the lodge, and to offer his professional services, and even pecuniary aid, if it is supposed to be needed. Nine days after her delivery, the Worshipful Master and Wardens pay her a visit of congratulation.

If the infant is a boy, the lodge is specially convened for the purpose of proceeding to the ceremony of adoption. The room is decorated with leaves and flowers, and pots of incense are deposited in different parts. The child and his nurse are brought to the hall, before the opening of the lodge, and placed in an ante-room. The lodge is then opened, and the Wardens, who are appointed as god-fathers to the child, repair to the ante-room, accompanied by a deputation of five brethren.

The chief of the deputation, in an address which he makes to the nurse, recommends to her, not only carefully to watch over the health of her charge,

but to cultivate his young intelligence, and to make truth and good sense the subjects of her future conversations with him. The child is then taken from the nurse by its father, or some other relative, and is introduced by the deputation into the lodge, and conducted to the pedestal of the Master, where the procession halts, and the following conversation takes place:

"What bring you here, brethren?" asks the Worshipful Master.

"The son of a brother," replies the Senior Warden, "whom the lodge is desirous of adopting."

"What are his names, and what Masonic name do you propose to give him?"

The sponsor replies. He adds to the family and baptismal names of the child another characteristic one, such as *Truth*, *Devotion*, or *Benevolence*, or some other of a similar kind, which is called the Masonic name.

The Master then descends from the East, and approaching the infant, and extending his hands over its head, implores Heaven to make it one day worthy of the love and care which the lodge is about to devote to it. The incense is then burned; the sponsors rehearse after the Master the obligations of the Apprentice, in the name of the lowton; and he is invested with a white apron, and proclaimed, with due Masonic honors, as the adopted son of the lodge.

The Master now repairs to his seat, and the Wardens, with the infant, being placed in an appropriate position, he addresses to them a discourse on the duties and obligations which they have assumed, as Masonic sponsors.—To this the Wardens make a fitting re-

ply, and the procession is again formed, and the child is re-conducted to the ante-room, and restored to its nurse.

This adoption engages the members of the lodge to watch over the education of the child, and, at the proper time, to assist in establishing it in business. An account of the ceremonial is drawn up, signed by all the members, and transmitted to the father, and is used by the lowton, in after life, as a diploma to gain his early initiation into Masonry, on which he renews, of course, those obligations taken for him in infancy by his sponsors.

There is something refreshing in this picture of the Masonic baptism of the Mason's child. We look with a holy

reverence on the performance of this rite, in which a new and sacred tie is established by the father and mother, through their child, with the fraternity of which the former is a member; and where, with the most solemn ceremonies, and influenced only by an instinctive feeling of Masonic love, the members of the lodge become the fathers, the protectors, the patrons of their brother's son, and promise for him their help in the difficulties of the present time, their aid and encouragement in the hopes of the future. Surely there must be a blessing on the institution which thus brings forth, in the spirit of its charity, protectors and guardians for the child, who cannot yet ask for protection or guardianship.

DERIVATION OF MASONIC WORDS.

BY J. M. PELOT, M. D.

It is a pity that the rich legacy of Anglo-Saxon words that was handed down to us by our fathers has been so squandered as to be now reduced to a mere mouthful. They were all in general circulation at one time; but like the coins of the period, were withdrawn from general circulation and laid up in the archives of one or two sodalities, who valued antiquity more highly than did the masses. But the hand of the vandal has been unceasingly at work, and even now is grasping after some of our precious store. Such words as "oblong square," "high twelve," and "mote," may not be correct English at the present day, but that should not induce us to give them up to the spoiler. In fact, apart from their having once been polished lan-

guage, there are very strong reasons why we should retain them on account of their very antiquity. But some of our enterprising improvers say these words are barbarous and ungrammatical, and I suppose we must make up our minds to part with them as soon as synonyms can be found. Alas, the day! These old heir-looms are very precious to some of us dreaming "old fogies," and, polished as we are, we wish we had back what we have forever lost. But such cannot be. A language never takes a step backward, and we are ordered to move forward.

Before this improvement is effected, however, we take a melancholy pleasure in searching up the original meanings of some of these words, which have been spared to us more through a

misapprehension of the true meaning than from respect to them. It may be their death-stroke that we are giving them by showing them up in their proper garb, but some of us pet them, and like to exhibit what we consider their real beauties. It is to be hoped that others more able than ourselves will pursue the task.

Hale, hail, heal, hele, or heel. The proper spelling of this word is obviously a matter of doubt, though we believe it should be pronounced *heal*; and, as we never have occasion to write it, the proper spelling is of little consequence. It can be found in Mackey's Lexicon of Freemasonry, with a very satisfactory argument for deriving it from *hael*, and defining it to cover or hide. If space would permit, we should introduce here an argument to show that *hall* (formerly *hale*) is from the same root, and had the same primary meaning; as *hall*, a covered room or place, and *heal*, to cover.

Examples of the use of *heal* are numerous:

This kyng was of but mene stature.
His other lede hangyd so myche a doun
that hit *heled* half the blake of his eye.
—*R. Gloucester*, p. 521. *Note*.

For the covering of houses there are three sorts of slate which from that use take the name of *haling-stones*.—*Carew*.
—*Survey of Cornwall*.

To heal, to cover, *Sus*. Hence, in the West, he that covers a house is called a *heal* or *hellier*.—*Ray*—*Cyclo-pædia*.

Mote. *Mote*, *mought*, and *mot* are formed regularly from the Anglo-Saxon *mow*, to may or be able; *mowed*, *moyt*, *mout*, *mought*, *mote*. Richardson says he cannot find its old German root. We suppose it is from the Dutch *moet*. It is found on nearly every page of Spencer, where it seems to be used for

might, and of chance for *must*. *R. Gloucester* has: "Alfred was eldest, none *mot* his withald."

This word was also used in the Anglo-Saxon as an assembly, as *Wittenagemot*, the Parliament, *Wardenmote* (Fabyan's Cronycle, 1424,) an assemblage of Wardens, &c. It survives in "moot court," where it has lately acquired a new meaning. We see in Ben Jonson's *Magnetic Lady* (Act. 1, Sce. 1) the following lines, which, though scarcely pertinent to the subject, are yet not wholly inapplicable at the present day:

"Compass. He is the prelate of the parish
here,

* * * * *
Makes all the matches and the marriage feasts
Within the ward; * * * * *
* * * he's top still at the public mess,
Comforts the widow, and the fatherless
In funeral sack; sits 'bove the alderman;
For the wardmote guest, he better can
The mystery than the Levitic law;
That piece of clerkship doth his vestry awe.
He is, as he conceives himself, a fine,
Well furnished, and appareled divine."

Indent. Indented is now never used to signify waving, scolloped, except in Masonry. The curious method by which it obtained that meaning, as well as a further signification, is thus described in Blackstone's Commentaries, Book 11, Ch. 20:

"If a deed be made by more parties than one, there ought to be regularly as many copies of it as there are parties, and each should be cut or *indented* (formerly in acute angles, *instar dentium*, like the teeth of a saw, but at present in a waving line) on the top or side, to tally or correspond with the other, which deed so made is called an *indenture*."

You will find these two words (*indent* and *indenture*), with their very different meanings, in King Henry IV.,

1st Part, Act. 3, Sce. 1, where Hotspur And a few lines on he says :
says :

"Are the indentures drawn?"

"And here the smug and silver Trent shall
run,
In a new channell, fair and evenly;
It shall not winde with such a deepe indent,
To rob me of so rich a bottome here."

Milton says: "Not winding or indenting so much as towards the right hand of fair pretences."—*Doctrines and Discipline of Divorce*, Bk. 11.

MASONIC AULD LANG SYNE.

BY ROB MORRIS.

A SOCIETY whose ceremonies and language extend so far into antiquity as those of Freemasonry, may justly claim, more than others, to be *the conservator of old things*. Nowhere are aged men so prized as in lodges of Freemasons. The models of lodge furniture, to the smallest piece, are of ancient patterns, and their lectures and their songs, and their hopes, all breathe the spirit so well expressed in the Scotch phrase, "Auld Lang Syne." The following lines, much used in the gatherings of the Craft, may be accompanied in recitation with significant gestures.

- We do not sigh for pleasures past,
Nor fondly, vainly pine;
Yet let us give one memory
To Auld Lang Syne.
- With Gavel, Trowel, Guage, we work,
With Level, Square, and Line;
Come, join the CHAIN OF LOVE, and sing
Of Auld Lang Syne!
- For Auld Lang Syne, my dear,
For Auld Lang Syne;
Ah, who like us can sing the days
Of Auld Lang Syne?
- 'Twas sweet when evening's shadows fell—
How bright our lights did shine!
Down from the East to hear the words
Of Auld Lang Syne.
- The 'PRENTICE knocked with trembling hand,
The CRAFT sought Corn and Wine,
The MASTER stood, and nobly fell,
In Auld Lang Syne.
- With step so true, with form upright,
We drew the GRAND DESIGN;

'Twas well we knew "to square the work,"
In Auld Lang Syne.

A tear to them, THE EARLY DEAD,
Fond memory would consign;
We dropped the green sprig o'er their head,
In Auld Lang Syne.

And till the MASTER call us hence
To join the LODGE DIVINE,
Let's sometimes give a grateful thought
To Auld Lang Syne!

THE HIGH PRIEST'S FOREHEAD PLATE.

WE have lately been inquired of by an esteemed brother, for our opinion as to the true characters used by the ancient Jews in making the inscription on the plate of gold worn by their High Priest on his forehead. This is a legitimate subject of Masonic inquiry and ascertainment.

In the drama of the ancient order of "Prince of Jerusalem," (sixteenth degree Ancient and Accepted rite,) the Grand High Priest is introduced in full canonicals; so also in the popular degree of Holy Royal Arch, facts taught exoterically.

It must be conceded, that the practice, which heretofore prevailed in R. A. Chapters of giving this inscription in *English*, is an absurd anachronism; hardly less so is the practice of presenting it in the Hebrew characters of the present day, which came into use only a few centuries ago.

The Old Testament scriptures were originally written in what is now des-

ignated as the ancient Samaritan character; so called, not because the Samaritans used it first, but because they continued it in use as their own after the Jews had adopted new characters. The ancient shekels found about Jerusalem, contain the inscription "JERUSALEM HAKODESH" in the Samaritan characters, and so do many of the ancient Jewish monuments. The Jews had no other till after their captivity, when Esdras introduced as a substitute the Chaldee character, which, with modifications, have been in use among the Jews ever since. But they dared not change the old Samaritan character that had been adopted for sacred purposes, any more than any other of the High Priest's clothing or ornaments. "KODESH LAIHOVA, ("holiness to the Lord,") continued to be retained in *lamina sacerdotali* on the frontal plate of gold, because JEHOVAH had commanded these vestments and ornaments to be made for Aaron and his seed after him.

JURISPRUDENCE.

THE following decisions were made by Grand Master Wm. P. Preble, of Maine, during the past year :—

A person having conscientious scruples against taking an oath can be admitted to the benefits of Masonry by solemn affirmation.

Lodge funds cannot properly be used to hire hands to attend funerals, or to pay fares for members to go on excursions. If the members indulge in such luxuries, they should be paid by subscription.

Lodges nearest a candidate's residence, when there is no lodge in his town, can give permission for him to apply to another lodge within the State the same as if the lodge was in his own town. Although the amendment of the Constitution does not so state, yet it was not intended to place persons residing in a town in which there was no lodge, under any greater disabilities than those residing in a town where there was one.

There is no reason why a colored man who has been made a Mason in a lodge which we recognize as a regular and duly constituted lodge, should not be admitted to the lodges in this jurisdiction after due examination.

A member of a lodge is under no obligation to tell a member of committee of inquiry what he may know that in his opinion is objectionable in regard to a candidate. But if he has objections which he does not choose to communicate, he should keep that fact to himself, otherwise he would be singled out in case but one negative appear.

There must be a ballot on the application of every candidate, whether the report is favorable or unfavorable.—

The only mode by which a candidate is accepted or rejected, is by a ballot.

The Grand Lodge and its subordinates know of no other lodges than those technically called Blue Lodges, and which only confer the degrees of E. A., F. C. and M. M. Any sign therefore, which the candidate is instructed is only to be given in a lodge of M. M., etc., should not be given in what are called the higher bodies.

Secretaries should never record the nature of the report of the Committee of Inquiry, but simply the fact that the Committee of Inquiry reported, which report was accepted, &c.

No officer can properly be installed by proxy, for no one can assume the responsibility or promise for another the faithful discharge of the duties of an office. No brother can be compelled to accept any office; but if he could be installed by proxy, he could be as well installed on the night of his election, in his absence and without his knowledge or consent, as at any time, as used to be the practice.

The Master of a lodge has no authority to order an election to fill vacancies occurring after the annual election, by reason of any elected officer declining to be installed.

An applicant for the degrees should be recommended by at least one member of the lodge to which he applies.— If no member can recommend the candidate as worthy, his application ought not to be received.

A brother who waits until after the balloting has commenced can not be excused from balloting.

Masonry has no jurisdiction over political offences.

A brother Mason who makes appli-

cation for membership and is black-balled, has no right to question the lodge or members thereof as to the reason for so doing.

During the past month we have heard repeated mention of Masonic bodies participating in processions of a semi-political character. On this subject we give below the report of the Committee on Masonic Jurisprudence of the Grand Lodge of Maine, on "the subject of authorizing the forming of Masonic processions on occasions having no connection with Masonry," the committee consisting of Bros. Freeman Bradford and Josiah H. Drummond:—

The Grand Lodge of the District of Columbia declined to participate in the celebration of the Fourth of July, on the ground that the "Masonic Fraternity are not accustomed to make public demonstrations, except to perform some Masonic labor."

The Grand Lodge of Pennsylvania declined to take part in the consecration of the National Cemetery at Gettysburg, "there being no Masonic work to be done on that occasion."

The Grand Master of New York declined to allow the Fraternity to appear in their conventional character in

the procession formed to honor the memory of our late lamented President, when his body passed through New York City.

The decisions of the Grand Lodges of Pennsylvania and the District of Columbia have been approved by several other Grand Lodges. In all the cases cited, there was an intense desire to take part in the ceremonies, both on the part of the Grand Lodges and Grand Officers, as well as the subordinate Lodges; but the impropriety of that course was felt to be so great, that the permission was refused, though very reluctantly.

The Grand Master certainly has no right to call together the Grand Lodge, or any subordinate Lodge, for any other purpose than "to perform some Masonic labor." If he has no power to *command* it, has he any power to *authorize* it?

But considering the decisions we have quoted, and their approval by so many Grand Lodges, whatever may be said of the *power* of the Grand Master in such cases, we are constrained to say that it is contrary to the usages of the Order, and improper, for the Fraternity to take part, in their conventional character, in any public demonstration, except to perform some Masonic labor.

NOTES AND QUERIES.

NOTES.

100. Will you record an instance of philanthropic benevolence in the history of Bro. Thomas Posey, of Corydon, Indiana, lately deceased at an advanced age? Having no children of his own he raised, educated and started

honestly in the world *fourteen orphan children*, most of whom are yet alive and well settled. One is a lawyer of fine promise.

J. R. A.

101. You have permitted your correspondents to write for and against "Adoptive Masonry;" will you copy the following paragraph from Oliver's

Landmarks, Vol. 2? "Adoptive Masonry stands a bright monument to female secrecy and fidelity, and proves how wrong all those are who fancy a woman is not to be trusted. There is not in the whole system of Adoptive Masonry a single step with which the most ascetic moralist could find fault, on the contrary all is pure, all is beautiful. It is the brightest jewel with which the sombre records of Masonry are spangled." A. A. G.

102. I send for your department of Notes and Queries a "confession" from one of the best of men and Masons, whose weakness of body is but a foil for his active, enterprising and philanthropic mind. B. B.

"I had arrived late at night on the Express at the 'eating station,' where the passengers were informed that we had 'twenty minutes to supper.' Now I am a slow eater, an invalid, and at that hour of night food is distasteful to me; yet I knew that if I passed over that opportunity I should get no other for twelve hours. So I ate, yet slowly and with disgust. Presently the proprietor came around for his fare, one dollar each. Vexed at the hour, the victuals and the exorbitant demand, I began, while fumbling in the pocket for the change, to make an insulting remark to him. But at the instant the light flashed upon an emblem he wore upon his shirt bosom. The instant I saw it my mind reverted to the injunction which at the instant I was so near violating. A tear filled my eye. I handed the brother (doubtless he was a brother and a good one) his money and said in subdued voice, pointing to the emblem, 'Pardon my irritation; I am sick and was forgetful!'"

103. I forward for this department two favorite paragraphs from my scrap-book illustrating "the Mason's hope."

C—R.

In whom, oh mystic Brother, walking along "the checkered way," do you put your trust? oh wanderer over the wide and weary earth, longing for "the wings of the dove" that ye "may fly away and be at rest," where is your trust? Speaking in a hundred tongues, dressed in whatever garb, worshipping God under whatever emblematic guise, in whom is your trust? is it in *Phjeh* the "I am," the absolute independency, the immutable eternity? is it in *Adonai* the great supporter, governor, connector and judge of all things? is it in *Jehovah* the unsuccessive eternity? is it in *Theos* the maker, preserver, governor and observer of all things? is it in *Kurios* the establishment of and authority over all things? is it in *Jah* the self-existent who imparts being to all creatures? is it in *Phelejon* the absolute supremacy, or *Shaddai* the all-sufficient and almighty? or is it in *God*, the Lord, the Father, the Creator, the Supreme Being, the King of Kings, the Great Spirit, the Almighty? By whatever name, oh Brother, you designate this "mighty of the mightiest," remember that he is God of all and that

No man may call God his father.
Who does not call man his Brother!

Where is the Mason's trust? The stream of time is not unruffled and the slender bark must sometimes breast an overwhelming surge. Where is the Mason's trust? The tempest comes, the waves lift up their heads, the angry elements conspire to hurl destruction on the little ship—she buffets, struggles, founders, sinks? no, she cannot sink. The hand of Faith is at the helm and at her prow eternal Hope! her strong arm buoys up the heaviest burden; her penetrating eye looks through the twilight and discerns a calmer latitude. Yes various, indeed, is this world's climate, but our strength is

crippled and we cannot reach it. Because one cometh as the morning and the glory of the noonday is round about her. Her head is in the heavens and her strength upon the mighty deep. She leads us into smooth waters and we move on our way rejoicing.

QUERIES.

104. Can you tell me who were the *Free Sawyers*? M.

In the *Gentleman's Magazine* for January, 1732, we find the following: "An account was given in the papers of a Society who call themselves the *Free Sawyers* and claim priority to the Freemasons, Gormogons or Ancient Humes, as dating their standing before the Tower of Babel, alleging they cut the stones for those mad builders the Freemasons. At their meetings they have a silver saw laid on the table with this motto,—'Let it work.'"

105. What Masonic Society is it that uses the term "Passed the Circle of Perfection" in reference to Initiation into its mysteries? S.

The Council of Royal and Select Masters (Cryptic Rite) of Illinois.

106. How many Masonic Landmarks are there? R.

That depends upon the manner in which they are grouped or divided.—The Code of Masonic Law (Morris) gives seventeen; other authors more or less as tastes vary.

107. Which is the "ranking officer" (speaking *a la militaire*) in the lodge, the Treasurer or the Secretary? why the discrepancy so manifest? T.

The Treasurer "ranks" the Secretary in all Masonic bodies in the York Rite (12 Degrees); this can be proved

by the manner in which they are installed according to "immemorial usage." The discrepancy originates, we suppose, in the fact that Masonic records are made up by Secretaries who naturally (unintentionally) give themselves precedence. If there is any other reason we cannot give it.

108. Will you accept the following couplet for this department and tell me the author's name? K.

Death quenches common friendships; blunts
the edge

Of mere acquaintance; rends the cabletow
Of social ties and scatters them like chaff;
But on the love of Masons—golden chain,
Stronger than iron—he can lay no hand!
Powerless, conquered, stingless, hateful Death!

The lines are good and forcible; we cannot name the author. Perhaps some other correspondent may do so.

109. Please specify from some architectural work the various "styles" of building according to their dates.

E. A.

We specify five styles as desired:

1. The "Norman" style was introduced the last quarter of the 11th century.

2. In the 12th century or transition occurred between the "Norman" (Romanesque) to the early English or first Gothic style.

6. In the 13th century there occurred the transition from the Gothic to the "Decorated" style.

4. In the 14th century the "Perpendicular" style came into vogue.

5. In the 16th century the "Renaissance" or "Restored Roman" was adopted.

110. I have somewhere seen a paragraph showing the analogies between the names of the six "Cities of Refuge" of the ancient Israelites and the cognomens applied to Masonic Lodges.

Have you any light upon this subject?

F. C.

The Hebrew names applied to those six cities were, 1. *Kirjath Arba*. This denotes "association" and is highly appropriate as a lodge-name. 2. *Ramoth*. This means "elevated ones."—3. *Shechem* denoting "quietness" or "peace." 4. *Bezer*, a "rock." 5. *Golan*, "great joy." 6. *Kedesh*, "holiness." Each of these English words is well adapted to apply to lodges, far better than many of the senseless cognomens that are used.

111. Is the history of the various Masonic Colleges in the different States at all encouraging as to the practicability of that class of instrumentalities for good?

K. T.

It is not; far from it. Disaster has accompanied every effort of the sort ever attempted in the United States.—

The history of the Masonic College of Missouri is the history of them all. Established in 1841, during the Grand Mastership of Judge P. H. McBride, that Institution became a source of dissensions, schisms, bitter revilings and the worst of unmasonic passions until it came to be a question which of the two should be extinguished the College or the Grand Lodge itself.

112. Is the practice of brethren making devises to Masonic lodges, common in this country? W.

Not so common as could be wished, yet there are some cases of the sort recorded. We wish that every brother, while making out his "last will and testament," would think of the "sacred retreat" where he has spent so many happy hours, and devise a few hundreds, or may be, thousand dollars to building, furnishing or adorning the lodge-room.

EARS OF CORN.

OLD ocean works forever—restless and murmuring, but still working bravely, and storms and tempests are inscribed upon its trestle-board.

Earth works with every coming spring, and within its bosom draws the bursting seed, the tender plant, and then the finished tree upon its trestle-board.

God himself has labored from eternity, and, working by his omnipotent will, inscribes his plans upon illimitable space—the universe is his trestle-board.

The true Mason must cultivate an enlarged charity for all mankind, however they may differ from him in religious opinions. That difference may

probably arise from causes in which he had no share, and from which he can derive no merit.

All lodges are erected to God, and his glorious and ineffable name should be syllabled with the greatest reverence, both within and without the veil of the sanctuary. His holy word is our greatest light, and teaches us that we should not take his name in vain.

We must away with the too prevalent idea that Masonry will make a good man out of a corrupt material. Never admit an unworthy man with the hope that Masonry will make him better.—*G. M. of Mo.*

Freemasonry powerfully develops all the social and benevolent affections ; it mitigates without, and annihilates within, the virulence of political and theological controversy ; and it affords the only natural ground on which all ranks and classes can meet in perfect equality, and associate, without degradation or mortification, whether for purposes of moral instruction or social intercourse.
—*Earl of Durham.*

THE BENEFICENT WORK OF MASONRY.—How often has it showered down its golden gifts into the seemingly inaccessible dungeons of misery !—How often has it radiated with its beneficent rays the glooms of affliction, and converted its horrors of despair into the meridian splendor of unexpected joy ! How often has it, with its philanthropic voice, recalled the unhappy wanderer into the paths of felicity, and with its powerful arm protected from the grasp of malice and oppression, the forlorn outcast of society !—Let the widow, the orphan, the prison-

er, the debtor, the unfortunate, witness its beneficent deeds, and in a symphony of gratitude declare, that on the flight of all the other virtues, charity as well as hope remained to bless mankind.—*De Witt Clinton.*

Always remember that thou art a man, that human nature is frail, and that thou mayest easily fall. But if, happening to forget what thou art, thou chancest to fall, be not discouraged ; remember that thou mayest rise again ; that it is in thy power to break the bands which join thee to thy offence, and to subdue the obstacles which hinder thee from walking in the paths of virtue.—*Confucius.*

Masons should encourage and enforce by every means in their power, a proper observance of the virtue of Temperance, and indignantly frown upon every departure from it. No single vice has done more to injure the cause of Masonry than Intemperance. It is an evil in itself, and eventually leads to crime.

CORRESPONDENCE.

[We do not hold ourselves responsible for the opinions expressed by our correspondents.]

LETTER FROM WORCESTER.—BLUE LODGE MASONRY.— MASONIC REFORM.

MR. EDITOR:—Your correspondent "O. B. A." like the ghost in Hamlet, will not stay down. In your July number he is out with another letter in answer to "Hiram Abiff." I wish to address a few lines in reply thereto. Your New York correspondent states that he

had no "intention to be drawn into a controversy," but it is evident that he has not only done so, but drawn "Hiram" into one likewise. His successes are of a peculiar kind. I commenced to indite a series of letters on "Blue Lodge Masonry and Masonic Reform,"

and chancing to give a side thrust at the higher degrees in general and the A. and A. Rite in particular, "O. B. A." started up in my path uncalled, and I was compelled to delay for the purpose of brushing him away, and so was drawn into this controversy equally against my intentions as against his. I might follow "O. B. A." line by line and refute his arguments and his facts one by one, but you prefer that I should abbreviate this discussion as much as possible.

"O. B. A." now admits that the arrangement of the Scotch Degrees, the invention of the 33d Degree and the formation of the Constitutions now governing the Rite, "were the work of the last century," but remains "entirely positive that the degrees themselves existed long prior to that time." I thank him for that admission. What will he think of your statement under the head of *Notes and Queries*, July number, Note 96, that all the degrees above the third were manufactured in France in the year 1766 and subsequently? Does he mean to declare that the Constitution lately published by the Supreme Council, N. J., as a revised and amended Constitution, is the same or can possibly be the same as that said to have been framed by the great Frederick who never was a Scotch Mason or more than a Master Mason in his life?

"O. B. A." formerly admitted that I had made quotations from the twenty-eighth degree but now retracts, for the simple reason that "no one, conversant with the degrees of that Rite, will feel called upon to admit that he (Hiram) has any knowledge of them whatever" until "he shows some further evidence of knowledge." He first admits this for argument's sake. I do not want argument for its own sake. Facts and truth are what we all want and what I

desire. But the argument on his side failing retraction must be made of an admission once conceded for further argument's sake.

"O. B. A." did not intend to be drawn into controversy, and yet he has labored with all his might to continue controversy and to divert it into new channels, into a discussion about the authenticity of the Bible, about the Blue Lodge and its symbols and other matters. Of course he seeks no controversy by raising these irrelevant questions.

"O. B. A." says the negative evidence of writers such as "Thory, Besuchet, and Folger are of no value whatever as authority." "O. B. A.'s" negative, his denial of their authority, is "of no value whatever as authority." They furnish positive authority in support of their statements. "O. B. A." simply offers extracts from historical romancists. No living or dead author ever covered up Masonic history under such a heap of romance as Dr. Oliver, whom we admit to be a very learned man but most unreliable as a historian, especially of times anterior to his own.

"O. B. A.'s" reference to the word *Chapter*, as applied to bodies of *Masons*, occurring in an act of the reign of Henry VI. as a proof of the existence of higher degrees, is as amusingly feeble as the argument of "Meipsun," in his letter published by you in June, that there must have been Dukes before the 14th century as the title was mentioned in the Bible. Why did not "O. B. A." refer to the division of the Bible into *chapters* and verses to prove that chapters existed long years before the date I give to them, in the same manner as an advocate of the antiquity of the invention of the Mariner's Compass once quoted Acts xxviii, verse 13, "from thence we fetched a compass and came to Rhesium." Will "O. B. A." say

that the Act of 3d Henry VI. says "Lodges and Chapters" or "Lodges or Chapters?" There is here an important difference. The object of the statute, which was the key to its language, was to comprise Masonic bodies by whatever name called. It is a specimen of legal verbiage or redundancy quite common even in these days. The term Lodge and the term Chapter were interchangeable and stood for one and the same thing. Nothing is thereby proved of the existence of a body of degrees superior or higher than the Blue Lodge degrees, neither can "O. B. A." offer anything stronger. If "O. B. A." is satisfied with that amount of proof, why it only remains for me to say that he is disposed to found his opinions on slight evidence indeed. A chance word here and there, a quotation from Apochryphal poems, or works of fiction is not sufficient to satisfy the demand of intelligent critics in this Anno Domini.

"O. B. A." does not know who the Orator of the Grand Orient of France in 1853 may have been. I would suggest that he was undoubtedly appointed in recognition of his fitness for that position, and that his statements would

be based upon the documents in the possession of the Grand Orient and for that reason his statements were calculated to have more weight over that eminent body than "O. B. A.'s" assertion that his evidence amounted to nothing is likely to carry with your readers.

If I were to describe the process by which the Rite of Memphis was manufactured "O. B. A." would extend to me his encouragement to proceed. The Rite of Memphis overtops the A. and A. Rite as one cloudy nothing may overtop another in a dream, but the moment the latter system is touched he cries, hold! Mercy!

It is utterly impossible for "O. B. A." to prove any great antiquity to the A. and A. Rite which will stand criticism. He therefore demands positive proof that they are not ancient. In my next I will furnish him with historical evidence to show at what time many of them were created, and leave him to admit, with his wonted candor, that they could not have existed prior to their creation.

I am, fraternally,

HIRAM ABIFF.

MASONIC REVIEW.

WE have before us a copy of the proceedings of the Grand Lodge of Maryland at its semi-annual meeting held on May 8, 9 and 10th, this year, in the city of Baltimore. The book also embraces a report of the proceedings of the Grand Stewards' Lodge for the past year. M. W. Grand Master, Bro. John Coates,

presided over the Grand Lodge communication. He congratulated the assembled brethren on the general prosperity of the Order. He mentioned that the only case of death in the jurisdiction, out of upwards of four thousand brethren in the State, was that of P. D. Grand Master, Thomas Holliday

Nicks, U. S. Senator, and formerly Governor of Maryland, whom the G. Master believed "was the instrument of turning from their beloved State the horrors of civil war." He also communicated copies of a fraternal correspondence with the Grand Lodge of Italy and of Lusitania (Portugal).

Resolutions were adopted establishing a permanent Lodge of Instruction. A Regimental Lodge, located at Fortress Monroe, having been chartered by the Grand Lodge of Maryland, resolutions were adopted providing that in consequence of the restoration of Communications with the Grand Lodge of Virginia, said charter be withdrawn and transferred to the Grand Lodge of Virginia.

Consequent upon remarks made by Bro. Shaffer in reference to Masonry in Europe, this Grand Lodge has adopted a resolution calling for the co-operation of other Grand Lodges in the work of arranging for a World's Masonic Congress.

THE proceedings of the Grand Commandery of Knights Templars for the State of Missouri, at its communication of May 15, 1865, at St. Louis, have also been received. The communication was presided over by V. E. Sir Thomas M. Wannall, Dep. Grand Commander. The Committee on Foreign Correspondence, through Sir A. O. Sullivan, Grand Recorder, its chairman, reported a review of the proceedings of nine Grand Commanderies. A charter was granted to a Commandery to be known as Excalibar Commandery, No. 5, to be held at Hannibal, Marion Co., Mo. The following officers were installed for the current term:—Grand Commander, Thomas M. Wannall; Deputy Grand Com., George Frank Gouley; Grand Treas., W. N. Loker; Grand Rec., A. O'Sullivan, of St. Louis.

The Returns show one subordinate Commandery surrendered, and four working; 12 orders conferred, 5 admitted, 12 dimitted, 1 suspended, 4 died, leaving a total membership of 186.

WE have received the proceedings of the Grand Council of Royal and Select Masters of the State of Indiana, held at Indianapolis, May 16 and 17, 1865. Comp. Eden H. Davis, M. P. Grand Master, presided over the communication. He reported Cryptic Masonry "in a healthful condition" in that jurisdiction. The statistics of this department of our Institution for the State of Indiana, where it appears to flourish, are as follows:—20 subordinate councils, advanced 77, dimitted 9; died 7; suspended 1, a total membership of 500, showing an increase of 62 for last year. The following are the officers for the current year:—

Eden H. Davis, Shelbyville, M. P. G. Master; Thos. Newby, Dep. P. G. Master; Chas. Fisher, G. Treas.; William Hacker, Indianapolis, G. Rec.

THE proceedings are now before us of the Grand Royal Arch Chapter of the State of Missouri, at the annual convocation, held in St. Louis, on the 17th of May of the present year. M. E. Grand High Priest, J. A. H. Lampton, presided, and in his address made sundry remarks worthy of attention wherever Capitular Masonry has a foothold. We select a few sentences.—"Much profession and little zealous work is, unhappily, the condition of too many who have gained admission through the veils of our sanctuary."—"The prevailing desire should be, to select the best material, not to collect the greatest amount of it."—"There are now too many professors of Royal Arch Masonry who cannot prove themselves Royal Arch Masons."—"This deplora-

ble fact originates from two causes—the cry of Chapters for ‘work’ and the rage of aspirants for ‘degrees,’ so frequently heard within and noticed besieging the doors; too much work for the good of the Chapter, and more degrees than the recipient has time to digest, or the ability to comprehend.” These are facts which should be stated, however unwelcome. G. H. Priest Lampton reports that “Royal Arch Masonry, though it has not advanced much in Missouri, has stood firm and unshaken.” Grand Secretary O’Sullivan, Chairman of Committee on Foreign Correspondence, read a report reviewing proceeding of fifteen Grand Chapters. The officers for the current term are as follows:—

M. E. Thos. E. Garrett, G. H. Priest; R. E. Samuel Russell, D. G. H. Priest; R. E. — — Anderson, G. King; R. E. Martin Collins, G. Scribe; R. E. John D. Daggett, G. Treas.; R. E. A. O’Sullivan, St. Louis, G. Sec.

We have received the proceedings of the Grand Chapter of Royal Arch Masons of Indiana, at its twentieth annual communication, which was held in the city of Indianapolis on the 17th of May of this year. The communication was presided over by D. G. H. Priest M. E. Eden H. Davis. Grand Secretary, William Hacker, read the address of the G. H. Priest, Solomon D. Bayless, who was absent on account of feeble health. The following Companions were elected to office for the current year:—

Thos. Pattison, of Aurora, G. H. Priest; Thos. Newby, Deputy G. H. Priest; Hugh Hanna, G. King; R. J. Chestnutwood, G. Scribe; Chas. Fisher, G. Treas.; William Hacker, of Shelbyville, G. Sec.

One charter was granted, and one restored. Resolutions were adopted on the death of the late President, on

the death of E. Comp. Chauncy Carter, P. G. King, and on the death of E. Comp. Francis King, Grand Secretary. The statistics of Capitular Masonry in Indiana are as follows:—exalted 1, re-instated, 12, affiliated, 14, died, 32, dismissed, 66, suspended, 29, expelled, 1, total membership, 1703. Net increase over 1863, 173.

We have also received the proceedings of the Grand Lodge of Indiana, at its communication held May 23, 24 and 25 of this year, at Indianapolis, over which Grand Master, William Hacker, presided. The Grand Master, in his very excellent address, appropriately referred to the return of peace to the nation, and to the members of the G. Lodge deceased during the preceding term. He reported the lodges in the jurisdiction “in a most unprecedented state of prosperity,” and he doubted “if at any time since the organization of this Grand Lodge, has such universal peace and harmony prevailed as at the present time.” He had issued 18 dispensations for new lodges, there might have been 40. In his opinion there were “at least one-fourth too many lodges in Indiana,” a condition of things not confined to Indiana. He had also issued two dispensations to Army Lodges. This we regret to notice as Army Lodges have been so many blots upon the face of contemporary Masonry. Why should the number of them be increased? Grand Master Hacker, in reference to the immense numerical increase the Order has experienced throughout the United States during the past year, observes, “These facts are startling, and, unless something soon turns up to compel the lodges to close their doors and guard them more securely; the consequences may be fearful.” The following are the principal officers elected for the current year:—

Harvey G. Hazelrigg, of Lebanon, Grand Master; Wm. J. Millard, Dep. Grand Master; Chas. Fisher, Grand Treas.; William Hacker, of Shelbyville, Grand Sec.

Resolutions of respect to the memory of the late President were adopted, and in relation to the death of Bros. Carter and King, as mentioned in our review of the proceedings of the Grand Chapter. The proceedings contain a copy of a noble eulogy by Grand Master, now Grand Secretary, Hacker, on Past Grand Secretary King. The statistics of Indiana for the past year are as follows, 784 initiated, 778 passed, 765 raised, 70 affiliated, 155 reinstated, 72 died, 62 suspended, 22 expelled. Total membership, 1295.

We have received from J. D. Caldwell, Grand Recorder of the Grand Encampment of K. T.'s of the United States, and Gen. Grand Secretary of the Gen. Grand Chapter, two notices. One of a meeting of the Grand Encampment, U. S. A., at Columbus, Ohio, Sept. 5, 1865, the other, signed by A. G. Mackey, G. G. H. P., summoning representatives for the purpose of holding a session of the Gen. Grand Chapter, U. S. A., at Columbus, Ohio, Sept. 7, 1865.

On Saint John's Day, June 24, the corner-stone of a new Masonic Hall was laid in Sacramento, Cal., for the use of the Masons of that city. The Fraternity assembled in the old Hall, corner of J street, early on the morning of the day appointed for the ceremonies, and were called to order by the Grand Master, M. W. Wm. Caldwell Belcher. A procession was then formed which marched to the site of the new Hall, which is located on the southwest corner of Sixth and K streets, where every necessary preparation had been

made for the accommodation of the Grand Lodge and the brethren. The Grand Master was assisted by the M. W. N. Greene Curtis, as Dep. Grand Master, the M. W. James Lawrence English as Sen. Grand Warden, the W. Henry Hare Hartly as Jun. Grand Warden, and the V. R. Wm. H. Hill as Grand Chaplain.

After the conclusion of the Masonic ceremony of laying the corner-stone had concluded, the company, to the number of about three thousand, were conveyed in about thirty cars to within a mile of Clipper Gap, where a well arranged Picnic was held. Soon after the arrival at the ground the company were assembled in front of the platform erected for the occasion, and the Hon. Aaron A. Sargent, Orator of the day, was introduced, who proceeded to deliver a very eloquent and able address, in the course of which he paid a beautiful and well deserved compliment to Bro. Albert G. Mackey as a patriot, and Masonic writer. The day was particularly fine and much enjoyment was evidently experienced by the large concourse of Masons who with their wives and families gathered in honor of the occasion.

The festivities of the occasion were concluded by a banquet given in the evening by Sacramento Commandery, No. 2, which lasted until the "wee sma' hours of morn." The whole affair was one of which our Sacramento brethren may justly feel proud, and which will long be remembered with pleasure by all those who participated in it.

On the 24th of June the Grand Lodge of West Virginia was established and the following brethren were duly elected and installed as its officers for the current term:—

W. J. Bates, of Wheeling, M. W.

Grand Master; E. C. Bunker, R. W. Dep. G. Master; E. H. Showalter, R. W. G. S. Warden; Israel Foreman, R. W. G. J. Warden; W. P. Wilson, R. W. G. Treas.; T. H. Logan, of Wheeling, R. W. G. Sec.; W. L. Highland, R. W. S. Deacon; S. B. Stidger, R. W. G. J. Deacon; A. J. Lyda, R. W. G. Chap.; T. Bliss, Grand Tyler.

Dr. Mackey and wife arrived at their home in Charleston, on the 28th of June. They were met at the wharf by a large delegation of friends, and taken in charge by a special committee. After a speech of welcome by the chairman of the reception committee, in which he expressed pleasure at seeing their faces once more in the city of Charleston, and intense gratification at the welcome they had received from Northern friends and brothers, to which a feeling response was made by Bro. Mackey, they were escorted to their home on Wentworth street.

HAVERHILL Commandery of Knights Templars performed escort duty to the civic procession at Haverhill, July 4th, and elicited many compliments for their proficiency in executing military movements. The ease and precision with which the command "formed crosses," and their fine appearance when marching in that unique form, has been especially praised by military men who witnessed the parade. From all we hear of the display we must express our curiosity to witness this new form for street marching. We understand that the Commandery were publicly "inspected and reviewed," according to the rules laid down in "Chase's Tactics for Knights Templar." This was the first opportunity that Sir Knight Chase has had for a public illustration of his new system of tactics, and we congratulate him on his eminent success. A

prominent and experienced military man, (himself a Templar) who witnessed the parade, pronounces the Haverhill Commandery the best drilled body of Knights in the State. We are pleased to hear this, and hope it will tend to stimulate an increased attention to military drill on the part of all our Encampments.

St. Mark's R. A. Chapter, of Taunton, was duly instituted and consecrated on Monday evening, July 24, by M. E. Comp. Solon Thornton, and other officers of the State Grand Royal Arch Chapter. The following is a list of the officers installed on the occasion:—

John H. Eddy, High Priest; Charles F. Johnson, King; Jas. Brown, Scribe; Edward E. Washburne, Capt. of the Host; John E. Browne, Prin. Sojourner; James Utley, Royal Arch Captain; Edward Mott, Master 3d. Veil; L. O. Barnard, Master 2d. Veil; F. G. Shal-ling, Master 1st Veil; Chas. Lawton, Treas.; C. P. Harris, Sec.; William H. Brown, Chap.; Obed Harlow, Jr., Sen. Steward; Roger C. Guthrie, Jun. Steward; Thos. Y. Rothwell, Tyler.

The exercises were conducted in a hall engaged for the occasion, their own apartments being inadequate to accommodate the numerous brethren who had gathered together from the neighboring cities. After the ceremonies of the evening were concluded the Chapter with their visitors were marshalled into procession and proceeded to the City Hotel where an excellent repast awaited them, to which ample justice was done. Excellent speeches were made by many of the distinguished visitors present. This Chapter is one of the largest that has been instituted for some years, and has already exhibited excellent specimens of its skill in the several degrees; and when it will be able to occupy the new hall now under

process of construction, will doubtless take a front rank in this flourishing branch of our institution.

THE statistics for Kansas are as fol-

lows, 138 admitted, 411 initiated, 553 passed, 348 raised, 97 dimitted, 16 suspended, 8 expelled, 23 died, 160 rejected, 1327 members at present.

EDITORIAL NOTES.

WANT of space has led us for the past two months to omit the publication of replies to the letters of several of our correspondents which we had laid by for that purpose, an omission which we trust they will in this case excuse, and of which we shall endeavor not to be guilty hereafter to the same extent.

One neglected correspondent enquires, "Which is the right hand pillar, Jachin, or Boaz?" and states that the doubt in his mind arises from this; that "some say the Temple represents a man with right and left hand, while others, that as you look toward the building, the desk or company of soldiers, *your* right or left decides it." In answer to this correspondent we would say that Jachin was placed upon the right and Boaz upon the left of the entrance of the porch. The front of the Temple facing towards the East, the South side became the right and the North side became the left of the building, and the pillars were on each side of the entrance to the porch which was located in advance of the front of the Temple. The question raised is not to be decided by our own right or left but by that of the building. Jachin was placed on the South side and Boaz on the North side. Josephus, who is good authority, says, "the left side of the

temple, which was that side towards the North wind" and "the right side towards the South." His translator adds in a note, "wherever it follows that the pillar of Jachin was on the right hand of the Temple, was on the South, against our left hand, and Boaz on the North, against our right hand."

A CORRESPONDENT inquires, "what are the powers vested in a Lodge U. D., and what is its relation to the parent Lodge and also to the Grand Lodge? Are the members voters in the parent Lodge?"

M. W. John W. Simons, P. G. M. of New York, in his treatise on Masonic Jurisprudence, gives the following summary of the powers of a Lodge U. D.:

"A Lodge U. D. is but a committee, so to speak, of the Grand Master's selection, a temporary body, which by his prerogative he may create or dissolve at his will. 2. It can hold no regular election, nor can its officers be installed. 3. It cannot be represented in Grand Lodge, because that body is composed of the Master and Wardens of Warranted Lodges only. 4. It cannot try or discipline the Masons composing it, that being the prerogative of a Warranted Lodge. 5. It cannot form a code of By-Laws. 6. It cannot affiliate Masons. 7. In the event of a Warrant

being refused, the property and funds must be placed in the custody of the Grand Lodge." The same authority adds "those who work it (the Lodge U. D.) do not thereby forfeit their membership in any other Lodge, unless they so elect at the time when the Warrant of Constitution issues." These quotations cover the ground comprised in our correspondent's questions. We may remark, however, that the privileges and powers of Lodges U. D. are not absolutely defined. Special reference should be made to the Regulations concerning them of the Grand Lodge of the jurisdiction. These Regulations differ in different jurisdictions.

A "SUBSCRIBER" inquires concerning the "Conservators," and we reply that the Association bearing this name is, or perhaps was (for it was to have closed its labors about this time) a secret society of Masons, organized for the professed purpose of securing the adoption of what has been termed the Webb-Preston work in all the jurisdictions, and thus to establish uniformity in the ritual practised. Its mode of operations has called forth universal condemnation. It has been generally denounced as an illegal Masonic organization by every Grand Lodge which has uttered its opinion on the subject. We refer "subscriber" to the letter of its chief, Rob Morris, published in our first volume, wherein he states the objects of the Association, and to the letter of "Scrutinier" in reply, and the chief's response thereto, and to other letters and articles on the subject in our first volume. We cannot be more explicit in our reply, as the Association is to all intent and purposes dead, while our hope is that the animosities which it enkindled may be buried in the same grave of oblivion into which it has sunk.

THE discussion which has opened out in our pages between two of our correspondents "Hiram Abiff" and "O. B. A." does not appear likely to terminate this side of doom's day. We have already given to each as much space as we consider fair, and would now say that the debate must cease with the present number. If "O. B. A." has ought to communicate in support of the genuineness or antiquity of the higher degrees and will communicate it in the form of an article without reference to "Hiram Abiff" we shall be pleased to see it and have it conclude there. If on the other hand "Hiram Abiff" will favor us with a history of the establishment of the higher degrees according to his principles, and there let it remain, we shall be pleased to see that also. "Hiram Abiff" it is very unlikely would be unable to convince "O. B. A." or the latter the former of the truth of their respective theories or opinions. But either are undoubtedly able to convey information on the subject which would greatly assist our readers in forming sound opinions.—We are always willing to publish the expression of opinions on any side of questions properly admissible to our pages.

"One man's word is no man's word,
Justice needs that both be heard."

But a discussion between correspondents is apt to degenerate into a mere war of words, and that is neither profitable nor interesting to a reader.

A CORRESPONDENT inquires whether Josephus says anything concerning the tradition that there was no rain during the seven years in which the Temple was building. We do not find that Josephus makes any such statement. Masonic tradition informs us that such was the case, as every Mason has been taught.



THE MASONIC MONTHLY.

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FROM REFRESHMENT TO LABOR.

THE majority of our lodges and other Masonic Bodies will resume their labors the present month, after their customary cessation from work for the heated term. Will they continue to travel in the beaten path?—do their work in the old acquired fashion?—or will they develope any new or improved tendency?—will they make any change in their principles of action? Have they learned anything from the past, and will the opening season of labor prove that during the season of refreshment, now drawing or drawn to a close, the lessons taught by their experience have taken root with them, and will result in advantage to the Craft? It is worth our while to raise these inquiries at the present time, and to ask what is likely to be the character of the opening season of labor. If we have

made any great mistakes in the past, are we disposed to repeat them? or, has a reaction set in, and shall we witness a general effort to remedy the evils which may have resulted from such mistakes? Is the Masonic Institution a body which moves passively with the current, in whatever direction that may flow, or is there in its membership an active and operative intelligence which controls its career? Our belief is that we can give shape to our tendencies as a body, but we are of opinion that the institution has been to too great an extent permitted to receive its tendencies from without. We have moved with the current. The time has come for a pause. The time has come for us to decide whether we will continue on in our past course or head the vessel up the stream. There may be danger that

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we shall choose the former for the sake of easy sailing, in a perfect unconsciousness of any risk of harm before us.—The path of safety, however, may lay in retracing our steps in an endeavor to regain the point from which we have started.

What has been the great tendency of the Masonic Institution for the last four or five years? That which has been most manifest, is one of rapid growth and numerical increase. Many have hastily concluded that this was a sign of health and prosperity. Much rather has it been a symptom of disease, a foreshadowing of misfortune to the institution, and our wisest and most prudent brethren have begun to perceive this. On every side they are sounding the cry of alarm, proclaiming that while we think all is well with us, the enemy may be in our midst to injure and destroy us; that while our extended proportions, our increased bulk and weight in point of numbers may, to the superficial, betoken a robust condition, to the thoughtful it may be an evidence of our weakness and decay.

We take our stand with the alarmists. We would that each member of the Craft could hear and would heed our voice. We would warn every true Mason to exert himself to stem the current which has been steadily flowing for several labor seasons past. "Masonry which was meant to be exclusive has become popular." Our gates have been crowded with applicants for admission, and the great majority of them have been admitted. In nearly every instance it has been only necessary to ask, for reception to follow, to seek the entrance and to find it, to knock and to have our doors opened, in fact our doors have seldom been closed. Thousands have been permitted to enter our lodges within the last four years who never previously throughout their lives gave

the matter a thought. They became infected with the prevalent mania, and must become Masons. We would ring this word in their ears and in the ears of the older brethren—that a very large proportion indeed of these accessions are no more Masons to-day than they were before they crossed our threshold for the first time; that a large proportion of them cannot be made Masons by the most cunning masters of the Art; that they have not in them the material out of which true Masons are or can be made; that they have no part or parcel with us; that their ceasing to call themselves Masons would confer an infinitely greater benefit upon the Craft than their continued profession of the art Masonic; that they are an element of disease in our midst, and that it has become a question for consideration, not whether it is expedient to admit any more of them, but how we can get rid completely of many that are now amongst us.

Mistaking the great demand for Masonic Degrees, and the universally full employment of the lodges in entering, passing and raising, as evidences of prosperity, too many among us have rejoiced when we should have wept.—We have gloried in our shame. It is nothing less than a desecration of our rites to render them as common as the commodities which can be purchased in the markets. Initiation into Masonry could be obtained for a price, the price was deemed reasonable, the demand arose, and the lodges zealously entered into the business of conferring degrees. We say the *business of conferring degrees* as the making of Masons is an entirely different thing. The whole of the regular time devoted by our regulations to labor was taken up by this business, and did not prove sufficient. The lodges could not supply the demand in the usual way. Special meetings

were resorted to as an expedient to rid the lodges of surplus work, and the hours of labor had to be prolonged from early evening to early morning to avail even for this purpose. Every candidate was in a hurry. Waiting the usual time was out of the question. Dispersations to increase the velocity of the machinery were demanded, and Grand Masters lent their willing assistance to the process, and the work went gaily on. Masters of lodges, in many instances, boasting of the number of candidates whom they had introduced. Committees had no time to make thorough investigation, which was not indeed called for, or scarcely expected, and, as a consequence thousands have entered within our portals with whom we do not want and cannot have any association. This has been deemed prosperity! Let us have no more of it. Let a speedy stoppage be placed upon it.—Infinitely better would it be to the Fraternity not to introduce another candidate for the next ten years than to continue working in the style which has prevailed so long.

Have the Degrees of Masonry a meaning? Are the ceremonies valueless? Or do they, or should they not, stand for that which they were intended to symbolize,—progress by degrees in the development of a higher form of life and character, running parallel with communication by degrees of more and more Masonic Light. The latter they should be, or they are less than nothing. The latter they should be or they are solemn mockeries, and their obligations mere weights to sink into depths of moral degradation those upon whom they are imposed.

In the opening season of labor let the lodges go resolutely to work to stop this mad gallop after Masonic Degrees; keep their committees up to a strict accountability; look favorably rather than frowningly on a free use of the saving black-ball; steadily decline to hurry, in compliance with the importunities of candidates without, or their imprudent friends within; ask for no dispensations to confer degrees in less than the constitutional time; hold no special meetings to clear the docket; teach candidates to wait on Masonry and that it is no part of the office of a lodge to wait on them or hurry for them; take time to work and do all work well; if necessary for this purpose even limit the work to a smaller number of candidates at a time than the regulations permit; return as soon as possible to the old, staid ways of the fathers, and reserve as much of the time of the lodge as possible for lectures and instruction in Masonry, so that those who may have been hastily made may have an opportunity to brighten up, and that all may learn as they advance those things which the Degrees are intended to teach. Let the lodges act up to this advice in the spirit of it, and they will by so doing repair a considerable amount of the injury they have all suffered from during their past career of overgrowth; rapidly assume a condition of genuine health and strength, and soon be able to throw off, without violent effort, the unmasonic material which has found its way into the walls of our edifice and which if permitted to remain may cause those walls to crumble and fall to ruin.

Ed.

RECOGNIZED TENETS OF MASONRY.

IN offering a few thoughts upon the Tenets of Masonry, recognized wherever Masonry is established in christendom, it is necessary to have it distinctly understood that the Masonic is not a sectarian institution, for it embraces those of all creeds; as it is not a political institution, for it embraces those of all political creeds. There are certain general doctrines in which professed politicians are agreed, but at the same time there are certain special points of belief which give them their particular political denomination. So with regard to Christianity; there are general points in which all are agreed, and there are certain details of belief which denote particular sectarian characteristics. In Masonry there are certain generally recognized tenets in which all are agreed, and which form the religious and moral bands by which the brotherhood are united. So far as peculiar details of faith are concerned, these are the individual brother's, and are between God and his own soul, and hence are reserved for the closet, and that particular branch of the Christian church to which the brother may be allied.

A belief in the existence of God, the Creator and Preserver of all, is a tenet which presents itself to the novitiate when he first steps his foot upon the vestibule of the Temple. He is impressed with the absolute necessity of a belief in that Supreme and Over-Ruling Power, who sees and knows the human heart, and is cognizant of all its springs of action, and of the motives which govern him in the undertaking in which he is then engaged.

To believe in the validity of the Bible is another important Masonic tenet. To this Great Light the novitiate is

taught to look as containing the revealed will of Jehovah, and that therein he will find his whole duty to God, to his neighbor, and to himself; and that by following the mild and gentle precepts of that unerring instructor, he will be guided into all truth.

The necessity and importance of a pure and upright life, are continually pressed upon the attention of him who enters the Masonic sanctuary, and the teachings and symbols of the institution, if not prevented in exerting their legitimate influence, cannot fail in deeply impressing this lesson upon the heart. In almost every section of our ritual these pure lessons are repeated, and suitable aids and inducements are presented to keep the foot of the traveller from straying from the path of rectitude.

The universal dominion of death, is a fact of which the novitiate is almost continually reminded. In the midst of the pleasures and cares of life, we are apt to crowd the unwelcome truth from the mind, but when we arrive within the "peaceful asylum" this truth comes home to us with two-fold force. None can read our solemn burial service without feeling somewhat the frailty of human nature; and notwithstanding we may be in the present enjoyment of health and strength, yet after all, it is not the less true, "that man cometh forth as a flower, and is cut down," a truth which is daily confirmed as we look around and behold our acquaintances and friends dropping into the silent grave.

But amidst all these scenes we are cheered with the tenet of the immortality of the soul, a sentiment strongly urged in the teachings of the Masonic

institution. The beasts of the field live and die, and there is no more remembrance of them. The instincts which they possessed are put out like a candle, and all is darkness and forgetfulness. Not so with man; he possesses an immortal part which is an emanation of the Divine, and which can never die. For him there is a higher, holier life; there is an immortality beyond the grave. The comforting tenet of the resurrection to life eternal here presents itself to his mind, to lighten the darkness of the tomb, and animate his prospects in view of his dissolution. He realizes that the frail body sown in dishonor shall be raised in glory,—sown in weakness shall be raised in strength,

—sown in corruption shall be raised in incorruption,—sown a natural body shall be raised a spiritual body, invested with new powers, with increased capacities for enjoyment, and with untried faculties for the acquisition of divine knowledge, as he progresses in his spiritual existence.

Whenever the eye of the Mason rests upon the sprig of Acacia, he is reminded of his immortality, and of that ethereal part which must survive the effects of age, sickness and decay, as manifested in the body, and live forever in a holier, purer atmosphere, where all is joy, peace, and love.

B.

THE ANCIENT CHARGES.

CHAPTER VI.—OF BEHAVIOUR.—SECTIONS IV. AND V.

SECTION IV. is brief, and we will quote it entire. It reads thus: "You shall be cautious in your words and carriage, that the most penetrating stranger shall not be liable to discover or find out what is not proper to be intimated; and sometimes you shall divert a discourse, and manage it prudently for the honor of the Worshipful Fraternity."

The lesson inculcated by this portion of the Ancient Charges is one which should be frequently brought before the minds of young Masons, for whose particular direction it is well calculated, although there are large numbers of older Masons who should better heed than they do its simple teachings.

The Ancient Charges as a whole were intended to be read in lodges "at the making of new Brethren, or when the

Master shall order it," this was formerly the general custom. So much disregard is paid to the lesson of the Section of these Charges now under notice, that we think it would do no harm, and might help to check departure from the correct line of behavior to be observed by Masons among non-Masons, if Masters were to order the very frequent reading of Section IV. of Chapter VI. in their lodges.

In the present day, when the Masonic Institution is so extremely popular, the curiosity of thousands in community is awakened to discover what there is in Masonry to attract,—to penetrate its mysteries without initiation, if possible, with initiation if necessary, but by some means or other to acquire a knowledge of what are supposed to be its secrets—that now perhaps more than ever it is

becoming in brethren to follow the advice given in Section IV., and which may be reduced into the words of the charge uttered by an ancient Master to his followers—"be wise as serpents" in the conduct of all communications with each other in the hearing or sight of the world, so that "the most penetrating stranger shall not be liable to discover or find out what is not proper to be intimated."

Young Masons, owing to the lively interest in Masonry aroused in them by their recent initiation, are apt to forget the teachings of Section IV., they are apt, upon almost every occasion, on meeting with such as they may have met with in a lodge, to make Masonry, to some extent, a subject of conversation. However skilful they may deem themselves in their ability to manage such a conversation safely, the habit which is thus acquired is a bad one. It is well never to introduce such conversations. If we have anything to say to a brother Mason, or inquire of him concerning Masonry, it is seldom that the necessity is so pressing that we cannot gain his ear for a brief but sufficient space of time beyond the hearing of strangers. But to introduce and keep up, when avoidable, a conversation on Masonic matters in the presence of strangers not Masons is decidedly reprehensible; and when unavoidable, as the very mention of Masonry in a promiscuous company attracts attention, it behooves a brother to be exceedingly guarded in his speech. It is always, as the Charge suggests, better to divert the discourse as soon as possible towards some other topic. To overlook the plain advice of Section IV. is a weakness to which young Masons are subject, but from which older Masons are not in every case wholly free. Talleyrand said words were invented to conceal thoughts, and with

diplomats and curb-stone brokers they may very generally be so employed.—But however skilful we might be in the use of words in this sense as concerning Masonry, it is always best not to presume too much upon that skill, as there is danger where this is done, of its begetting a boldness in such matters which may become the parent of carelessness. Prudence is ever demanded in the management of all conversations on Masonic matters in the presence of strangers not Masons, and care should always be taken that the reputation and honor of the Fraternity have no chance to suffer from any indiscretions in our speech.

The first sentence of Section V. reads as follows:—"You are to act as becomes a moral and wise man, particularly not to let your family, friends and neighbors know the concerns of the Lodge, etc., but wisely to consult your own honor and that of the Ancient Brotherhood, for reasons not to be mentioned here." When the fathers of Masonry framed this charge they were fully convinced of the necessity there was for embracing it in the body of general instructions and advice to the Craft. If they in their wisdom, which we have all reason to reverence, were so convinced of the necessity of this in their own day, it will not be thought unreasonable to press the Charge in question upon the attention of the Craft in these days. Our families, friends, and neighbors, may not have, and are not to be presumed to have, as lively an interest in the welfare of Masons and Masonry as we ourselves ought and are obliged to entertain. They might have no disposition out of respect toward us to use the information we might communicate to them in any manner with intention to produce harm to Masons or Masonry, or in any wise to introduce confusion into the concerns

of the lodge, yet in addition to the wrong we do to ourselves, and the violation of our obligations of secrecy, of which we are guilty, in making these communications, the tendency to loose conversation and gossip, which is exhibited in so many families and neighborhoods, should be a sufficient warning to us not to be so foolish as to contribute any Masonic items to the stock-topics of local talk. The mere mention of the names of applicants for degrees in lodges, in the family or among friends or neighbors, has frequently been the cause of very great trouble in lodges and Masonic circles, and there are a great many matters which might be deemed of very minor importance the public discussion of which would greatly interfere with the work and usefulness of the lodge. All of these things are matters which concern Masons alone as such, and neither family, friends

nor neighbors have any right to such information, and for Masons to convey it to such connections is both inexpedient and unmasonic.

The fifth Section proceeds as follows : "You must also consult your health, by not continuing together too late, or too long from home, after lodge hours are past ; and by avoiding of gluttony or drunkenness, that your families be not neglected or injured, nor you disabled from working." In times gone by, as other articles of ours have shown, this particular charge would have had more point or force than in the present age of greater refinement, with its more rigid requirements upon social morality. Still such a charge is not without application to circumstances which may be met with in these days, and the application to which is easy enough without any special call for any further commentary of ours. Ed.

NEW DEGREES.

As sequel to the article on new degrees, which appeared in our July number, we published in our last month's issue a letter from our correspondent "Saggahew," introducing a copy of the proceedings of one of the Lodges of New Hampshire on subjects discussed in the valedictory address of their G. Master, Bro. Thompson. We now append a copy of the proceedings of another lodge on the same business :—

At a stated meeting of The Blazing Star Lodge, holden on the third Monday of October, A. L. 5808.

The Committee, appointed to take into consideration the communication

from the Grand Lodge and report thereon, reported as follows, viz :

"The Committee appointed by the Blazing Star Lodge, at their meeting on the third Monday in August, A. L. 5808, to take into consideration the communication from the Grand Lodge, of July 13, beg leave to report : That it is the opinion of your Committee, that, in the communication, the Grand Lodge have gone without the circle of the compasses, or exceeded the boundary line of their duty, in adopting the Past Grand Master's Valedictory.

It is as surprising, as it is new, that such a piece should be the production of a Mason's pen ; much more so, that

it should come from a Grand Master, "who has, for years, devoted much time and attention to Masonic pursuits." But, considering the age and ill health of our respectable Past Grand Master, in the judgment of that charity, which ever ought to be the characteristic of a Mason, superannuation may be its apology; but, that it should meet with such distinguished marks of approbation from the Grand Lodge is in the opinion of your Committee SURPRISINGLY UNACCOUNTABLE!

We cordially accept the salutation of our Past Grand Master, "with the true spirit of brotherly love, benevolence, and charity." We feel the necessity of guarding "against innovations," and at all times of remembering, that we are *solemnly engaged* "to maintain the ancient landmarks of Masonry," and that "it is not in the power of any man, or body of men, to make innovations in the *body of* Masonry." We likewise remember, that we are to "discountenance all dissenters from the original plan of Masonry." We are informed, that "many wild and inconsiderate things were proposed at the last January communication, opening a wide door for innovation." What those proposals were is not stated by the Past Grand Master, nor by the Grand Lodge; therefore, we are not cautioned to guard against them, in particular. But from what information we can get, the proposals were to make some alterations in the general regulations of the Grand Lodge, (which we do not conceive to be "innovations in the *body of* Masonry") which the Grand Lodge has so far complied with, as to repeal the 8d and 4th articles of the additional regulations.

After a high encomium on the Grand Lodge, as "the centre of union, diffusing Masonic knowledge and conveying instruction to the subordinate Lodges

under its jurisdiction," the Past Grand Master says, that "this harmony is in danger of being disturbed by the introduction of Royal Arch Masonry, and other fanciful degrees, assuming a power independent of the Grand Lodge. They have produced this same effect in every place where they have been introduced and practised." The Grand Lodge, not standing on Royal Arch ground, never had, nor can have any jurisdiction over Royal Arch Masons. They are, in themselves, independent of the Grand Lodge, and have, and must have, in the nature of things, an inherent independence on the Grand Lodge, as really as a Masters' Lodge has on a Lodge of Entered Apprentices. And, if an Entered Apprentice should say, that the 2d and 3d degrees were "fanciful and mock degrees, unmasonic and imposing," he would be copying the example of our Past Grand Master; an example, sanctioned and approved by his successor, and by the Grand Lodge of New Hampshire.

The Past Grand Master observes, that "some respectable brethren have inconsiderately introduced two Royal Arch Chapters, under self-created foreign authorities. Others have joined them to the neglect of true Masonry." It is the opinion of your committee, that this is partly a mistake. From what we know of the brethren, who compose one of those chapters, we conceive, that it was with much consideration and deliberation; and that it was constituted by such authority, as had a right to constitute them; and that there was no authority within the State, that was empowered to constitute them; as it is certain, that the Grand Lodge of New Hampshire was not. Therefore, it must be by foreign authority; if the word *foreign* mean from without the jurisdiction of the Grand Lodge of New Hampshire. As to its being "to

the prejudice and neglect of true Masonry," we observe, that the brethren of our Lodge, who are Royal Arch Masons, are not *neglectors* of what the P. Grand Master calls *true Masonry*, but are as effectual supporters of the Lodge as any brethren among us. And this appears to be the case in other places. For, though there are but two Royal Arch Chapters in this State, there appears to be five Masters of Lodges, practising *true Masonry*, who are Royal Arch Masons, viz. of Nos. 1, 6, 11, 13, and 15, (whether more or not your committee are not able to determine,) by which it does not appear, that they are neglectors of *true Masonry*. Nor from the present state of the Grand Lodge of Massachusetts, does it appear that they are neglectors of *true Masonry*, as the Most Worshipful Grand Master, most of the Grand officers, the Grand Chaplains, and a considerable proportion of the *Masters* of the subordinate Lodges, are, and for many years past have been, Royal Arch Masons. Nor should we have imagined that the Grand Lodge of New Hampshire thought, that they were neglectors of *true Masonry*, if they had not adopted the valedictory; as two of the present District Deputy Grand Masters, the Grand Chaplain, the Grand Pursuivants, and one of the Grand Stewards are Royal Arch Masons. Thus it appears to your Committee, that the charges against our Royal Arch brethren of impropriety of conduct, in consideration, and neglect of true Masonry, are unfounded, uncandid and unjust.

The Past Grand Master then goes on to speak of the title of Knights Templars, which he styles "*truly ridiculous*, as opposite to the benevolent spirit of *true Masonry*, as *black aprons* are to pure *white ones*." He has not told us, how he came by the knowledge of this degree; but acknowledges, that "the

history of those degrees is very obscure." What is said of this degree appears to your Committee, extremely uncandid. The only writer on this degree, whom we have consulted, is Br. Webb. From what he states, and those passages of scripture, which, he says, are occasionally rehearsed in their Encampments, it is a very hard thing for us to believe, that this degree is so opposite to the spirit of *true Masonry*. [See Monitor, New York Edition, printed 1802, page 188-193.]

The Past Grand Master then observes, that "a Scotch nobleman *revived* and established the sublime degrees in Scotland," in 1746, (the expression *revived* plainly implies that they were not then new.) They passed into England about that time, that is, about 62 years ago. He then says, that about 40 years ago, he passed through all the degrees then known in England; and since, that is, within 40 years, 30 sublime and ineffable degrees have been added; yet he makes but 33 in all.—Here appears to be an inconsistency, which, it is surprising, that the Grand Lodge did not discover, before they ordered the valedictory to "be printed and entered at full length on their records." He then mentions "*new and mock degrees*," which may be invented; and says that "*observation and experience have confirmed him in the opinion that they are useless*." What observation he has made on, or what experience he can have of degrees, which may be invented (or have been added, since he received what he calls the *ne plus ultra*) we cannot conceive. It is unaccountable how he can know that they are "made up of pomp, pageantry and show, with lofty high sounding titles, unmasonic and imposing." He then observes that he is "convinced, that the 3 first and original degrees, *alone*, are universal Masonry." They inculcate all the re-

ligious duties, all the social and moral virtues, and every good that can be practiced between man and man."— With equal propriety may the whole Masonic institution be objected to; because the *Holy Scriptures* "inculcate all the religious duties, all the social and moral virtues, and every good that can be practiced between man and man;" and because it contains "lofty and high sounding titles" of *Worshipful*, *Right Worshipful*, and *Most Worshipful*, all unchristian and imposing.

It is the opinion of your Committee that what Br. Harris says of human prejudice will apply, in all its force, to the ideas contained in the Past Grand Master's valedictory. [See *Masonic Discourses*, page 164-170.]

Toward the close of the address, it is observed, that "The difference in the name, number, and distribution of those sublime degrees, plainly shows, that most of them are of modern invention;" (not a very conclusive argument.) Why are not all of them shown to be of modern invention as well as most of them by the same rule?

How many degrees the Grand Inspectors of South Carolina confer, we have not attempted to ascertain. The Past Grand Master says 33, and that "Webb makes 13 and ranks the Royal Arch as the 7th." True, Webb ranks the Royal Arch as the 7th and calls it "the summit and perfection of ancient Masonry," [Monitor page 162.] He then makes some observations on the orders of Knighthood, which he says, "form no part of the system of freemasonry;" but, "in America, they are only conferred as honorary degrees," [page 165.] He takes some notice of the Knights of the Red Cross, of the Knights Templars, and of the Knights of Malta. He then mentions 14 more orders of Knights, without taking any other notice of them, than the badges

of their different orders. Bro. Webb then proceeds to take notice of 11 more, which he calls the "Ineffable Degrees of Masonry;" which, though the valedictory represents them as being added within 40 years by a set of men with the King of Prussia at their head, he says, are as ancient, it is alleged, as the time of Solomon. Be that as it may, it is strange that the Past Grand Master should read Bro. Webb's illustrations, and find, that 7, 17 and 11 should make but 13; or, if all the orders of Knighthood are omitted, that he should not make more than 13 of 7 and 11. A man of age and ill health, capable of making such a mistake, in so plain a case, does not appear, to your Committee, to be "ably qualified to point out the rocks and quicksands" of Masonry. It appears equally, or more strange, that the present Grand Master should call our particular attention to the ancient principles of Masonry contained in the valedictory, as being the *precious gift* of our Past Grand Master. We cannot conceive any thing in it so precious, as to call our particular attention to it, as any kind of rule for our future conduct. We rather consider it as a *dissension from the original plan of Masonry*, which, like the *Holy Scriptures*, teaches us *not to speak evil of things that we understand not*, [2 Peter 2. 12. Proverbs 18, 13.]

It is further the opinion of your Committee that it is seriously to be regretted that the valedictory should ever have been written, or, when written, that it should have been printed; as the expense is draining the Grand Lodge's funds, which, according to the *original plans of Masonry* ought to be sacred to the purposes of relieving distressed brethren, or their widows and orphans; which is another dissension from the original plan of Masonry which we are under constitutional obligation to discountenance. It is seriously to

be regretted, that it should be entered at full length, on the Grand Lodge's records; as it can never do any good, and will ever be worse than a blank or blotted leaf, as the cause of Masonry by it is severely wounded in the house of its Friends.

And it is further the opinion of your Committee that we ought, in duty, not only earnestly to recommend, but to

use our utmost exertions, in a constitutional way, agreeably to the "*original plan of Masonry*," to have the Grand Lodge counteract its operation, by recalling all the copies that have been issued, and consigning them to oblivion."

Whereupon voted, that the said report be accepted, and that the Secretary transmit a copy thereof to the G. Secretary, that the same may be communicated to the Grand Lodge.

THE OBLIGATIONS OF MASONRY.

THERE is a beautiful harmony between the laws of the land and the laws of Masonry, and notwithstanding our enemies have said that we are banded together for the purpose of defeating or overthrowing the government and its laws, nothing could be wider from the truth. There is no law of the country which we are commanded to obey, that is not rendered more obligatory upon us by the ties of Masonry; this fact is well known and understood by every just and upright member of the institution, and to argue otherwise is but to argue the exception and not the rule. That there are those in the Masonic Fraternity who violate laws, and forget the vows which are upon them, is to assert that Masons are but men, and that in this, as in all other institutions, the church not excepted, there are those who disregard the pure and elevated precepts which these institutions teach.

The edicts of the country in which we live require us to obey the laws which are enacted for the government of our moral character, in order that public confidence may be maintained,

and that the affairs of life may pass along quietly and smoothly, and execute their legitimate purposes in contributing to the happiness and general good of all. This law finds an echo in the Masonic institution, and he who has been adorned with the *square*, and armed with the *emblem of authority*, can never forget the time when this lesson was impressed upon his memory.

When the tocsin of war sounded in our ears, and the blades of the valiant and loyal leaped from their scabbards to repel the effects of the plots and conspiracies which had been formed against the government, with what force must the remembrance of the obligation of loyalty have come home to the minds of those who had so solemnly pledged themselves to avoid all such plots and conspiracies, and to submit peaceably and loyally to the supreme legislature of their country. The true, upright, and intelligent Mason is bound by every tie, both human and divine, to resist all such inroads upon the peace, prosperity, and happiness of his country.

In his character as a citizen, law re-

quires the Mason to pay all due respect to those, who, in a civil capacity, rule over him; it also enjoins upon him the duty of diligently pursuing some useful avocation, that he may live creditably among his fellow citizens, acting honorably towards them, that he may be honored in return. To the support of a provision so wise, and so just, the Masonic institution gives its most holy sanction, and inculcates these lessons with promptness and fidelity.

When the law of the land warns men to avoid intemperance, and those excesses which unfit them for their duties as citizens, fathers, husbands, brothers and sons, a law based upon the divine code found in that volume which we are all taught to respect and obey, the voice of Masonic law is heard reiterating the lesson, and urging its importance.

From the very nature of the constitution of human society, if men would pass peacefully and happily down the stream of life, it is but reasonable that they should seek to promote the general good of the society in which they live, and to cultivate all those social virtues which render life pleasant, and smooth down the asperities of those adverse scenes through which, at some period in our experience, we must all inevitably pass. To the performance of these duties the spirit of Masonry whispers in the ears of its votaries a friendly reminder, and it would be well for us all if we would listen to, and obey the voice.

We have hastily glanced at but a few points, tending to show the harmony existing between the laws of Masonry and the laws of the land. These views might be still further extended, but enough has been said to show that so far from there being any conflict between them, the Masonic law but reiterates the spirit of the laws of the country in which we live, and presses home upon our hearts and consciences the importance of a strict conformity thereto; so that those who declare that the object of the Masonic institution is to subvert or overthrow the laws, cannot fail to perceive the great injustice of advancing such a charge.

It is not in the power of man to contrive any obligations of loyalty more sacred and binding than those which the Masonic institution imposes, and he who by disloyalty violates them, makes shipwreck of peace, honor, friendship, and everything which the human heart instinctively holds dear and sacred upon earth. Wherever disloyalty has been found, there Masonry has been present to raise the barrier to oppose its progress, and to unfurl the banner of union, and obedience to law; and whenever the peace of the country is threatened by foes from within or without, there will this institution be found to guard the sacred portals of the temple of liberty against the evil designs of those who would attempt to cast down her pillars of strength and beauty.

B.

BY-LAWS OF THE LODGE OF ANTIQUITY, LONDON.

CONCLUDED.

THE 18th Section made it obligatory upon the Master of the lodge to attend the Annual Grand Feast or "to ap-

point the Senior Warden in his room to support the privileges of the Lodge," under the penalty for each neglect to

pay a fine of one guinea (about five dollars), but as an appearance at such Festival was attended with expense it was provided that "the Master shall be presented with a ticket, at the expense of the Lodge." This section also required the Master to be present at the meetings of the Committee of Charity, and with his Wardens to attend the Quarterly Communications. That officer was allowed two shillings and sixpence for his attendance on the Committee, and five shillings "when he attends with his Wardens the Quarterly Communication; and shall be fined two shillings for each time that he neglects going in person, to support the honor of this Ancient Lodge, either at a Committee of Charity or Quarterly Communication." These penalties were to operate without failure if the Master was known to be in health and within fifteen miles of the lodge. Sickness or location beyond that distance would alone exempt from the fine. No plea that no railroad or horse-cars were convenient would have weight. There were no such speedy modes of conveyance in those days. Horse-back, in a springless wagon, in the old fashioned clumsy stage-coach, or wearily on foot, whether in summer's heat or winter's cold, through wind and rain, must the lodge Master wend his way, to "support the honor" of his Ancient Lodge on all occasions whereat the lodge should be represented. Particular indeed was the Lodge of Antiquity to have its honor supported in this way, for even if the Master was sick or beyond the limit of the fifteen mile circle, he was required to give notice thereof to "the Senior Officer of the Lodge for the time being, who, if in health, and within fifteen miles, shall attend in his room on the above occasions, or pay the same fines."

This whole Code exhibits so much of

earnest determination to "have things go straight" in each important particular, and it illustrates so well the peculiar sensitiveness of the lodge concerning its honor that we cannot doubt but that these fines were levied with strictness and impartiality. Fines are not much in favor in these days, although feasts attract now as ever, yet, we think, that a little spurring of the Representatives to Grand Lodges by their constituencies by fines or other process would produce a more general attendance at Grand Lodge meetings, and might lead perhaps to the interests and honor of the subordinate lodges, in some instances, being better supported. Were all to attend who have the privilege, everything in the form of *clique rule*, a species of government frequently heard of, would be almost impossible, and if permitted to establish itself, it would be to the shame and dishonor of all alike.

Section 19 provided for the payment to the Tyler of three shillings and sixpence "every night of meeting, exclusive of the benefit of formations," and defined the duties of that officer to be to see not every visitor merely but "every Brother, previous to his admission, enter his name in a book provided for the purpose," to take care of the furniture of the lodge, "and reciprocally carry out the Lodge letters to the members."

The 19th Section also contained the following provisions, which will sound a little strange in the ears of the present generation, at least of American Masons, as our English brethren are yet familiar with such features: "All expenses of the Lodge shall be paid out of the funds; but no liquor which shall be drunk before the Lodge is opened, (unless when a board of trial meets,) shall be paid by the Lodge; nor shall any liquor be ordered by the Deacons

at the expense of the Lodge after the Master leaves the chair." Fancy, O ye brethren, the Master, in the East, commanding the Senior Warden, in the West, to communicate to the Junior Warden, in the South, his desire that the grave and reverend Deacons should be instructed to send out the Stewards for someliquor for the company! Who among us can imagine how much or little of this form of refreshment would on such occasions be brought in. Old tradition has it that the path to the lodge was straight as a bee-line, but that careful surveys of the path from the Lodge proved it full of queer curves. So long as the Master remained in the chair the lodge would foot the bills, but after that, my brother, you must pay for your own drink. What a curious exception that was to those occasions when the lodge would not pay the liquor bills "unless when a board of trial meets." We wonder if glasses were placed before the accused and prosecutor alike, and whether healths were drank, or if pipes and tobacco were included in the bill of fare. The trials before these boards would undoubtedly at times merit the title of remarkable. And the sentences, what

about them? A curious illustration is the 19th Section on the free and easy manners of a bygone age, manners which found their exhibition not only in the lodge, but in the church, and in all places and at all times where and when men did congregate.

The 20th and last Section of the Code of By-Laws of the Lodge of Antiquity, a Code not without its glaring blemishes according to our modern way of thinking, but not without many most excellent points, provides for the alteration of the code, declares that there shall "never be a public ballot on any occasion where these By-Laws express a private one; and in both kinds of ballot, the Master shall have a casting vote, if the number of votes be equal on both sides. And no member of the Lodge shall attempt to hinder any of these By-Laws from being duly enforced, under the penalty of each offending Brother immediately paying five shillings." True to its theory of government to the very last letter of its code of laws, the Lodge of Antiquity was determined that offenders against its dignity and self-respect should not escape without cost.

ED.

THE MODERN ORIGIN OF THE HIGHER DEGREES.

BY "HIRAM ABIFF."

THE advocates of the various higher degree systems which have been engrafted upon the parent stem of symbolic Masonry all assert for them a high antiquity, but as far as the writer can discover they are unable to support their assertions except by arguments of the most flimsy description. No posi-

tion however is better established or more easily proved than that Masonry, in the most ancient period of its history to which any authenticity can be attached, consisted of one leading grade, namely that of the Fellow-Craft, who took scholars or Apprentices to teach them the art of operative Masonry,

while the Master Mason was merely an overseer or Master of Work.

As an illustration of the kind of proof offered in support of the antiquity of the higher degrees there has been adduced an Act of Parliament passed in the third year of the reign of Henry VI., A. D. 1425. The reference in it to Chapters of Masons is given as evidence of the existence of bodies of Masons of higher grade than that of Master Mason. The Act in question has this heading, "Masons shall not confederate in Chapters or Congregations," and proceeds to recite that "Whereas, by the yearly congregations and confederacies made by the Masons in their general assemblies, the good course and effect of the statutes of laborers be openly violated and broken, in subversion of the law, and to the great damage of all the commons," and as a consequence it was ordained that "such *chapters* and congregations shall not be hereafter holden; and if any shall be made, they that cause such *chapters* and congregations to be assembled and holden, if they thereof be convict, shall be judged for felons; and that the other Masons that come to such chapters or congregations be punished, etc." The word *lodge* is not once met with in the act, and how it can be inferred that the *chapter* mentioned in the act consisted of Masons of higher degree than are conferred in the *lodge*, a body which is *not mentioned*, we are at a loss to understand. The term *chapter* is used as synonymous with that of *congregation*, and the association of both terms as used in the act with the "yearly *congregations*," establishes the meaning of *congregations* as mere gatherings, while the reference of these "yearly congregations to the general assemblies" shows that these *chapters* consisted of simple Masons, inasmuch as the General Assembly consisted of Masons without re-

gard to degree or supposed grade. It were absurd to argue that this Act, which was intended to affect a body of laboring Masons, was directed wholly against a higher grade or has any allusion to degrees among Masons whatever, but no more absurd than are all of the arguments in support of a great antiquity for the higher degrees.

The term *chapter* is a general term which came into use in the eighth century, and was indiscriminately used to signify the body of canons or prebends attached to a cathedral church, the meetings of certain religious societies, and the associations of various trades and mechanical arts, and was not therefore in an exclusive sense a name applied to meetings of Masons. In the act in question the word *lodge*, the distinctive name applied by Masons themselves, is not once used, and there is no evidence to show that the word *chapter* is used except as a general term to signify a congregation, or gathering of mere Masons. At all events its use there affords no support whatever to the theory which would assign any antiquity to the higher degree of Masonry.

In Preston we find a copy of an ancient charge to be rehearsed at the opening of lodges, which we here cite to show what degrees were anciently recognized among Masons. It reads, "The most expert *Craftsman* (i.e. Fellow-Craft) is chosen or appointed *Master* of the work, and is duly honored in that character by those over whom he presides. * * * A *craftsman* who is appointed Warden of the work, under the *Master*, is true to *Master and Fellows*, carefully oversees the work, and the brethren obey him. The *Master*, Wardens and Brethren, are just and faithful, and carefully finish the work they begin, whether it be in the *First or Second degree*; but never put

that work to the *First*, which has been appropriated to the *Second Degree*."

It will be seen at a glance that this charge recognizes *two* degrees only, the first and second, and no third, stating distinctly that the Master was simply a craftsman chosen from his expertness, to preside over his Fellows, and not as the possessor of a higher degree than that of Fellow-Craft. It is also certain that throughout the entire domain of symbolical Masonry there is no recognition or allusion whatever to the existence of any degrees higher than those conferred in the Blue Lodge, nor any form of words employed in the Lodge, which can possibly be twisted into the appearance of making such recognition or allusion. The omission of such recognition or allusion is fatal to the claims set up by the advocates of the higher degrees for any antiquity to those systems. The Masonic Fraternity has ever in all ages been noted for its deference to Masonic authority. The Mason is continually being exhorted to honor the Master, and obey the Warden, but never is it as much as whispered that there is in existence any higher grades which he is to reverence as of superior degree. Preston, in a note to his "Illustrations," mentions that "the Latin Register of William Molart, prior of Canterbury, in manuscript, page 88, entitled, 'Liberatio generalis Domini Gulielmi Prioris Ecclesie Christi Cantuariensis, erga Festum Natalis Domini 1429' informs us, that in the year 1429, during the minority of this prince, (Henry VI.) a respectable Lodge was held at Canterbury, under the patronage of Henry Chicheley, the archbishop; at which were present Thomas Stapylton, the Master, John Morris *custos de la lodge lathomorum*, or warden of the Lodge of Masons; with fifteen *fellow-crafts*, and three entered apprentices; all of whom are particu-

larly named." And previously and subsequently to that time we have frequent equally distinct allusions to Masonry as consisting only of *two degrees* with Masters and Wardens as rulers; but nowhere throughout genuine authentic Masonic history, until after the commencement of the eighteenth century, is there to be discovered one word concerning the existence of any higher degrees than those we have named. In the commencement of the eighteenth century we begin to hear of what was termed "the Master's Part" for the first time, and that has evidently an allusion to the *Master's part* in working more than as a degree. Subsequently we learn that degrees were in that period being manufactured by the score, and that their inventors were claiming for them superiority over the degrees known in legitimate Masonry, and assigning to them a higher antiquity than is attributed to the symbolical degrees, but the only proof of this higher antiquity consisted of passages in their rituals, cunningly introduced, to originate in the minds of initiates into these systems a belief in their great age. These degrees had no foundations whatever except what existed in the ingenious brains of their inventors. Within the course of a few years perhaps not less than a thousand of these new fledged degrees came into existence, many of them dying almost as soon as seeing the light of day, but all of them pronounced to be descendants from a high antiquity. Others were arranged into systems of gradation, and were termed Rites, such as the Rite of Perfection, Scotch Rite, Ancient and Accepted Rite, Rite of Misraim, Rite of Memphis, etc. All having been created from nothing, each possessed equal claims to recognition, and the Grand Orient of France, in which country they were mostly manufactured, has shown its con-

sistency at least, in giving equal recognition to all, while in so doing it has grievously offended the friends and votaries of each particular Rite, who all claim supremacy for their pet theories.

The higher degree system which has made itself best known in this country, more especially by its internal dissensions, is the Ancient and Accepted Rite. This Rite like all the rest assumes to be *very ancient*, as its title implies, but it never existed, even in name, until about the commencement of the present century. We speak of it as a Rite or system. A certain number of degrees in its catalogue, had already existed for a few years as the Rite of Perfection.

The A. and A. Rite claims to have derived its organization from Frederick the Great of Prussia, who is said to have created the thirty-third and highest degree of the Rite, and to have authorized the organization of Supreme Councils, which is the name by which the governing bodies of the Rite are known. It is also stated that Frederick, who was declared to have been chief of sublime Masonry throughout the world, instituted all the degrees above the twenty-fifth, and to the thirty-third and highest. All of these statements are founded in falsehood and forgery, facts which can be established beyond all dispute.

Frederick II. of Prussia entered Freemasonry in the year 1738 and was recognized as Master of the Mother Lodge at Berlin, although he never actually presided. He remained in active connection with the lodge for about six years, when he ceased to take any interest whatever in Masonry. "Frederick II. of Prussia never received nor practiced the Scottish Rite. This sovereign never advanced in the Masonic Order farther than the third degree or that of Master Mason. Scottish Masonry, as well as the Ineffable degrees, are not

now, and never have been known or practiced in Prussia." We quote this from a translation of a document, the original of which appeared as an appendix to a report presented to the Grand Orient of France by its Grand Orator Le Blanc de Marconnay, dated July 12th, 1853.

This Bro. Marconnay addressed a letter, in May, 1853, to the Directory of the Grand National Mother Lodge, "Three Globes," at Berlin, the lodge to which Frederick the Great belonged. He wrote as follows:—"The Supreme Council of the 33d and last grade of the Ancient and Accepted Scottish Rite, (Masonic authority, which has spread in Europe, principally in France,) claims to have received its authority from Frederick II., King of Prussia; Frederick the Great having revised the Masonic Constitutions and Statutes of the High Degrees on the 1st of May, 1786, and that he added eight degrees to the already acknowledged twenty-five degrees, and founded a Supreme Council of the 33d degree, for which he himself made the Regulations, etc. Are these historic traditions correct? Is there any trace of them in existence? Is there any probability that it is so?"

The answer given by the Directory is as follows:—"The Grand National Mother Lodge, 'Three Globes,' was founded on the 13th September 1740, under the authority of Frederick the Great, who was also its first Grand Master. He however, *never* troubled himself with its organization, or with the making of its laws. All reports therefore, of his having constituted a Supreme Masonic Senate, etc. has no historical foundation." We make this quotation from page 116 of the printed proceedings of the Grand Lodge of New York for 1863, and it is embraced in a condensation prepared by R. W. Ellicott Evans, chairman of Committee

on Foreign Correspondence of Grand Lodge of New York of the proceedings on this subject of the Grand Lodge at Berlin. We quote from the same high source concerning the Prussian King: "On the first of May, 1786, the last year of his life and a few months before his death (17th August, 1786), he resided, tormented by rheumatism, decrepit, and tired of life, at his palace Sans-Souci, near Potsdam, and not at Berlin. It is, therefore, untrue that Frederick the Great called a Grand Council, on the first of May, 1786, at his residence in Berlin, for the purpose of regulating the Ineffable Degrees, and it does not correspond with the disposition and acts of the illustrious prince, that he should have occupied himself, at the close of his earthly career, with

things which he had pronounced vain and trifling." We add to this that there can therefore be no shadow of foundation for the statement that the Constitutions of 1786, on which the authority of the Supreme Council of the A. A. Rite is based, emanated from Frederick the Great, and we refer to the source from which we have just quoted, for proof of the most positive description, that what purports to be the Constitutions of Frederick, with all the signatures thereto, must have been gross forgeries. For the origin of the degrees of the A. and A. Rite from the 25th to the 33d, and for the authority for instituting Supreme Councils, we must look elsewhere than to the great Prussian monarch.

(To be continued.)

THE MOTTOES OF MASONIC CHIVALRY.

BY B. B. FRENCH, K. T.

I.

O'er life's broad field two gallant knights
 Were pricking to the strife,
 Blazing in the bright panoply
 That marks a soldier's life;
 The enemy they sought was sin,
 And lies, and vanity,
 And all the evil spread o'er earth
 By the arch enemy.

II.

One bore a banner, where the cross,
 On which our Savior bled,
 Shone, in a field all pure and white,
 In hues of bloody red.
 And "*In hoc signo vinces*," gleamed
 In golden letters bright—
 The motto borne, in glorious deeds,
 By every Templar Knight.

III.

The other, on a banner green,
 To nerve him evermore,
 This mot—" *Magna est veritas*
Et prevalebit "—bore.
 In *Truth's* great cause—to shield the just—
 To battle for the oppressed—
 His sword was drawn, his pennon raised,
 His bright lance placed in rest.

IV.

O'er life's rough road these valorous knights
 Were riding side by side
 Discoursing of the virtuous deeds
 In which their swords were tried—
 Their power of arm—their zeal for good—
 Their acts in bower and hall;
 Forgetting, in their vigorous strength,
 That God is over all!

V.

When, in the distance, hast'ning on,
 With glittering sword and shield,
 Another warrior knight was seen,
 Fast coursing o'er the field;
 He bore a banner black as night—
 Emblazoned bright thereon,
 In the pure hues of pearly white,
 The Maltese emblem shone.

VI.

On banner and on shield he wore
 That holy legend, grand,
 Ascribing to the Lord of Hosts
 The triumphs of his hand;
 He joined his comrades—kneeling there,
 Beneath the arch of heaven,
 They bowed before that motto, bright,
 And prayed to be forgiven.

VII.

And as they prayed, the anthem rose—
 "Non nobis Domine,"*
 And Christian words, from humble hearts,
 Ascribed all power to THEE!

* The entire legend is—"Non nobis Domine, non nobis; sed nomini tuo da gloriam."

They rose in harmony and love,
 And passed their several ways—
 To conquer Heaven—to practice Truth,
 And give God all the praise?

FREEMASONRY IN ENGLAND FROM THE YEAR 1721.

In our last paper on Freemasonry in England we dwelt more particularly on matters concerning the organization of the Grand Lodge which was effected in the year 1717 but placed upon a firmer and more satisfactory basis in the year 1721. It was shown that it had become necessary in 1717 to effect the organization then made. The trouble which it had been foreseen might arise as a consequence of the rapid numerical increase of the Fraternity and of the lodges into which they had been divided, has already befallen the Institution, as events which we shall refer to shortly will prove, events of a character which rendered it of even more pressing necessity in 1721 to amend and strengthen the foundations of the Grand Lodge and of Masonry in 1721 than it was in 1717 to institute the new order of things. Before however alluding to these events we shall take up the thread of the history where we left it at the opening of the Grand Lodge in 1717. The Fraternity did not immediately derive any great impulse towards expansion after the institution of the Grand Lodge. A few accessions of members were indeed made to the old lodges, but of new lodges there were but two added to the registry during the administration of Grand Master Sayer, who was succeeded in the oriental chair in 1718 by Grand Master George Payne. This Grand Master took a very deep and active interest in the affairs of the In-

stitution, and by his efforts awakened the Craft in general to a deeper interest in and more earnest attention to the subject of Masonry. He not only collected many valuable Masonic manuscripts himself, but encouraged others to enter upon the same labor, and inviting all to bring to the Grand Lodge the result of their efforts, he succeeded in drawing to light and use several old copies of the Gothic Constitutions, upon which learned brethren were set to work to arrange and digest them.

Grand Master Payne was succeeded by Grand Master Theophilus Desaguliers, M. D., who was a Fellow of the Royal Society, which consisted of men most eminent in the realm for their attainments in every department of Science. Grand Master Desaguliers was unanimously elected to his office as head of the Fraternity on the 24th of June, 1719. At this festival we are informed that the old, regular, and peculiar toasts or healths of the Freemasons were introduced, and from this time Preston dates "the rise of Freemasonry on its present plan in the South of England. During this Grand Mastership several new lodges were instituted, the interest of the Fraternity in their work increased, and this led many old Masons, whom one cause or another had induced to neglect the meetings of the Craft, to resume their visits, while the character and reputation of the officers of the institution attracted the notice

of many of the upper classes and aristocracy and moved them to seek admission.

On Saint John's day, June 21st, of the following year, Grand Master Payne was re-elected, and the good impulses received from his first administration, and during that of his predecessor, continued to affect the Craft, the lodges being well attended and generally flourishing. It was during this second term of Grand Master Payne that the Fraternity met with irreparable loss in the burning of many old Masonic manuscripts. It will be remembered that Grand Master Payne, on his first election to office in 1718, had exhibited a desire to collect, and collate the ancient Constitutions. On his return to office many old Masons, becoming suspicious of his intention to publish all the old documents he could procure, and fearing for the exposure of the esoteric portions of Masonry, very foolishly and inconsiderately caused to be burnt by their lodges many old papers the loss of which will ever be regretted.

On Saint John the Evangelist's day, 1720, the Grand Lodge in a quarterly communication resolved "That in future the new Grand Master shall be named some time before the feast, and if approved and present he shall be saluted as Grand Master elect." It had been the custom previously always to propose the new Grand Master in the Lodge of Antiquity to obtain its approbation before presenting the name in the Grand Lodge. In consequence of this resolution of the Grand Lodge at a Communication held on Lady Day, 1721, Grand Master Payne proposed for his successor Worshipful Master John the Duke of Montague, who was present at the meeting and accordingly saluted by the brethren as their future Grand Master. It was decided in honor of this appointment, which greatly

pleased the brethren at that meeting, to hold the next festival at Stationers' Hall and that it should be one of great splendor, a determination which had no doubt been suggested by the fact that an irregular meeting had been called at the same Hall three months previously.

At this period the Duke of Wharton, who was a member of the Order, was very ambitious to obtain the nomination to the Grand Mastership. When on the 24th of June previously the G. Lodge had come to the resolution we have quoted, that nobleman decided upon measures which he hoped would secure his own election, and on Saint John the Baptist's Day following he convened the meeting at Stationers' Hall to which we have referred. This act of the Duke of Wharton greatly offended that portion of the Craft who preferred to await the regular action of the Grand Lodge. Undoubtedly the knowledge of this fact tended to excite the feelings of the brethren present at the Grand Lodge Festival held on the 25th of March following, whereat the Duke of Montague was nominated. It would appear from Preston that it was at the irregular meeting convened by the Duke of Wharton at Stationers' Hall on Saint John the Baptist's Day, 1721, that the treaty quoted in our last article, and page 478 of the August number, was agreed to, and if so this fact will put that meeting and the ancient regulation thereat revised and agreed to in a somewhat different light to that in which Preston places them by his remarks upon them and by the order of their introduction into his history. The Regulations referred to were signed by the Duke of Wharton as G. Master, and by Desaguliers as Deputy Grand Master. The association of these two names with this transaction is noteworthy. The Duke of Wharton

was *not* the Grand Master at the time and did not become so for some time after this meeting of June 24, 1721.—The only explanation of these transactions would seem to be that a conflict had grown up in the Grand Lodge between the representatives of the four old lodges and those who adhered to their lead, and a party representing the new lodges; that the latter party had gained the ascendancy, and in 1718–19 had elected Grand Master Payne; that the conservative reaction in 1719–20 had regained its influence to some extent and elected Grand Master Desaguliers; that again in 1720–21, the opposition placed Grand Master Payne in the Eastern Chair; that the nomination on Lady Day, 1721, of the Duke of Montague was intended to continue this party in power while the salutations extended to that nobleman was intended to bind the Grand Lodge to the election of that individual as of the only regular nominee; that the conservatives felt at this time driven to adopt measures which were in themselves revolutionary, and convened the irregular meeting at Stationers'-Hall over which the Duke of Wharton presided to accomplish their ends, and as it has been suggested, to arrange for procuring the election of the Duke of Wharton as Grand Master. Preston by his arrangement has confused this part of his history, and the hypothesis we have suggested is the only one which helps us to understand his statements. On the 24th of June, 1721, the Duke of Montague was regularly proclaimed successor of Grand Master Payne. And on the same day the Duke of Wharton held the irregular meeting over which he presided as Grand Master. The Duke of Montague, the regular Grand Master, early began to exhibit a disposition to heal the differences which had arisen between the elder and conserva-

tive section of the Fraternity and the younger and evidently innovating section. Soon after his election he appointed Dr. T. Desaguliers and Dr. James Anderson a Committee "to revise, arrange and digest the Gothic Constitutions, old charges and general regulations." On the festival of St. John the Evangelist following these learned brethren presented the fruit of their labors in a manuscript which was submitted to a committee of fourteen competent brethren to report on the 25th of March following, viz. in 1722. On that date the Grand Lodge met in regular quarterly communication, when after a few amendments the manuscript of Desaguliers and Anderson was adopted and ordered to be published. This production is the work now generally known as Anderson's Constitutions, and the title of which reads as follows:—"The Book of Constitutions of Freemasons; containing the History, Charges, Regulations, &c., of that most Ancient and Right Worshipful Fraternity."

In January 1722–3 Grand Master, the Duke of Montague resigned in favor of the Duke of Wharton. We will quote Preston's explanations of this act and history of what followed, and conclude the subject for the present month:

"His resignation proceeded from the motive of reconciling the Brethren to this nobleman, (the Duke of Wharton) who had incurred their displeasure, by having convened, in opposition to the resolutions of the Grand Lodge on the 25th of March, an irregular assembly of Masons at Stationers' Hall on the festival of St. John the Baptist, in order to get himself elected Grand Master. The Duke of Wharton, sensible of the impropriety of his conduct, publicly acknowledged his error; and, promising in future a strict conformity and obedience to the resolutions of the Society, he was, with the general consent

of the Brethren, approved as Grand Master elect for the ensuing year. His Grace was regularly invested and installed on the 17th of January, 1722-3, by the Duke of Montague, and congratulated by upwards of twenty-five Lodges, who were present in the Grand Lodge on that occasion. The diligence and attention of the Duke of Wharton to the duties of his new office soon re-

covered and established his reputation in the Society; and under his patronage Masonry made a considerable progress in the South of England. During his presidency, the office of Grand Secretary was first established, and William Cowper, Esq., appointed, who executed the duties of that department several years."

ED.

MASONRY AND THE CIVIL POWER.

"We are also of all nations, tongues, kindreds and languages, and are resolved against all politics, as what never yet conducted to the welfare of the Lodge, nor ever will." These memorable words of the Ancient Charges well express the inflexible determination of our ancient brethren to maintain the Institution free from all extraneous entanglements, and it would have been well if the Craft in all ages had given good heed to its earnest warning. The peculiar times in which we live, and especially as they affect the affairs of this continent, give to this solemn Charge a striking appropriateness to the circumstances which surround Freemasons and Freemasonry in North America at the present day. A great social and political revolution is progressing in our midst, in which the passions and the prejudices of the people are enlisted, and it were strange indeed, considering the general spread of Masonry, if Masons were not as individuals as deeply involved in the movements of all the parties as any other men in the land. We find the churches as churches entering into the controversies growing out of

our social and political changes. Happy will it be if Freemasonry as an Institution can keep its skirts clear. It will only be in proportion as it can maintain its freedom from the disturbing influences around us that it will be enabled to carry out its own true mission among men and in America. In the old world, alliance with princes and potentates seldom resulted in anything but injury to Freemasonry. Absolute monarchs can have no interest in the Institution except to use it as an instrument of government, and Masonry forgets its own essential dignity and high position when it suffers itself to be used by any class of men or power on earth, whether in the State or in the Church. Look at the pitiable condition of French Masonry at the present moment, in the hands of the unprincipled governor of that nation. In Italy its condition is somewhat different, although to such an extent mixed up with politics as to cause many Grand Lodges of the world to hesitate to acknowledge its ruling bodies. To show how Freemasonry in Europe has unfortunately entangled itself with governments and political

movements we copy the following from a translation of the life of Garibaldi by Alexander Dumas :—

Ed.

“ In 1820, Carbonarism had begun to spread throughout Italy. In a former work of mine, entitled ‘ Joseph Balsamo,’ which, although a romance, contains much of reality, will be found a sketch of the history of the ‘ Illuminati’ and of Freemasonry. These two powerful antagonists to despotic royalty, whose device was the three initial letters ‘ L. P. D.,’ i. e. *Lilia Pedibus Distruc*, played a part of some importance in that French Revolution. Almost all the Jacobins, and a large proportion of the Cordeliers, were Freemasons, while Philip Egalité held the high office of ‘ Grand Orient’ in the Craft.

“ Napoleon affected to take Freemasonry under his protection; but under this pretence he managed to divert it from its proper aim; in short, he bent it to his own purposes, and turned it into an instrument of despotism. It was not the first time that chains had been forged from sword-blades. Joseph Bonaparte was a Grand Master of the Order; Cambaceres, Grand Assistant-Master; and Murat, second Grand Assistant-Master. The Empress Josephine being at Strasburg, in 1805, presided at the festival of the adoption of the Free Knights of Paris; and about this time Eugene de Beauharnais was elected ‘ Venerable’ of the Lodge of St. Eugene of Paris. When he was afterwards in Italy, as Viceroy, the Grand Orient of Milan named him ‘ Master and Sovereign Commander of the Supreme Council of the 32d Degree:’ the greatest honor attainable under the statutes of the Order.

“ Bernadotte also was a Freemason; his son, Prince Oscar, was Grand Master of the Swedish Lodge; moreover, in the different lodges of Paris were

successively initiated, Alexander, Duke of Wurtemberg; Prince Bernard, of Saxe Weimar; and even the Persian Ambassador, Askeri Khan; the President of the Senate, Count de Lacépède, presided as Grand Orient of France, having for his officers of honor Generals Kellermann, Massena, and Soult.—Princes, ministers, marshals, officers, magistrates, all, indeed, who were remarkable for their glorious career, or eminent from their position, were ambitious of being admitted as brethren.—Women even wished to have their lodges; this notion was adopted by Mesdames de Calignan, de Girardin, de Narbonne, and many other ladies of great houses; but one only amongst them was actually received into the Craft, and she, not as a ‘ sister,’ but as a ‘ brother.’ That was no other than the famous Xaintrailles, to whom the First Consul had given the brevet of a *chef d’escadron*—major of cavalry.

“ But it was not in France alone that Freemasonry flourished at that period. The King of Sweden, in 1811, instituted the civil Order of Masonry. Frederick William III., of Prussia, had, towards the end of the month of July, in the year 1800, sanctioned by edict the constitution of the Grand Lodge of Berlin. The Prince of Wales continued to preside over the Order in England until he became Regent, in 1813. And, in the month of February of the year 1814, the King of Holland, Frederick William, declared himself protector of the Order, and permitted the Prince Royal, his son, to accept the title of ‘ Honorary Venerable’ of the Lodge of William Frederick of Amsterdam.

“ At the return of the Bourbons to France, Marshal Bournonville begged Louis XVIII. to place the Fraternity under the protection of a member of his family; but Louis, whose memory was tenacious, had not forgotten the active

part which Masonry had taken in the catastrophe of 1793; so he refused compliance with the request, by stating that he never would allow a member of his family to form part of any secret society whatever.

"In Italy, Masonry fell to the ground,

together with French domination; but in its place, after a time, Carbonarism began to appear, and this association seemed to have taken up the performance of the task which Masonry had abandoned—that of furthering the cause of political emancipation."

DERIVATION OF MASONIC WORDS.

BY J. M. PELOT, M. D.

TASSEL is one of those words which has lost one of its original meanings, as the meaning we affix to it is not to be found in the written language. I suppose it is the substantive corresponding to tessellated, and has been corrupted from *tessara*, Latin—*tessere*, French—and so to tessella and tassel. *Tessara*, *adie*, is from the Greek word for four.

"Tessellated pavements, *pavimentum tessellatum*, a rich pavement of mosaic work, made of curious small square marbles, bricks, or tiles, called tessellæ, from the form of dice."—*Rees's Cyclo-pædia*.

"Some of the tesseraick work of the Romans has lately been dug up." (1712.)—*Sir R. Atkyn's History of Gloucester*.

Mosaic. I can find no probable derivation of this word as applied to pavements. Obviously it has no reference to Moses in this sense. "Some," says Richardson, "derive it from the Greek word meaning neat or elegant; others suppose it a corruption of *musicicon*, from *musivum*." Mosaic work was called by the ancients *opus musivum*, and the workmen *musicarii*. The ancient mosaic gold (not the improved alloy of that name now in use, but a sulphuret of tin) was called by the alchemists

aurum musicum. The word mosaic frequently occurs among the early English authors.

"But where it is made of lesser stones, or rather morsels of them, assisted with small squares of thick glass, of which some are *gilded* or cemented in the stuc or plaster, it is called *mosaik work*, *opus musicum*."—*Evelyn*, p. 423.

"Each beauteous flower,
Iris all hues, roses, and gessamin,
Rear'd high their flourish'd heads between and
wrought *Mosaic*."

—*Milton—Paradise Lost*, Bk. IV.

Burke, in his celebrated speech on American Taxation, in a magnificent description of Lord Chatham's Cabinet (then dissolved), uses the following graphic metaphor:

"He made an administration so checked and speckled—he put together a piece of joining so crossly indented and whimsically dovetailed—a Cabinet so variously inlaid—such a piece of diversified mosaic—here a tessellate pavement without cement—here a bit of black, and there a bit of white—patriots and courtiers, king's friends and Republicans, Whigs and Tories, traitors

ous friends and open enemies—that it was indeed a very curious show, but utterly unsafe to touch and unsure to stand on.”

We make no apology for introducing this glowing period; for, apart from its Masonic figures, it is eminently suggestive.

THE VALUE OF MASONRY.

In the *London Freemason's Magazine*, of the 17th of December, we find mention made of an incident which proves the value of a correct knowledge of the mysteries of Freemasonry. At the meeting of the Percy Lodge, No. 234, Bro. Newman, of New York, being present, was made a member of the Lodge. After the vote had passed, he arose, returned thanks to the brethren, and gave them an illustration of certain signs used in the United States, and enforced the necessity of a knowledge of them being obtained. He alluded to the fact that on his voyage out relief was given to an almost sinking vessel, the master, mate, and twelve of the crew being saved mainly from his Masonic knowledge, he being the only person on board his vessel who understood the signals made from the foundering ship.

In the *Magazine* for December 24th we find another incident in point. It was related at the meeting of Royal Clarence Lodge, No. 81, Bristol, held on the evening of the 12th of December. The usual business of the Lodge having been transacted, the W. M., Bro. Thos. Soinsbury, stated “that he had a most gratifying circumstance to bring before the brethren at the request of Bro. Capt. Stroud, a member of this Lodge. The brother, while in command of the ship *Premier*, was wrecked in the Bay of Biscay, picked up with one or two of his crew by a Hanoverian brig

on her voyage to Melbourne, and landed at Table Bay, Cape of Good Hope. On his arrival at Cape Town in a state of utter destitution, observing a British name (that of Williams) over a store, he entered with the hope of disposing of, or raising a sum of money upon his nautical instruments, which, together with his Grand Lodge certificate, were the only articles of any description he had been able to save.—Although he bore no emblem of the Order, or exhibited no Masonic sign, this brother casually inquired of him if he was a Freemason, and upon his replying in the affirmative and proving the same by the means of his certificate, with a liberality which did him credit, Bro. Williams immediately handed him an ample sum for his present need, and requested him to attend the usual meeting of the British Lodge, which happened to be held that evening. On his arrival at the Lodge he was most cordially welcomed by the brethren, (particularly by Bros. Russell, P. M., and Widdowes, P. M.,) and in a very short time the munificent sum of £30 was raised for his relief, the brethren also giving a fraternal recommendation to the Lodge Good Trouw, which met on the following evening; and in this Lodge, composed exclusively of Dutch brethren, a farther sum of £12 was handed him. Bro. Stroud also stated that during the whole of his stay, whilst waiting the arrival of a homeward

bound vessel, he was treated in the most hospitable and fraternal manner by these brethren. Being about immediately to sail from Liverpool in another ship, he was unable to attend his Lodge, but was extremely anxious to convey to the brethren of his mother Lodge this pleasing intelligence, and through the Worshipful Master to ex-

press, if possible, to the brethren of Cape Town, his warmest gratitude for their kindness towards him, as also for their munificent contributions, which he should ever regard in the light of a loan, and take the earliest possible opportunity of refunding."—*California Mercury*.

EXCLUSIVENESS OF MASONS.

WHAT is often miscalled the exclusiveness of Freemasonry is so called from a misapprehension of its place and purpose. We do not call a church exclusive, though it imposes conditions as to faith and character on its members. Do you say that the elective franchise, the civil right to vote has no conditions prefixed? Many aliens, or non-residents, or minors, or women, or the insane, or paupers, vote and make laws? Yet the charge of exclusiveness is hardly the proper word to apply in the case. The ocean is all very well in its way, also the broad river, the rain falling alike on good and bad, on field and forest, and of which all are equally and unconditionally the recipients. But it is necessary to gather the rain into private cisterns, to dig wells, to hold springs as private property, to lay aqueducts and establish pumps, and guard them from common use, at least from abuse, in order to distribute the bounty of Heaven, and make it available to man's domestic needs. And though a well, a spring, a cistern, is private property, and can not be used without permission of the owner, yet we do not call these arrangements exclusive; we only denominate, in that way, the improper withholding of good

from men in distress where it is practicable to assist them. And Freemasonry is not opposed to general benevolence, though it has its field of special, organized benevolence. It is not, in any offensive sense, exclusive, while it includes in its scope and its charitable circuit not only every brother, but his family, and makes special provision for his widow, orphans and dependents.—The charity of the Order obeys the fundamental law of its organization, and flows silently and secretly through the appointed channels to its appropriate objects, i. e., to brethren and to their families when they are needy.—Within its sphere of operation and influence, it is a charity admirably contrived and adapted to its end. It must not be held culpable for not doing impossible things. It cannot abolish suffering. Its power and means are limited. All human instrumentalities are imperfect because men are so. Does any one ask why Masonry should limit its charity to Masons? I answer I do not know as they do. I hope they do not act so contrary to Freemasonry as to limit their charity to members of the Order.

A true Freemason, I think, will do no such thing. But allow me to ask if

there is no preference to be shown in selecting the objects of our charity, no selections of persons to receive our special regard, confidence and sympathy? Is there no limit to our means of relieving distress? No conditions requisite to gaining the esteem and securing the confidence of mankind?—These questions suggest their own answer. I might indeed ask why the town of St. Albans should not vote money to all the poor in the County and State as well as to the poor within our own limits? The town has no power, no right, and is under no obligation, as a town, to exercise such prodigal and boundless liberality. Nor is

one State under any sort of obligation to provide for the poor or pay the debts of other States. The resources of a lodge are limited, and they are expended on the well-known, common sense principle that every one should provide for those of his own household before he engages in enterprises of indiscriminate benevolence. Who then, has the first and strongest claim on the charity-fund of a lodge, if not those who contribute to form that fund, and their families? Charity, among Masons, as among Christians, begins at home, and then flows outward as widely as possible towards all who are needy.—*Rev. J. O. Skinner.*

A HUMOROUS DESCRIPTION OF MORTALITY.

SUPPOSED TO HAVE BEEN WRITTEN BY DEAN SWIFT.

As you have been pleased, very generously, to honor me with your friendship, I think myself obliged to throw off all disguise, and discover to you my real circumstances; which I shall with all the openness imaginable. You will be surprised at the beginning of my story, and think the whole a banter; but you may depend upon its being actually true; If need were, I could bring the parson of the parish to testify the same. You must know, then, that at this present time I live in a little sorry house of clay (1), that stands upon the waste, as other cottages do: and, what is worst of all, am liable to be turned out at a minute's warning. It is a sort of copy-hold tenure, and the custom of the manor is this: for the first thirty years I am to pay no rent, but only do suit and service, and attend upon the courts (2), which are kept

once a week, and sometimes oftener; for twenty years after this I am to pay a rose (3), every year; and further than this, during the remainder of life, I am to pay a tooth (which you'll say is a whimsical sort of acknowledgment) every two or three years, or oftener if it should be demanded; and if I have nothing more to pay, *out* must be the word, and it will not be long ere my person will be seized. I might have had my tenement, such as it is, upon much better terms if it had not been for a fault of my great grandfather; he and his wife (4) together, with the advice of an ill neighbor (5), were concerned in robbing an orchard (6) belonging to the lord of the manor (7), and forfeited this great privilege, to my sorrow, I am sure; but, however, I must do as well as I can, and shall endeavor to keep my house in tolerable repair. My kitchen

(8), where I dress my victuals, is a comical little roundish sort of a room, somewhat like an oven; it answers much to the purpose it was designed, and that's enough. My garrets (9), or, rather, cock-lofts, are very indifferently furnished; but they are rooms which few people regard now, unless to lay lumber in. The worst part of the story is, it costs me a great deal every year in thatching (10), for, as my building stands pretty much exposed to the wind and weather, the covering, you know, must decay faster than ordinary; however, I make shift to rub on in my little way, and when rent day (11) comes, I must see and discharge it as well as I can.

When I am turned out, I understand my lodge, or what you please to call it, descends upon a low-spirited, creeping family (12), remarkable for nothing but being instrumental in advancing the reputation of a great man in church lane (13), but, be that as it will, I have one snug apartment (14) that lies on the left side of my house, which I reserve for my chiefest friends; it is very warm, where you'll always be a welcome guest; and you may depend upon a lodging as long as the edifice shall be in the tenure and occupation of J. S.

P. S. This room that I value so much was set on fire once (15), and my whole building in danger of being demolished, by an unlucky boy (16), throwing his lighted torch in the window, the casement happening to be open.

I must not forget to tell you that the

person (17) who is sent about to gather our quitrents, before mentioned, is a queer little, old, round-shouldered fellow, with scarcely any hair upon his head; which grotesque figure, together with his invidious employments, make him generally slighted, and oftentimes much abused. He has a prodigious stomach of his own; whatever he gets goes all into the unrighteous maw, which makes a fool of the ostrich for digestion. He is continually exercising his grinders upon one thing or another, and yet he is as poor as a rake, and by that means goes so light that he is often at a man's heels before he thinks of him. He is very absolute and ready in executing his commission, and he has a relation, one Tide, (18), a waterman, that is full as saucy and peremptory as himself. If you meet with either of them, and cry out, "stop a little," the devil a moment they'll stay.

1. His body. 2. Divine service. 3. The color of his cheek. 4. Adam and Eve. 5. The Devil. 6. Paradise. 7. Jehovah. 8. His stomach. 9. His head. 10. Clothes. 11. His death. 12. The worms. 13. Probably alluding to some physician, or quack doctor, resident in that place, who might at that time be famous for curing these vermin in the body. 14. The heart. 15. Boy-love. 16. Cupid. 17. Time. This description is elegant, and the alighting and abusing time, the teeth of time, and man's abuse of that precious jewel, even when he is at his heels, i. e., death, reminds me of a line I have seen: "Every moment of time is a monument of God's mercy." 18. The author no doubt, had the old proverb in his thoughts, viz: "Time and Tide wait for no man."

JURISPRUDENCE.

LODGES UNDER DISPENSATION.

GRAND Master Lovell Moore of Michigan, in his report to his Grand

Lodge, in January of this year, fully discussed the subject of Lodges U. D.,

and their rights and privileges as follows :—

“ Bro. Mackey says : ‘ The dispensation, or authority under which it acts, expressly specifies that the persons to whom it is given are allowed to congregate that they may admit, enter, pass, and raise Freemasons.’ ‘ No other powers,’ he says, ‘ are conferred, either by words or implication.’ And again, he says, ‘ a dispensation is itself a setting aside of the law, and an exception to a general principle ; it must, therefore, be construed literally : what is not granted in express terms is not granted at all, and, therefore, as nothing is said of the election of officers, no such election can be held.’ And then, in the very next sentence he contradicts his own theory, for he goes right on to say, ‘ The Master may, however, and always does, for convenience, appoint a brother to keep the records,’ etc., ‘ and may depute a brother to take charge of the funds, and must, of course, from time to time, appoint the Deacons and Tyler for the necessary working of the Lodge.’ No such powers are expressed in the dispensation.

He says, ‘ a Lodge U. D. can make no by-laws, because it is not expressed in the dispensation.’

Why is a literal construction any more binding in this than in the former, where he allows the necessity of a departure, because he says the former is ‘ necessary for the working of the lodge.’ Then, I submit from his own reasoning, a Lodge U. D. may, (though not expressed in the dispensation,) do such acts as are ‘ necessary for the working of the lodge.’ In this I heartily coincide, and, I submit, are not certain by-laws necessary for the regular ‘ working of the lodge ?’ Without such, how is the time for holding their regular meetings to be fixed ? What are to be

the fees for conferring the degrees ? How are petitions to be received and disposed of, balloting, etc., conducted ? All of these are necessary, and must be done in order to ‘ admit, enter, pass, and raise Freemasons.’ Still, he says, they ‘ can make no by-laws, because it is not expressed in the dispensation. I respectfully submit that, in contradiction of this doctrine, every dispensation for the formation of a new lodge indirectly authorizes a Lodge U. D. to make by-laws. A clause therein usually reads as follows, to wit : ‘ And I hereby enjoin upon said Lodge, etc., ‘ requiring of them to be present, by their representatives or proxy, at the next ensuing annual communication of the Grand Lodge, and have there this letter of dispensation, together with a copy of their by-laws and record of their proceedings for the inspection of the Grand Lodge.’

Now, Bro. Mackey to the contrary, with all due respect, I ask any brother to inform me how a Lodge U. D. are to carry up a copy of their by-laws if they have no original.

But it is objected that they could have no by-laws, unless sanctioned by the Grand Lodge. This is true with chartered lodges, but not when working U. D. The dispensation ‘ constitutes all the petitioners, and such others as they may Masonically associate with them, a regular, constitutional lodge,’ etc. Now, they are in a state of probation, working on trial, and all of their work, including the making of by-laws, are to be submitted to the G. Lodge, for it to approve or disapprove and grant or not grant a charter, according to the merits of their work.

Again, he says, ‘ A Lodge U. D. can elect no members,’ for he says, ‘ The Master and Wardens, who are named in the dispensation, are, in point of fact, the only persons recognized as consti-

tuting the lodge.' This is clearly an error, for the dispensation constitutes all 'the petitioners, (in no case less than seven,) and such others as they may Masonically associate with them, a regular lodge.' They are all thus recognized; hence, the question, How may they masonically associate others with them? Is it not by 'admitting Freemasons,' which he admits they are authorized by their dispensation to do? Then, if they may 'admit Freemasons,' to what do they 'admit' them, unless it be to membership? And can a person be masonically initiated, or a brother admitted to membership, without a ballot and election? Then who have a right to ballot? only the W. M. and Wardens, or all the members thus constituted into a lodge? To my mind the question cannot be solved, consistently with all Masonic regulations, only by allowing all the members, (as I term them,) to ballot.

Again, Bro. Mackey says, 'Nor are the persons made in a Lodge U. D. to be considered as members of the lodge,' but, he says, 'they, however, become members of the lodge as soon as it receives its warrant of constitution.' How do they then become members? Without a ballot, or signing the by-laws? This is his theory. Now, if the persons thus made Masons do not become members of the lodge while U. D., then they have not the right to ballot for any one to be initiated, or admitted into said lodge, for none but members have the right of ballot, and if this doctrine is to prevail, a new chartered lodge would find in a moment that their lodge consisted of a large number of regular members, who had become such without each other's ballot or consent, and thus a discordant band constituted into a regular lodge, half of whom, perhaps, would have been rejected had they been permitted to ballot as members.

And again, while Bro. Mackey says that 'only the W. M. and Wardens are recognized,' what are the other four or more? for a lodge of E. A. cannot masonically be opened, or any business transacted therein, with a less number than seven, consisting of a W. M., S. and J. Wardens, Treasurer, Secretary, and S. and J. Deacons? Are not all of these to be recognized as members? Not by his theory.

Again, he says, 'as nothing is said (in the dispensation) of the election of officers, no such election can be held, and as there can be no election, neither can there be any installation.' This is true; but he does not give the correct reason why it is so. The reason of this is obvious; there is no necessity for it. The Grand Master has appointed the officers, and that appointment continues by the terms of the dispensation during the existence of the same, and officers by him so appointed require no installation to empower them to act; whereas, officers when duly elected have no legal existence until installed.

Bro. Mackey, thus restricts the prerogatives of a Lodge U. D., for the reason that the Grand Master can at any time revoke the dispensation under which they work. I do not see the force of this argument, nor any reason why it would not apply with equal propriety to chartered lodges. For it is true that he may at any time suspend or revoke the dispensation of the former, and it is equally true that he can suspend the charter of the latter, and the doors of both are equally closed until the Grand Lodge shall overrule his mandate, and permit them to resume their work. In my opinion, a Lodge U. D. is, for the time being, a regularly constituted lodge. The dispensation so declares it to be, and any man who has been made a Mason therein may conscientiously take an oath 'that he

was made a Mason in a regularly constituted lodge.'

Perhaps some might, without reflection, suppose that section five of article three, of our constitution, restricted the rights of a Lodge U. D., and thereby draw an argument supporting Bro. Mackey's position, which says, 'Lodges U. D. are considered merely as agents, and their officers are not privileged with a vote in the Grand Lodge,' etc. This is for the reason that as soon as the representatives of a Lodge U. D. appear in the Grand Lodge with their dispensation, etc., as they are required to do, their existence as a lodge that moment ceases, and they consequently are recognized only as agents to exhibit their work for inspection, and to make application for a continuance of their

dispensation, or for a regular charter; and between that time and the granting of their charter and constitution of their lodge, said lodge has no existence, and consequently they have no lodge to cast their votes for.

Therefore, after a somewhat extended examination of the subject, the only (to me) rational conclusion to which I have arrived is, that a lodge working U. D. has an inherent right to exercise all the prerogatives of a chartered lodge, so far as are necessary for the whole internal working of their lodge—according to the ancient rules adopted for the regulation of chartered lodges—for the 'admission, initiation, passing and raising Freemasons,' and for the general government of their lodge."

EARS OF CORN.

No obligation is binding upon a man who has not belief in Deity, and he who shows his disrespect to Deity by blasphemy, thereby proves his unbelief and his unworthiness to be made or retained a Mason.

Masonry does not undertake to follow a brother beyond the boundaries of the grave. All that relates to his morals and behavior *here*, to his relations to God, his country and himself *here*, and to the disposition of his body both at its burial *here*, and at its certain resurrection hereafter, belongs to Masonry. But the flight of the soul, the future state—these are the themes of that higher, nobler branch, *Religion*.

Take the Sabbath from the Calendar of a good Mason, and there is a long, dark, blank week. Religion decays;

vice triumphs; the sense of duty vanishes; the acknowledgment, and even the remembrances of God fade away. Our ancient brethren consecrated this day, and there is no better evidence of the wisdom of King Solomon than the fact that they did so.

To get at hidden truths in Masonry, three convenient rules are offered—diligent study, patient investigation, and unwearied conference with older brethren.

Who wears the Plumb, behold how true
His words, his walks! and could we view

The chambers of his soul,
Each thought enshrined, so pure, so good,
By the stern line of rectitude,

Points truly to the goal:
And he erects his Edifice
By *this design*, and *this* and *this*!

At various points in the world's his-

tory, Masonry crops out above the surface plainly enough, then disappears for a considerable period. But whenever and wherever it does appear, it presents indubitable evidences of being the same vital influence unchanged, though all other things are changed, and pointing to the same goal as in the day of its birth. This is truly a striking fact.

Masonry is not, as too many have vaguely supposed, a mere cabinet of curious and unimportant mysteries, an abstract dramatic exhibition of the mystic and the marvelous. All its facts, doctrines and duties point to improvement of life and reward hereafter, and they publish in lines of light, and with heavenly, heart-moving urgency, that to alleviate human distress is to give the highest pleasure to God.

Late hours, irregularities that impair the health of the body and much more the faculties of the mind, create or increase family differences and reflect a dishonor upon the institution from which its intrinsic excellence can not at all times redeem it in public opinion.

God has placed upon the earth two gates which lead to heaven. He has

put them at the two extremities of life ; the one at its beginning and the other at its end. The former is the *gate of innocence*, the latter the *gate of repentance*.

Idleness is the burial of a living man. For an idle person is so useless to any purposes of God and man, that he is like one that is dead, unconcerned in changes and necessities of the world ; and he only lives to spend his time and eat the fruits of the earth. Like a vermin or a wolf, when his time comes, he dies and perishes, and in the mean time does no good. He neither ploughs nor carries burdens ; all that he does is either unprofitable or mischievous.

We find, as far as credit is to be given to the celestial hierarchy of that supposed Dionysius, the senator of Athens, the first place or degree is given to the angels of love, which are termed Seraphim ; the second to the angels of light, which are termed Cherubim ; and the third and so following places to thrones, principalities and the rest, which are all angels of power and ministry ; so as the angels of knowledge and illumination are placed before the angels of office and domination.—*Bacon*.

NOTES AND QUERIES.

NOTES.

113. The following list of the names under which Deity is known in various languages may be interesting :—

In Latin it is Deus ; French Dieu ; Greek, Zeus ; German, Gott ; Scandinavian, Odin ; Swedish, Godd ; Hebrew, Adon ; Syrian, Adad ; Persian, Syra ; Tartarian, Tdga ; Slavonian, Belg or Boog ; Italian, Idis ; Spanish,

Dias ; East Indian, Esgi or Zeni ; Turkish, Abdi ; Egyptian, Aumu or Zeut ; Japanese, Zain ; Peruvian, Lian ; Wal-lachian, Zene ; Etrurian, Chur ; Tyr-rhenian, Eher ; Old Irish, Dieh ; Croatian, Doga ; Margarian, Oese ; Arabian, Alla ; Dalmatian, Bogt.

To these we might add our English word *Lord* and the name of Deity in many of our Indian dialects. E.

114. The celebrated Scripture Commentator, Dr. Kitto, thus discourse upon the question as to the space of time included by the term "a Day's work" in eastern lands:—

"The day's work closed when the sun set in the west. All the expressions used in Scripture about hired servants imply that they were hired by the day. This is still the case in the east, where not only laborers, but mechanics, whether they work for a householder or for a master in their own craft, are paid by the day, and regularly expect their day's wages when the sun goes down. It has never come to our knowledge that they work at any trade after sunset, even in winter." S.

QUERIES.

115. Can you inform me whether Robert Burns, the poet of Scotland, ever received any of the higher degrees in Masonry? SCOTUS.

He was exalted to the Royal Arch Degree by the Chapter at Eyemouth, Scotland, as would appear from the following extract from its records:—

"On account of R. Burn's remarkable poetical genius, the members unanimously agreed to admit him gratis and considered themselves honored by having a man of such shining abilities for one of their companions."

Whether he made any further progress in Masonry we cannot say.

116. Royal Arch Masons will know to what I refer in mentioning the secret writing found upon the Sacred Ark at the time of its discovery. Did that writing consist of a cypher to which none but Masons have the key—or, in other words, have Masons at any time used cypher writing to conceal the secrets of the Craft from the uninitiated? A. B.

For the benefit of A. B. we quote the following extract from Gadick:—

"It is not customary in Freemasonry to write in cypher, neither is there any law commanding it to be done, although there is a very ancient cypher extant taken from the Square and Triangle. This is also called the Ammonian writing of the ancient Egyptian priests. In the year 1808, Bro. J. G. Bruman, Director of the Academy of Commerce and Professor of the Mathematics at Mannheim, published a programme of a Pangraphia or universal writing, and at the same time an Arithmetical Kryptographia, which was to be extremely useful in Freemasonry; but so far as we know this work has never appeared."

117. We are referred by Masonic teachers to the pages of the Holy Scriptures for instances of Masonic charity. Will you kindly gratify a lady reader by pointing out a few instances by way of guide to the reader? T.

We will instance a few; he that found a stranger by the wayside, bruised and naked, and bound up his wounds, pouring in oil and wine, and took him to the inn and paid his charges, accomplished an eminently Masonic act. He that said, if a man love not his brother whom he hath seen, how shall he love God whom he hath not seen—and, if ye love me love one another, taught Freemasonry in its utmost purity. Rebecca, when she said to the servant of Abraham, "drink thou, and I will give the camels drink also," was doing a Masonic act. When Boaz told his overseer to let some handfuls of corn fall in the way of Ruth, that she might gather as much as she would, he was performing an act enjoined by Masonry. We do not mean to say that these were the results of Masonic teaching, but that they exemplified the characteristics which, in all ages, devolve upon members of the Masonic Fraternity.

CORRESPONDENCE.

[We do not hold ourselves responsible for the opinions expressed by our correspondents.]

LETTER FROM WORCESTER.—BLUE LODGE MASONRY.—
MASONIC REFORM.

MR. EDITOR:—The most striking feature in the history of Masonry, during the last five or six years in the United States has been its wonderfully rapid growth. In no other country or at any other period since time began, has it anywhere experienced anything like the rapid increase in numbers as it has during this time in this land of ours. Inquire of almost any Mason you meet if his lodge has done much work during the past twelve months and he will reply in the affirmative, and he will add a similar response as to all the lodges of which he has any knowledge. If you press him as to the character of such as have joined the lodges, you may be unable to procure an admission that his own lodge has failed in its duty with regard to those it may have admitted, but he will tell you that such and such lodge is not so careful as it might be in the selection of its new material. Almost every Mason of your acquaintance will concede that nearly every lodge, his own always excepted, has conferred the degrees on many more than it should have done. Every Mason you meet will admit that he is constantly being surprised to find such and such individuals travelling on the square, such and such individuals being men whose characters are so bad, that no decent man would want to meet them on the checkered floor or own them as brethren in the Masonic sense.

All this indicates a fearful laxity on the part of the investigating committees and the lodges. Masonry does not in these days stamp respectability upon the reputation of its votaries to nearly the same extent or as indelibly as of old. Formerly it was wont to be said and felt that a man's connection with the Fraternity was a guarantee for his fair standing in community. It is no longer so. The world sees so many rascals and men of doubtful lives and professions sporting Masonic pins and emblems, its only means of finding out who are Masons outside of conversation with known Masons, that it has lost faith in the choice which Masonry now makes of those whom it admits to its lodges. The world is not wrong here, is not unnecessarily or unjustly harsh in its sentence concerning us. The facts bear it out. It is hard for us to own it, but to each other the truth may be told. The general standing of candidates for Masonry does not stand nearly so high as it used to do in the memory of many who are not very old Masons.

The Institution has undoubtedly fallen from its old time position even in the estimation of its own members, many of whom feel sick at the thought as they give it utterance in words.—This degeneracy is manifest throughout the United States, until, as you yourself inform us, one of the Grand Lodges,

that of Missouri, in the call it has put forth for a convention of the Masonic Grànd Bodies, has suggested, as one of the questions for such congress, that the status of those Masons who have come in with the rush should be defined, in other words and in plainer English, being a little unwilling to recognize the whole of the work done, it asks what amount of recognition shall be given to it, the bulk of the material being ill-prepared, and much of it, alas, too much of it, bad, extremely bad, and very unfit for the builder's use.

Such seems to be the present situation of affairs in the Fraternity. Have I drawn it in proper colors? Have I made it appear worse than it is? I have striven to keep close to the facts, and do not think that the colors used have been too dark.

Reaction has here and there set in. A call for reform in this particular has arisen, and attempts have been made, and in various ways, to answer it, and with partial success, perhaps, but very partial, I am of opinion, it will and must be found. The raising of the fees may keep out some unworthy poor men but many worthy, yet, I think, more of the latter than of the former, while the influence which this measure is calculated to have upon the unworthy rich, who set their hearts on obtaining the secrets and benefits of Masonry, will not be found to amount to a row of pins.—The interference of Grand Lodges, and the reinforcement of the old regulations limiting the number of candidates on whom the degrees may be conferred in one evening, aims more directly at the evil but will not accomplish one-tenth part of the good hoped for from it. It will only induce the lodges to multiply special meetings to get through with surplus work. A regulation limiting the number who might be *elected* to the degrees at a regular meeting

would be more successful, but this would be an innovation and intrusion upon the rights of the lodges which they would not be likely to submit to. I only mention it as calculated to more directly affect the evil, and to lead my readers to the consideration that the help must be looked for to the lodges themselves.

The lodges are themselves to blame. They elect too many to the degrees. They are altogether too well satisfied with the present state of affairs. They are too much disposed to believe that all is right. Their committees are influenced by the state of feeling which pervades the lodges. Their investigations have ceased to be as strict as they ought to be. Their reports do not contain or convey the needful information. Besides all this there is undoubtedly a lack of the moral courage necessary to the use of the black-ball. There is the rub. The use of the black-ball has fallen into disrepute. It now requires a certain amount of courage to use it.—There is no room for question about this. It is undoubtedly true, and what is wanted is to see the black-ball resume its true position in the lodge. Permit no interference with its sacred privileges, and encourage rather than discourage its free and fearless use, and in time this evil of too rapid growth will receive a check under which it will stagger.

Another measure which might be profitably introduced to assist in the reform would be for the Grand Lodges of jurisdictions where one balloting elects to all three degrees to require that a ballot be had for each degree. I know that this would run counter to the common error that if a candidate has been found fit to be entered as an Apprentice, that he must be fit to be passed and raised, and that it is unfair and wrong even to object to him after-

wards. I do not hesitate to pronounce this a dangerous heresy. Suppose the finding of fitness in the first instance be defective and improper—what then? Will you not let us have some chance to repair mistakes, and amend foolish actions? It is in the first finding where the trouble lies. Candidates are elected in the first instance upon imperfect information, and must the lodges find, after adding to their knowledge of a candidate that there runs along with it, no power to use that knowledge to advantage? A worthy Apprentice and Fellow-Craft has something very like a right to further advancement, but not before he is found worthy beyond all reasonable doubt, and time is required and ought to be given to establish this worthiness. It may be stated in opposition that a brother may in his place object to the advancement of an initiate, and that the Master may put his veto upon it, but all who understand human nature and how it will act under certain circumstances will not be surprised to find that brothers will hesitate to prefer objections and Masters to act upon them where the opinion prevails that if a candidate has been reported on favorably at first he ought not to be hindered or in any way impeded in his advancement afterwards.

In order to make the ballot for each degree effective the time of probation

between the degrees should be lengthened, by the addition of at least several months between the first and second degree, and between the second and third degree, and initiates should be able to show proficiency in the preceding degree or degrees before being passed or raised. This requirement is made in several Grand Jurisdictions, is being adopted by others, and should be made general. Several of the European Grand Lodges introduce a probation of one and even two years between each degree, and require ability to stand a very thorough examination. With them there arises no complaint that proper growth is impeded—but most certainly they are in no danger of growing too rapidly. In this connection, Mr. Editor, I cannot help wishing that our lodges would adopt by-laws similar to some of those of the Lodge of Antiquity on which you have through several numbers of the *Monthly* been commenting.

None of the measures which I have suggested as favorable to the reformation which is needed can be pronounced too radical or as innovations upon the usage of the Craft. All of them are in force in some jurisdictions and have at some period in the past been in force in nearly every jurisdiction.

Fraternally,

HIRAM ABIFF.

DIMITTING FROM MEMBERSHIP.

THE taking a dimit does not sever the membership of the brother receiving it, unless he remove from the jurisdiction of the lodge; but such dimit is in the nature of a letter, commenda-

tory of the brother to whom it is issued, for his admission to another lodge; nor does it disqualify him from holding office in the lodge granting it. *Com. Mas. Juris., Ohio, 1857.*

MASONIC REVIEW.

WE have before us advanced sheets of the proceedings of the Grand Lodge of Iowa, at its late session, containing a copy of Grand Master Edward A. Guilbert's address, and of the Custodian's reports. The address of Grand Master Guilbert as usual is full of pithy and interesting matter, vigorously expressed. It contains not one word of uncertain tone. What he commends as well as what he condemns, he does heartily and forcibly. Among those matters which meet with his disapproval are *Army Lodges*. Respecting these institutions he writes:—

“So far as my experience goes, the candidates turned out of these army lodges are—in so much as concerns their Masonic education—

‘Deformed, unfinished, sent before their time
Into this breathing world, scarce half made
up,
And that so lamely and unfashionable’—

that the majority of them need to be labelled with the seal of the lodge—if so be such lodges condescend to use seals—in order, in some sort, to attest the validity of their claim to Masonic recognition. In this connection I cannot refrain from remarking, that our amiable and judicious Past Grand Master Benton—who is now, I am happy to state, promoted to be Brevet Brig. Gen.—writes me from Little Rock, fully, and from personal experience, in corroboration of what I have said of these army lodges.”

And we might add that they are condemned by most of the Grand Lodges.

The remarks of Grand Master Guilbert on the subject of *rapid increase* in

Masonic membership are well worthy of the attention of the Craft wherever found. Speaking of this he says it “is a something to be deprecated by every reflecting Mason, and furnishes themes of painful thought. Masonry was not meant to be popularized, until membership therein should become the rule and not the exception. The doors of Masonic lodges should not have their hinges so lubricated with the oil of love of pelf, as to swing open at the knock of every profane. I appeal to my brethren in Iowa to see to it, hereafter, that in our jurisdiction, at least, committees of investigation do their *whole duty*; for if they but perform this in the light of the solemn obligations they have taken, rejections will be more numerous, wheat instead of tares will be gathered into our garners; and the puerile negative recommendation, that the applicant is a ‘good fellow’ and has no ill-wishers, will no longer be considered a sufficient title to Masonic honors. A mere ‘good fellow,’ is, ordinarily, a sheer nonentity. We want not such, but instead thereof, need live men, men of stamina, men of brains.—It is only such that find in Masonry ‘food for the stomach of their thoughts.’ It is only such that can benefit the Order, and can, in their own persons, shiningly illustrate its virtues and its aims. Ponder these suggestions, brethren, and pondering, *act!*”

The report which the Grand Master gives of his various Masonic activities during the preceding year exhibits an amount of labor and industry which is far from common among Grand Masters. So earnest and positive a man

will be likely to make many fast friendships, but it is always their hard fate to arouse opposition and perhaps enmity. Grand Master Guilbert is a case in point. Our readers will remember the attack made upon his Encyclical Letter by the *Masonic Review* of Cincinnati. He also complains that "the foreign mutual admirationists" have sought to stir up strife in the jurisdiction, and have "impudently presumed to nominate Grand Masters" for it. He is "too old a Mason to care for such things," and the Masons of Iowa appear to have been sufficiently satisfied with his rule to re-elect Grand Master Guilbert to the Oriental chair of the Grand Lodge.

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In our August review of the proceedings of the Grand Lodge of Indiana we had marked for introduction an extract from the address of Grand Master, Wm. Hacker, now Grand Secretary, but we were compelled to omit it for want of the space which we are now able to give. Grand Master Hacker writes as follows:—

"In my visits among the lodges, where I have been called the past year to aid in harmonizing and adjusting irritating matters, which, in some instances, threatened the existence of the lodge, I have found much of the irritating causes to have originated more from a spirit of inquiry than from any real opposition. When a matter would be presented for the action of the lodge, some brother of an inquiring mind, seeking information, in order to elicit the information desired, would take a decided stand either for or against the matter proposed. This, in some instances, has been carried to such an extent, that it would be considered personal by those who did not understand the motive; and thus hard feelings among the members would be engen-

dered, and much ill temper provoked, until the very existence of the lodge would appear to be at stake.

To avoid this troublesome and irritating course of proceedings, and still obtain the knowledge and information desired, I have advised a course of this kind:—Let the lodge hold special meetings, at stated periods, during the winter months, at which some brother, having prepared himself for the occasion, should deliver a short discourse upon some subject connected with the history, laws, ceremonies, rituals, symbols, or philosophy of Masonry, the Rights, Privileges, and duties of the Officers and Members, and our Duties as Masons to one another. Then let others take the thoughts and views thus offered, elaborate and enlarge upon them; and thus a spirit of honest, sincere inquiry would be evoked, much useful information would be obtained, and that, too, without the possibility of producing any unpleasant feelings among the brethren. Where a course of this kind has been pursued, the results have been most beneficial; and I am satisfied that if more attention was given to seeking information in this way, and by a method of this kind, we would avoid a large portion of the troubles and difficulties we have to encounter. We have the knowledge among ourselves that would enable us to live in peace, transact our business in harmony, and enjoy the pleasures arising from our fraternal association, as rational, intelligent beings, if we would but improve the opportunities we possess. By imparting to others such knowledge as we may be in possession of, and receiving their views and opinions in return, and thus mutually aiding each other, we not only obtain our fondest desires, but we become happy and communicate happiness to others."

His remarks concerning lodges where, in the spirit of discord has proved too stubborn to be easily quelled, are deserving of the attention of all Grand Masters and Grand Lodges. He writes thus :—

“Lodges, as a general thing, are now working well; others are ardently seeking to acquire the knowledge and information necessary to enable them to discharge their duties with pleasure to themselves and honor to the Fraternity; while a few still permit strife, bickerings, and contentions to mar their peace and prevent their prosperity.—These latter, in my opinion, should be attended to at an early day, and if they will not quit their strife and cease their bickerings, their Charters should be arrested, their organizations disbanded and they should no longer be permitted to disgrace themselves, or bring reproach upon the institution. The name and fame of Masonry is now too high and honorable to permit the organizations and affiliations of those who have no regard for their own honor and reputation, or that of the Fraternity at large, to remain longer among us. For every disreputable member that has been expelled from the Order, scores of good men and true have been admitted; and for every unhealthy Subordinate pruned off, another sound, healthy member will arise in its stead. It is as important, at times when the good of the Order requires it, to administer discipline and use the pruning knife among lodges, as it is at other times to use these necessary implements among unworthy members; for one quarrelsome, bickering lodge will bring more evil and disgrace upon the Order, than many disreputable members. We can not, therefore, be too watchful of the conduct of our Subordinates; and when strife exists that cannot be healed, let us apply the knife and prune them off.”

We publish, by request, the following resolutions, &c., on the death of Francis King, late Grand Secretary of Indiana, as recently adopted by Indianapolis Chapter, No. 6, Royal Arch Masons. They are from the pen of Geo. H. Fleming, Esq. :—

“IN MEMORIAM.”

“Whereas, It hath pleased the Supreme Grand Council to call hence our late beloved Companion, Francis King, to more exalted labor upon the Imperishable Temple of the heavenly Jerusalem, we would hereby pay our loving tribute to the purity of his heart and the rectitude of his conduct while laboring with us here below.

Companion King was born in Georgetown, D. C., on the 5th March, 1800. Early in the year 1826, he received the first three Degrees of Ancient Craft Masonry in Potomac Lodge, No. 5, D. C., and, in the following year, he completed his symbolical labors upon the First Temple, and then as zealously entered upon “the great and glorious undertaking of rebuilding the House of the Lord, without the hope of fee or reward,” in connection with Potomac Chapter, No. 8, D. C.

Companion King was admitted to membership in Indianapolis Chapter, No. 5, at the Stated Meeting held January 9th, 1849. At a special meeting of this Chapter, held previously (namely, on the 5th of January,) he was present as a visitor, and acted as Secretary *pro tem*. It appears, from our old records, that Companion King’s petition for membership was presented, reported upon, and ballot had thereon, at the same meeting, (9th of January,) and that he was, on said evening appointed as Secretary, to fill a vacancy in that office, and, at once, duly installed. In this capacity, he served our Chapter

until the 5th December, 1851, when he was succeeded by our present Secretary, Comp. Charles Fisher.

From the date of his admission to membership until his death, which occurred on the 21st of April, 1865, Comp. King served our Chapter faithfully, and almost uninterruptedly, in various offices, which he filled with credit to himself and the great advantage of our Chapter, worthily earning the love and esteem of all his Companions.

In May, 1851, he was elected Secretary of the Grand Chapter, which position he held until the day of his death.

Now, the "pen of the ready writer" has ceased its goodly work, our beloved Companion's words of wisdom no longer delight our ears, and his warm heart beats no more responsive to the ever-loving hearts of his Companions. We miss his presence at our gatherings, but will forever cherish his memory, Therefore,

Resolved, That while we bow submissively to the high and holy summons which has deprived us of our beloved Companion, we rejoice in the belief that the glorious teachings of our cherished Degrees aided the development of his exalted moral and religious character; and we, his surviving Companions, take hope unto ourselves, that, through the same means and instruction, elevated by his goodly example, we shall, each of us, after "we shall have passed the outward walls of these earthly courts, when the earthly house of this tabernacle shall be dissolved, be admitted into the Holy of Holies above, into the presence of the Grand Council of Heaven, where the Supreme High Priest forever presides—forever reigns."

Resolved, That, as a true and skillful *Mark Master* these welcome words of the Master-Builder of the Heavenly Temple may now be spoken to our late worthy Craftsman, Francis King: "To him that overcometh will I give to eat of the hidden manna, and I will give him a white stone, and in the stone a new name written, which, no man knoweth saving he that receiveth it." His work has been accepted, and he has gone to his reward.

Resolved, That, as a *Past Master*, Francis

King made the Holy Bible, that Great Light in Masonry, the man of his counsel and the meditation of his heart." His life was that pure one which is assured by its study, and he fulfilled its precepts.

Resolved, That as a *Most Excellent Master*, Francis King, having labored with zeal and fidelity, upon his earthly Temple, and duly dedicated it to the Most High God, was well prepared to travel into that distant "country from whose bourne no traveller returns." He was one of those "that hath clean hands and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the Lord, and righteousness from the God of his salvation."

Resolved, That as a *Royal Arch Mason*, our late Companion, Francis King, was zealous and faithful, practicing all those duties out of the Chapter which are inculcated in it; and that, now, having completed his weary and painful journey over the "rugged path of life" he has, by virtue of the "regular pass," and enabled by the Signet of Truth, gained admission to the Holy of Holies above, and will be rewarded by being enrobed in robes of royalty, crowned with crowns of Eternal Life, and live forevermore in that Promised Land where

"Hope in glad fruition ends."

Resolved, That this Preamble, Biographical Sketch, and the appended Resolutions be duly engrossed, and a copy thereof be furnished the deeply bereaved family of our late beloved Companion, and that the city papers, the "Voice of Masonry," "Masonic Monthly," and "Masonic Review" be respectfully requested to publish the same.

Respectfully submitted,

JOHN M. BRAMWELL,
GEO. H. FLEMING,
JOHN D. THORPE, } Committee.

We have received the proceedings of Grand Chapter of Maine at its annual convocation, held at Portland, May, 1865, but too late for any extended notice. From the abstract of returns we learn that the present number of chapter members in Maine is 1165; residents not affiliated, 99; exalted, 266; rejected, 27; dimitted, 17; deceased, 11. The Committee on Grievances and Appeals made the unusual and satisfactory report "that no business has been re-

ferred to them at this session." We certainly congratulate the Grand Chapter upon the harmony that has prevailed among its subordinates. In a former number we gave the names of the Grand Officers elect.

The proceedings of the annual meeting of the Council of the High Priesthood, which are included in the report of the Grand Chapter, contain nothing to interest the general reader. The officers we gave in our June number.

THE following is a list of the Grand Officers of the Grand Lodge of Pennsylvania:—

Lucius H. Scott, Grand Master; John L. Goddard, Dep. Grand Master; Richard Vaux, Sen. Grand Warden; Robert A. Lamberton, Jun. Grand Warden; Peter Williamson, Grand Treas.; Wm. H. Adams, of Philadelphia, Grand Sec.; Jas. L. Taylor, Assist. Grand Sec.; Jos. T. Thomas, Sen. Grand Deacon; Francis H. Jackson, Jun. Grand Deacon; Henry J. White, Grand Mar.; J. Simpson, Grand Sword Bearer; George H. Ashton, Grand Pursuivant; Adam Megg and James Ferguson, Grand Stewards; Wm. B. Schnider, Grand Tyler.

On the 14th ult., Cobleskill Lodge, No. 394, of New York, Luther B. Fox, Master, dedicated their new Hall. A large delegation from Albany, Troy, and the surrounding towns attended, and were received on their arrival by the members of Cobleskill Lodge, who escorted them to the hall where a special communication of the Grand Lodge was opened, Bro. E. L. Judson acting as Grand Master, and Bro. Joseph B. Chaffer as Deputy. The impressive ceremonies of dedication then took place, after which a procession was formed, and the Fraternity marched to a beautiful grove, where a most eloquent and appropriate oration was delivered

by Rev. Bro. Meeker. At the conclusion of the exercises in the grove a bountiful collation was served in the village, and a general good time was had.

THE Rite of Memphis appears to be spreading. We gather the following information from the *Washington Chronicle*:—

A large and intelligent audience assembled on Monday evening, Aug. 7th, at the Unitarian Church, at the corner of Sixth and D streets, for the purpose of witnessing the interesting ceremony of installing the officers elect of Hermes Senate, No. 1, and Seymour Senate, No. 2, Forty-second Degree Masonic Order of Memphis.

The ceremonies opened with "Old Hundred," H. Townsend, organist.

The officers of the above-named Senates entered the church at half-past eight o'clock, and took seats near the pulpit.

A letter was read to the Fraternity from Illustrious Bro. Rob. D. Holmes, 95th Degree, Grand Master of Masons of New York, in which he stated his regret at being unable to attend for the purpose of assisting in the installation of officers. In his absence, Thrice Illustrious Harry J. Seymour, 96th degree, Grand Master General of America, assisted by Abram G. Levy, 95th degree, Secretary General Celestial Empire (both of New York), officiated.

The first regimental band of the Quartermaster's Department was present, and discoursed some excellent music.

The charge was here delivered to the newly installed officers, after which the "chain of Union" was formed, and a blessing asked on the evening's work.

The audience left, highly delighted with the ceremonies of the evening, and the members of the Order returned to

the Hall, corner of Ninth and D streets, accompanied by the band.

—
In Brookhaven, Miss., the Masonic Lodge Hall was broken in and completely sacked. The charter, all of the jewels and furniture of the Blue Lodge, with the regalia of the chapter, were carried off. A Masonic Lodge has ever been held sacred against all such acts in every country, and in but rare cases has its sanctity been violated. It is to be hoped that the parties engaged in the work will learn from the Holy Bible taken by them lessons which are so forcibly taught in the same, and may those lessons produce the effect required. Seeing their errors, they will sin no more.—*Natchez Courier*.

—
LABORERS are busily employed removing the rubbish and clearing the foundations for the new Masonic Temple in Boston. The stone is being prepared, and the work upon the new structure will soon commence in earnest. The Masons of Boston and vicinity anxiously await the erection of their

new Hall, which when finished they anticipate will be the noblest edifice of the description in the United States.

Meanwhile the Grand enterprise of the Masons of New York State and city moves on apace. The Hall and Asylum Fund progresses steadily. The Grand Lodge of New York appropriated \$15,000 to the purpose. M. E. Horace S. Taylor, Grand High Priest of the Grand Royal Arch Chapter of New York State, who was present, announced that he held \$1,047 for the same purpose, and the Masons of the Rite of Memphis, through their chief, presented \$150 to the same fund. The Master of each lodge in the State was appointed a Committee to receive subscriptions. And Grand Secretary Austin announced that if the Fraternity did not take hold in a proper spirit, an appeal to their wives and daughters would accomplish the end. Five dollars from every Mason in the State would be sufficient. The association of a nobly conceived charity with the intention to raise a new Hall is sure to lead to the success of the enterprise.

EDITORIAL NOTES.

WE would submit that the following title for an article suggests a good subject for some one among our contributors to write upon—the Amenities of Masonic Literature. It might help to illustrate for the benefit of general and non-Masonic readers the amenities of the lodge-room which they are not privileged to witness. It would serve to exhibit the good feelings which Mason-

ry engenders in the bosoms of its votaries one towards another.

Although it may be true that every cloud has its silver lining, it is equally true that the brightest cloud has a dark side. There is a draw back to all human excellencies. It might not be so pleasing a subject for the pen of a good natured contributor, as the *Amenities*, yet it would be impossible to write the

whole story concerning the characteristics of Masonic Literature without producing a chapter which might well be entitled by way of contrast—the Ascerbities of Masonic Literature. He would be an unredeemable cynic indeed who could find it in his heart to go over the whole field of Masonic writing past and present to pick out all the sour apples, all the slanderous allusions, all the unmanly and unbrotherly utterances, all the cutting remarks, and stinging phrases directed with gall-dipped pens by Mason towards Mason, and we would have it understood beforehand that if any of our contributors should be so lost to good feeling and good taste as to try his pen on such a subject he must not expect to find space in this *Monthly* wherein to give the result of his labors in that direction.—Whatever has been written of the sour or bitter style in the past, let it remain buried in the graves of the Past. In the Present we would rather use our endeavor to silence the contentious than to circulate disagreeable literary Masonic gossip. But there are times and instances, as in the case to which we will shortly allude, which seem to call upon us as friends of the common courtesies of Masonic behavior to say a word.

The following paragraph appeared in the *Masonic Trowel* the 15th ult. :—

“Soon after our return from Boston, feeling indignant in consequence of representations made in regard to the donations to Bro. Mackey at New York, we intimated that he might receive pecuniary aid from *legitimate* sources; whereupon, our highly esteemed and talented brother, John W. Simons, waxed wroth, and accuses us of writing a “dirty falsehood,” and that our “hand” ought to be “blistered.”

The word *legitimate* was italicised by

the Editor of the *Trowel*, Bro. Reynolds. The paragraph states the case of the *Trowel* with sufficient fullness, but not so that of P. G. Master Simons, who is so well and so favorably known as a Masonic writer of great ability.—Our readers will have in their remembrance the great meeting in New York at which the great testimonial was presented to Bro. Albert G. Mackey. That meeting was arranged for by a Committee appointed at a previous general meeting of the Masons of New York, and was presided over by the Grand Master of that State. This great testimonial meeting of New York Masons, which did so much honor to the hearts of all concerned in it, the *Trowel* characterized as *illegitimate*. To this P. G. M. Bro. Simons replied in an article of very great severity, and while some words used had better have been omitted, we felt at the time that the castigation was exceedingly well merited.—Now, underneath a notification that Bro. Mackey is about to become a contributor to the *Trowel* appears the paragraph which we have copied, and which, when it is read by Bro. Mackey will, very likely, cause him a peculiar sensation. Our worthy Bro. Mackey can have no thanks to offer Bro. Reynolds for the insertion of this paragraph.

After his return from Boston, where his mind had been evidently poisoned by certain stories there heard, Bro. Reynolds insinuated that Bro. Mackey had received pecuniary aid from *illegitimate* sources. We write this in Boston, and we know of what we write when we state that Bro. Mackey was treated with chilling coldness by the very men by whom the mind of Bro. Reynolds has been filled with slanderous reports, and now they would turn their gall into sweetness towards Bro. Mackey. O shame! May our esteemed brother be

saved from his would-be friends is our most earnest wish.

In a late issue of the *Dispatch* Bro. Simons, in a most noble and manly strain, alludes to Bro. Reynold's paragraph and concludes his article as follows :—

“And now, finally, brother, permit me to ask you whether this silly bickering over precedence in the Ancient and Accepted Rite is worth the bad blood, the mean actions and the pitfalls into which it has a tendency to lead those who are so wrapped up in it that they cannot allow an act of benevolence to be accomplished without thrusting their quarrel into it.”

—

WHY do Masonic papers continue to quote from the New York *Sunday Courier*? do not their conductors know that Tisdall, the Editor of the Masonic department of that sheet, has been expelled from Blue Lodge Masonry? He was expelled in 1855 from the Encampment of Knights Templars and has never been restored; yet we see Grand Master French writing him fraternal letters. Will he continue to do so? Is there no way to repress such men behave they never so badly?

—

A CORRESPONDENT, writing from Westfield, Indiana, inquires whether the petitioners for a dispensation to open a new lodge, being members of the lodge, the recommendation of which is asked for, have a right to vote in their lodge on the question of recommending the petitioners, or in other words to participate in voting to recommend themselves? We would reply to our correspondent that the fact of signing a petition for a dispensation to open a new lodge does not have the effect of causing a forfeiture of any right ever vested in the petitioner. The joining of a lodge U. D. does not necessarily

forfeit membership in the lodge from which the petitioners hail. The members of a lodge have a right to vote upon any question which may properly come before this lodge, whether on recommending of a petition for a dispensation or otherwise, and if the names of any of the members of the lodge are upon such petition the case is not altered. It simply, in our estimation, remains a matter of taste, for the signers of the petition to vote or refrain from voting at their own pleasure.

—

At the various meetings of General Grand Masonic Bodies to be held at Columbus, Ohio, in the early part of the present month, many important matters will come up for discussion.—This session of the Gen. Grand Chapter of the United States will decide whether that body is to be resuscitated and re-established in working order, or whether it shall disband and take its place in Masonic history among the records of the unsuccessful attempts to organise national congresses or permanent national Masonic authorities on the North American continent. The presence at its meetings of the General Grand High Priest, Bro. Albert G. Mackey, will have a powerful influence in that body towards giving it a new lease of life, and a renewal of earnest support from its members and friends.

In the Gen. Grand Encampment of Knights Templars matters of weighty and perhaps exciting interest will be brought forward. Questions concerning the Order of Malta are alive and will call for settlement—and concerning the jurisdiction and powers of the Gen. Grand Encampment, and of the rights and privileges of Subordinate Grand Commanderies will come up for discussion and decision. This session will be one of the most important ever held by

the Gen. Grand Encampment of the United States.

The meetings in Columbus will also attract great interest from the bearing which they will have upon the subject of national pacification, and the duties of the Fraternity in regard to the labor before it in the work of fraternal reconciliation of the late warring sections. In view of the importance of these meetings we have made arrangements to give our readers a full report of the proceedings.

OUR NEW VOLUME. The next number of the *Monthly* closes its second volume. It is now in season to prepare our friends and subscribers so that they may send us betimes their subscriptions to Vol. III., and have an opportunity to exert themselves to add to our subscription list. An old English saying is "money makes the mare to go." It has its influence on magazines as well as mares, and the *Monthly* is not exempt from the common lot.

No pains will be spared to render our next volume superior to its predecessors in every feature. With the first number we will present to our readers an excellent portrait of that justly esteemed man and Mason, Albert G. Mackey, Gen. G. H. Priest of the Gen. Grand Chapter of the United States, and Grand Secretary of the Grand Lodge of South Carolina, whose devotion to Unionism and Masonry during his stay in the city of Charleston for the whole period of the great rebellion, raised him higher in the estimation of the Fraternity than any other individual member of the Craft, and endeared him to the hearts of us all.

Our staff of contributors will be greatly enlarged, and the labor of talents of a high order secured for our pages. The course of the *Monthly* as heretofore will be marked by independ-

ence and impartiality. It will maintain its conciliatory tone, while reserving to itself the right to point out and condemn errors in the conduct and practice of Masonic Bodies and authorities, a duty which it will ever discharge with a single eye towards the promotion of the best interests of the Craft. In every respect it will aim to be the organ of the Fraternity wherever distributed over the face of this continent, never permitting any merely local feeling to step in to the obscurement of the interests of any section or department of Masonry proper. Masons everywhere may look to the *Masonic Monthly* as the organ and advocate of the interests of the Fraternity at large, and hence it feels emboldened to call upon the Craft at large for a continuance of the very liberal support which it has to this time received. We shall enter upon our third campaign in high spirits, confident that those who have followed us from month to month during the past two years will enter with us as readers and subscribers upon the labors of another year.

OUR ALMANAC.—We have in the press, to be ready for publication the present month, a *Masonic Almanac*. As our advertisement declares, "besides an accurate Calendar, it will contain matter of Masonic and General Interest," and will be found well worthy its price (15 cents) for the reading it will contain regardless of its special use as an Almanac, and the information it will furnish of particular interest to Masons. All who desire to secure copies would do well to send us their orders early.

POWERS' celebrated Masonic statue of Washington was entirely destroyed by the burning of Richmond by the Confederates on their evacuation of that city.



THE MASONIC MONTHLY.

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MORE LIGHT!

MASONRY is misunderstood by its friends and foes alike. Its foes can obtain no opportunity to correct their opinions concerning the Institution, and if they had the opportunity the will to make the change is in all probability absent. On the other hand Masons themselves differ widely in their views as to the true nature and mission of Masonry, while many fail altogether to acquire correct ideas of the mystic science.— Many value the Masonic Institution simply as an association for the mere sake of association, good, pleasant social fellows, seeking their kind for the pleasure of their company. In the eyes of such the grips, signs, tokens, and all the secret methods of recognition adopted by Masons, have a high value but simply as the keys to open the doors of chambers wherein this

sought-after social intercourse may be enjoyed. These brethren are not inapt in making what is termed advancement in Masonry—a passage from degree to degree—but it is always with one object in view, namely, a search after congenial society. We do not condemn the spirit which actuates these brethren, it is an excellent spirit as far as it goes; they who possess no share of it, have no place in Masonry allotted to them, but they over whom it tyrannizes, to the exclusion of other aims, will fare but indifferently in the search for true Masonry.

Others again, in the bosom of the Fraternity, love the Institution for its distinctions and grades, its system of degrees, gratifying to some extent the love of rank and position among one's fellows which is so controlling a senti-

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ment with many; these are they who also, according to the common term, advance rapidly in Masonry, and rest not until they have reached the last and highest point of Masonic elevation.—These are they who love the heights not of knowledge but of grade and caste.

Still others are impressed with the majestic and solemn ritualism of Freemasonry. Ritual takes full and entire possession of them. From the time they receive the Entered Apprentice's Degree, all their progress through the various departments of the Institution is marked by an overpowering sense of admiration for its ceremonial exhibitions. In their estimation the ceremonial is Masonry, and Masonry and ceremonialism are synonymous terms.—These brethren are also very apt to make sure their so-called advancement in Masonry; but no better than those who have preceded them do they succeed in discovering that which would really appear to be lost, namely, a knowledge of what is real and true Masonry itself.

Every well and truly prepared Mason will be found in possession of a due proportion of the traits we have briefly described, but unlike those who may be characterized by them, he will also be found not forgetful of that especial object of the true Mason's search—more Light. Freemasonry was anciently known as *Lux* or light. Illumination of its votaries was the grand aim of its hierophants in all their labors, illumination in all that concerned the great mysteries of life and creation; and animated by the fear that degenerate man would lose entirely all knowledge of his origin and high destiny, unless some special means were taken to preserve it, the worshippers of *Lux* founded those primitive Masonic Institutions, the mysteries of the ancient world. To this day are Masons taught at every

step they take that Light, which is Truth, is the great leading and proper object of their search; and whenever they fail, in the pursuit of other aims common to Masons, to remember the claims of this most prominent purpose of the Institution, they fail to that extent to be Masons in deed and in truth. Yet the number of the genuine *Lux* seekers among Masons are so few as almost to be lost in the great mass of those who have entered Masonry and maintain their connection with it having other ends in view, not so distinctively Masonic. What was once the rule has now become the exception. And there is danger, owing to the great accessions of those whose knowledge of true Masonry has been and still remains so imperfect, that the Institution may be turned to a great extent from its original high and holy purpose.

One of England's cynical social reformers adopted as a motto for his organ—"To pigs, ignorance is bliss; to men, knowledge is power." As we rise above the brute condition, ignorance ceases to be a beneficent spirit, and knowledge assumes its true position in our esteem. Masonry was at one time a great educator. Now we look too much for education to outside sources, forgetting the grand machinery we possess within our own organization, and are more and more disposed to render obsolete all the higher uses of the Masonic Institution, and to devote the association exclusively to the lowest among the many purposes it was intended to subserve. There was a time when the Masonic Institution as it stood in England, ranked side by side with the world-renowned Royal Society in the estimation of the learned. Then within the recesses of the lodge-room men like Ashmole, and Locke and Newton might carry on their high researches and deep investigations, but now who

thinks of such business? Then it was the *work* of the lodges. Now the term work, has but one meaning, the conferring of degrees in such numbers as to exclude all opportunity for other labor. Now the great body of Masons have but little or no interest even in investigations purely Masonic. Large numbers regard all discourse on speculative Masonry as burdensome, all interest in Masonic philosophy as thrown away, they are so intensely operative, so intensely given over to the pursuit of the

lower phases of Masonry, the inferior branch of Masonic art. In the estimation of these the Masonic press is a superfluity. The number of reading Masons in proportion to the whole number is surprisingly small. But among the good signs of the times to be hailed by the genuine Sons of Light must be regarded the growing influence of the Masonic Press which fills the leading minds among us with hope that it may yet succeed in saving Masonry from its present degeneracy. Ed.

SLOWLY BUT SURELY.

If our readers will take the trouble to glance over the list of lodges, chapters, commanderies and other Masonic bodies, and raise in their minds the question, who are the men on whom those institutions rest, who form the back-bone and real support of them, who among their members are most to be relied upon under all circumstances, through ill report as through good report, the answer will come back to them,—mainly the old members, the tried members, those who have come down to us from the past, who have been left to us after the sifting by death or other trials, of the material of which those institutions were composed. The Masonry which has survived for a generation more or less, as we count generations, which has lived through popularity and unpopularity, and still exhibits vitality, is still green and lusty, must have sprung from a good stock, must be based on no fleeting sentiment, otherwise the sap, which courses through its branches, would long ago have returned to its roots, and left nothing standing save a dead and rotten trunk.

We venerate the staunch, old Masons of this class, and may the Fraternity never be without them. They are needed as exemplars; and as they leave us one by one their loss is greatly and keenly felt.

When we compare the amount and kind of work which our Masonic bodies in these days pass through their hands with what we know of the amount and kind of work performed in days gone by, we sometimes fear that the present is not entitled to much commendation. Between the quantity of work accomplished in former days and that now performed a very great contrast indeed appears. We know that this is to be accounted for in many ways, and that the circumstances under which the brethren of thirty or fifty years ago labored are wonderfully different to those which surround the Craftsmen of to-day. But still the great fact stands out prominently that where the lodge or chapter, or encampment from that day, conferred one degree, in the present at least ten degrees are given.

To illustrate the rate of growth with

which Masonic bodies fifty or sixty years ago were familiar, we will here introduce copies of the returns of the Boston Encampment of Knights Templars, from the manuscripts now before us, for the years 1806, 1807 and 1808. Their details will prove especially interesting to our readers in that Encampment, and we opine they will not be found entirely void of interest to the general Masonic student:—

RETURN OF THE BOSTON ENCAMPMENT OF
KNIGHTS TEMPLARS, MAY 29TH, 1806.

Officers.

Mt. Wor. Henry Fowle, Gd. Mr.
Sir Saml. Billings, Genmo.
" Benj. Smith, Cap. Genl.
" Josua Eaton, Sr. Warn.
" Thomas Jackson, Jr. Warn.
" Andrew Sigourney, Treas.

Members.

Sir Henry Purkitt.
" Robert Lash, Jr.
" John B. Hammatt.
" Ante. Dumesnil.
" Willm. Learned.

Knights created.

Sir Willm. Eaton.
Henry Purkitt.
Robt. Lash, Jr.
Jno. B. Hammatt.
Ante. Dumesnil.
Wm. Learned.
Henry M. Lisle.
Wm. Barry.
Thos. Crehore.
Fras. T. Oliver.
Wm. Lamb.
Thompson J. Skinner.
Seth Johnson.

RETURN FOR MAY 27, 1807.

Officers.

Mt. Wor. Henry Fowle, Gd. Master.
Sir Joshua Eaton, Geno.
" Thomas Jackson, Capt. Genl.
" Edward Horsman, Sen. Warn.
" John B. Hammatt, Jr. Warn.
" Andrew Sigourney, Treasr.
" Robert Lash, Jr., Recorder.
" Henry Purkitt, Marshal.

Sir William Learned, Standard Br.
" William Barry, Sword Bearer.
" Seth Johnson, Commissary.
" Wm. Eaton, Centinel.

Members.

Sir Ant. Dumesnil.
" T. J. Skinner, Jr.
" Joseph Gardner.

Knights created.

Sir Geo. Richards, (clergyman.)
Stephen Beane.
James Thompson, (clergyman.)
Joseph Gardner.
Shubael Bell.

RETURN FOR MAY 10, 1808.

Officers.

Mt. Wor. Henry Fowle, Grand Master.
Sir Joshua Eaton, Geno.
" Thomas Jackson, Capt. Gen.
" Edward Horsman, Sen. Warn.
" John B. Hammatt, Jr. Warn.
" Andrew Sigourney, Treasurer.
" Robert Lash, Jr., Secretary.
" William Learned, Stand. Bearer.
" William Barry, Sword Bearer.
" Seth Johnson, Commissary.
" William Eaton, Centinel.

Members.

Sir Henry Purkitt.
" Antoine Dumesnil.
" Thompson J. Skinner, Jr.
" Joseph Gardner.

Knights created.

Sir Isaac Thom, Nov. 4, 1807.
Ezekiel L. Bascom, Dec. 16, 1807, (clergyman.)
Edward Holden, Jany, 13, 1808.
Ebena. Oliver, Feb. 17, "
Thaddeus M. Harris, April 13, " (clergyman.)

Look at the rate of growth which these returns exhibit and contrast it with that to which we are in these latter days accustomed. Twelve Knights created in 1806, five in 1807, five in 1808. How slow the growth of Boston Encampment in those days, but when we notice among the names we have copied, those of such grand old Masons as Lash and Hammatt, with whom the

readers of the *Monthly* have had an opportunity to become somewhat familiar, we cannot help remarking that the material which Boston Encampment then added to its membership was of no ordinary excellence, but that it was composed of men who had grown up into the Masonic system, and while they lived were inseparable from it. Out of such sterling stock, as the noble oak from the small acorn grows, has Boston Encampment grown to this day, its roots deeply and firmly driven into the soil, and its branches spreading far and wide. Starting well it has continued well, and no wonder, considering the kind of stuff out of which its early members were made.

To illustrate the contrast between present rate of growth and that of former times we will just mention that at random we take up a notice of the work to be done at one meeting of Boston Encampment, held less than a year since, and find thereon the names of twenty-one candidates for the Orders of Masonic Knighthood, about as many for election on one night, as were created by the same Encampment throughout the years 1806, 1807 and 1808.—We also learn that during the past year this Encampment conferred the Orders upon over one hundred candidates! What would Grand Master Fowle, if he were now alive, say to this? They were slow, very slow in those days, but very, very sure. They did not much work, but they wrought well, and their work was good square work, and the stones they built up into their walls were regular in shape, had been duly and truly prepared. In these faster days we turn out twenty or thirty times as much work, but we are afraid, if we inquire as to the quality, that the answer will not be that we produce work equal to our forefathers.

If the truth must be told, very much

of the work now performed is slovenly as to the doing of it, while the material itself is of an inferior description. We have mentioned Boston Encampment in this connection, but we must not be understood as having this Encampment specially in view in our criticisms. The record of Boston Encampment, in the present as in the past, stands as pure as the purest among its sisters. The quality of its work is as good as the best, perhaps better, for all we know to the contrary. We are making no special allusion therefore to Boston Encampment in the remarks we are about to add. Every department of Masonry, commanderies, councils, chapters, lodges, all are comprehended in the charge of doing more work than they can well do, upon material which they do not give themselves sufficient time duly and truly to prepare.

That would be a curious but instructive body of statistics which would endeavor to show how many Apprentices have been entered whose petitions had better been denied; how many Fellow-Crafts had been passed whose qualifications, or want of them, should have retained them in the rank of Apprentices; how many Master Masons raised who could not pass muster creditably as Fellow-Crafts; how many exalted in our chapters who should have been left in the quarries; how many dubbed Sir Knights in our commanderies who yet remain but poorly versed in the simplest rudiments of Masonry. Is there not more than one in the Masonic acquaintanceship of each of us who but a year or eighteen months ago received his Apprentice's Degree, and who now stands forth adorned by the plume and sword of the Knight Templar?—We confess to knowing more than one of this class, some affiliating with no lodge, some retaining membership in no chapter, who ought not to be able

to secure recognition from any commandery.

"Slowly but surely" should be our motto. "The prevailing desire should be, to *select the best material*, not to *collect the greatest amount of it*; to observe and preserve all that may be found worthy; and emulation should point to the enterprise of work *well done*, rather than to a *great deal of work*." If the material be of the right kind we cannot have too much of it, only let us be sure that it be of the right kind, and let us take time to prepare it before we advance it; otherwise we may find even our symbolic lodges overcrowded with material which will not stand the test of the square. Beyond all things to be brought to an end is the horse-

gallop through lodge, chapter, council and encampment which has become so common.

Past M. E. Grand High Priest, James A. H. Lampton well and truly said to the Grand Chapter of Missouri, in May last—"the rage for Masonic mysteries was never more dangerous to the Order than at the present time; and the peril is enhanced by the fact that Masonic bodies themselves exhibit a disposition to encourage this unhealthy and inordinate desire for Masonic light. It has become a mania, and, in some localities the Order has become transformed into an asylum for the special treatment of the disease. The malady is blindness—the remedy light; but the hospital patient remains blind." ED.

THE ANCIENT CHARGES.

CHAPTER VI.—BEHAVIOUR TOWARDS A STRANGER BROTHER.—SECTION VI.

THE Sixth Section of Chap. VI. of the Ancient Charges advises the employment of great care and caution in the examination of strangers who profess to be Masons, and as to the character of treatment due to the Stranger Brother after he shall have satisfactorily and sufficiently established his right to assume the name and character of a Mason. The first sentence of this section reads as follows:—

"You are cautiously to examine him, in such a Method as Prudence shall direct you, that you may not be imposed upon by an ignorant false Pretender, whom you are to reject with Contempt and Derision, and beware of giving him any Hints of Knowledge."

From the loose manner in which we have seen some lodges opened, and

from much of what we hear, attention to the recommendation to use great caution in the examination of strangers, before recognizing them as Masons is in danger of being overlooked or of not being as strictly adhered to as it should be. The looseness of the manner in which some Lodges are opened is equivalent to a want of the use of due protection of our rites from the presence of the profane. Not long since a Master Mason's Lodge in the city of Boston, was opened in the presence of an Entered Apprentice Mason who had presented himself there in the expectation of his receiving his advancement on the occasion. Having entered the hall when the other brethren entered he remained there undetected through the entire ceremony. In

another jurisdiction a book Mason within a recent period, gained access to the meeting of a lodge, and in order to secure the lodge against the evils which might follow from the success of this attempt, after its slow detection, it was thought expedient, regularly to initiate the individual in question, although he was beneath the legal age for admission. If lodges are not free from dangers of this character owing to a want of due care in opening, how much more careful and cautious should the individual Mason be in his examination of strangers professing to be Masons.—Indeed it is much to be preferred that the private Mason, unless he is fully assured of his own competency for the task should avoid undertaking to examine strangers, but should rather if convenient refer the stranger to the regular Masonic authorities of the locality, such as the officers of lodges, or committees of relief. When one Brother undertakes to examine another Brother who may be unknown to him, the stranger if a Mason will feel bound to use as much caution in submission to the examination as the examiner himself. In fact the process of examination of strangers is a double one. It should illustrate a mutual examination, the examined being as cautious in the answer he gives to the examiner, as the latter should be that in the question he puts, he does not communicate to the stranger by the form of his words the very information he seeks to extract from the former. Of course we here allude to the casual examinations which take place when Masons recognize stranger Masons away from the lodge, all of which examinations are necessarily to a great extent informal and irregular. The necessity for the employment of this great caution is to protect ourselves from being “imposed upon by an ignorant false pretender,” whom

we are taught by the same authority, “to reject with contempt and derision, and beware of giving him any hints of knowledge.” Every brother who has submitted to a full and thorough examination for the first time is aware of how very much he learned from his examiners, and will admit the extent of the danger there exists in all examinations of conveying these “hints of knowledge” which we are warned to be careful against communicating.

The Section next proceeds:—“But if you discover him to be a true and genuine Brother, you are to respect him accordingly; and if he is in want, you must relieve him if you can, or else direct him how he may be relieved: You must employ him some Days, or else recommend him to be employed. But you are not charged to do beyond your Ability, only to prefer a poor Brother, that is a Good Man and True, before any other poor People in the same Circumstances.”

The paragraph just quoted needs little comment. It covers the whole duty of the Mason towards the stranger brother. It teaches us to do unto him as we would have him to do unto us under like circumstances. Masonic hospitality has abundant opportunities to develope and display itself without confining itself to the literal suggestions of the clause we have copied from the Ancient Charges, but no brother having the true instincts of Masonry alive within him needs to be instructed how to treat the worthy stranger Mason.—No one better knows that as “in teaching we learn,” so “in giving we receive.”

The document known to Masons as the Ancient Charges, and on which we have dwelt for so many months with profit to ourselves and we also hope to the reader, fitly concludes with the se-

ries of general directions and advice which we now copy :—

“*Finally*, All these CHARGES you are to observe, and also those that shall be communicated to you in Another way; cultivating Brotherly-Love, the Foundation and Cape-stone, the Cement and Glory of this ancient Fraternity, avoiding all Wrangling and Quarrelling, all Slander and Backbiting, nor permitting others to slander any honest Brother, but defending his Character, and doing him all good Offices, as far as is consistent with your Honour and Safety, and no farther. And if any of them do you Injury, you must apply to your own or his Lodge; and from thence you may appeal to the Grand Lodge at the Quarterly Communication, and from thence to the Annual Grand Lodge, as has been the ancient laudable Conduct of our Fore-fathers in every Nation; never taking a Legal Course, but when the Case cannot be otherwise decided, and patiently listening to the honest and friendly Advice of Master and Fellows, when they would prevent you going to Law with Strangers, or would excite you to put a speedy period to all Law-suits, that so you may mind the Affair of Masonry with the more Alacrity and Success; but with respect to Brothers or Fellows at Law, the Master and Brethren should kind-

ly offer their Mediation, which ought to be thankfully submitted to by the contending Brethren; and if that submission is impracticable, they must however carry on their Process, or Law-Suit, without Wrath and Rancor, (not in the common way,) saying or doing nothing which may hinder Brotherly Love, and good Offices to be renewed and continued; that all may see the Benign Influence of Masonry, as all true Masons have done from the Beginning of the World, and will do to the End of Time. Amen, so mote it be.”

What a world would this be of ours were all men actuated by the disposition of mind and feeling which in these wise and noble old sentences is inculcated upon the members of the Craft. There is enough in these grand old “Charges of a Freemason,” as the embodiment of a Law which is intended to regulate the lives and conduct towards each other of so large a body of men as belong to our Masonic Institution, to merit the admiration and gratitude of all lovers of goodness and truth throughout the world. Did all the brethren live up to these noble teachings then truly would all “see the Benign Influence of Masonry, as all true Masons have done from the Beginning of the World, and will do to the End of Time. Amen. So mote it be.”

ED.

WHAT IS GOOD?

How long have the hearts of mourners sought after the way of pleasing God! and yet the Word is full of instruction as to the Divine Way. Micah says: “He hath shewed thee oh man what is good; and what doth the Lord

require of thee but to do justly and to love mercy and to walk humbly with thy God?”

A person once, under manifold trials and afflictions said to a friend who was condoling with him: “I look around

and see how many are much more heavily afflicted than myself. I *look within* and see the evil of my own heart which provokes the rod. I *look downward* and see that pit from which grace alone has preserved me. I *look upward* and see that God whose hand overruleth all events and who doeth all things well. I *look backward* and see from how many troubles he has rescued me and how

many sharp afflictions he has made to work together for my good. I *look forward* and behold that far more exceeding and eternal weight of glory to which he is conducting and for which he is by these light afflictions preparing me.—Then having looked in all these directions I do not think much of my troubles.”

R.

THREE-SCORE YEARS AND TEN.

Was it David who says “The days of our years are three score years and ten?” Let us examine. Yes—here in the sublimest of all those grand productions in whose words a hundred generations have breathed forth their devotion to God, the 90th Psalm, the Royal Poet declareth: “We spend our years as a tale that is told.

“The days of our years are three score years and ten; and if by reason of strength they be four score years yet is their strength labor and sorrow; for it is soon cut off and we fly away.”

Magnificent in thought, sublime in language, how naturally followeth the earnest supplication to the Divine Hearer:

“So teach us to number our days that we may apply our hearts unto wisdom.”

As we sat on the 26th of August last at the hospitable table of William B. Hubbard, at Columbus, Ohio, and celebrated with the members of his beloved family, three generations, *his seventieth birthday*, these thoughts came over us, and we determined to note them down for the perusal of the readers of the *Monthly*.

We recalled also those touching

words of Jacob when in the presence of the monarch of Egypt, Pharaoh inquired “How old art thou?”

“And Jacob said unto Pharaoh, The days of the years of my pilgrimage are an hundred and thirty years; few and evil have the days of the years of my life been and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage.”

The Masonic career of Mr. Hubbard is not second in interest to that of any member of the Fraternity now living. He has been a Mason nearly fifty years, and always active and efficient. His rare faculty of governing public bodies has been employed with marked effect at the head of Masonic bodies of all grades, from a subordinate craft lodge to that of the Grand Encampment of the United States. His uncommon expertness in the science and art of finance was employed at a critical moment in the history of the Grand Lodge of Ohio, which owes its present release from heavy incumbrances to his tact and zeal. His acquaintance with the principles of jurisprudence, as applicable to all grades and classes of men, is seen in the great number of decisions made by him in the various official positions

he has occupied, few of which have ever been set aside or controverted. His views upon Masonic jurisprudence form the ground work of the laws of the Grand Lodge of Ohio, and having been collected in a volume and largely disseminated, the ground work of many other Masonic jurisdictions in whole or in part. His decisions upon Templar Masonry, its history, rituals and laws, are landmarks to all who care to pursue a straight path in that elegant system.

And to-day this veteran craftsman, this faithful delver in quarry, hill and temple, this modern Aholiab, Bezaleel, Hiram Abiff, Zerubbabel, passes his three score years and ten and begins to look down the dark slope of old age.

Not yet is his strength "labor and sorrow." In fair health, only obscured by the accidental loss of an eye two or three years ago; in good circumstances of life, the result of faithful labor, prudence and honest economy; cheered by the faithful partner who has walked by his side nearly fifty years; surrounded by children and childrens' children; possessed of an elegant residence and grounds; blessed by the literary companions of his bookshelves, whose philosophy and wisdom have been the delight of a long and well spent life, the evening of his days is golden and the sun of his life, like that which shone over Joshua the day when the Lord delivered up the Amonites before the children of Israel, *stands still on Gibeon*.

Sitting by his side at the hospitable board which we have so often shared, we seemed to see a shadowy grasp not represented in the flesh. The forms of those whom upon different occasions we have met in his companionship, Charles Gilman, Philip C. Tucker, Chas. Scott, G. H. C. Melody, Salem Town—these and a score of such hovered around us on that anniversary of "three score years and ten." Their labors, their

joys, their honors are intimately blended with Mr. Hubbard's, and although they have gone "a little way before," yet it demanded no stretch of fancy to conceive them present, where they would rejoice to have been, at a place where their names and their Masonic merits are remembered so well.

Where hearts are warm with kindred fire
And love beams free from answering eyes,
Bright spirits hover always there
And that's the home the Masons prize.

Recalling, upon that memorable anniversary of "three score years and ten," the scenes in which we have enjoyed the companionship of this "last of the Romans," how pleasant are the spots in memory's waste. Like one who stands upon Mt. Carmel looking eastward and sees the green plain of Esdraelon stretching far away to the Jordan in vast undulations, the noblest landscape in the world, the eye of memory recalls some of the happiest incidents in our Masonic life. The weeks at the triennial meetings of the National Masonic organizations of 1856—a conjunction of good hearts at Buffalo, N. Y., in 1857—but why attempt to enumerate them. They dot the fertile landscape here and there and give to memory some of the brightest associations.

Shall we hope that this "three score and ten" may extend to four score? That the veteran, whose eye is not yet dim nor his natural strength abated, may live yet to see a richer and more abundant harvest from the seeds of good counsel, sound law, thoughtful decisions which he has so abundantly served? That another generation may rise like olive plants around his feet and call him blest?

Ah, happy in the love of relatives, the respect of a great Fraternity and the esteem of community, may a calm

and loving sleep creep over you when your last hour shall come. May your labors be models of emulation to those who, in an innovating age, shall come after you. And may the lines you have so often commended be tenderly murmured over your honored dust:—

"Here above our brother weeping
Through our tears we seize this hope;
He in Jesus sweetly sleeping
Shall awake in glory up.
He has borne his Cross in sorrow,
Weary pilgrim, all forlorn,
When the sun shall rise to-morrow,
'Twill reveal his sparkling Crown."

R.

FREEMASONRY IN ENGLAND.

CONCLUDED.

In our former paper we enumerated the steps by which, in the year 1722, the Duke of Wharton succeeded in reaching the Grand Mastership in the Grand Lodge of England. He only retained the office one year, being followed by the Duke of Buccleugh as Grand Master. This official proposed to establish the Committee of Charity, which the next year, under his successor the Duke of Richmond, was instituted—a Committee which has continued to be appointed to the present time, and the benevolent operations of which have added so much lustre to the reputation of Freemasonry in England. The Committee of Charity soon filled a very important position in English Masonry, and devotion to its interests secured the election to the Grand Mastership in the year 1725 of Lord Paisley, who became Earl of Abercorn. The Earl of Inchiquin next attained to the Oriental Chair of the Grand Lodge. During his administration the Masons of Wales placed themselves under the government of the Grand Lodge of England, a circumstance which led to the institution of the office of Provincial Grand Master, an officer of that rank and title being soon afterwards appointed, one for North and another for South Wales. The office of Provincial Grand Master

hence forward appears prominently in the history of Freemasonry in England. The Provincial Grand Master represents the Grand Master in the district for which he is appointed, wielding the full powers of a Deputy, and presides over the quarterly meetings of the Masters and Wardens of the lodges in his jurisdiction, which assemblages are dignified with the style of Provincial Grand Lodges.

In 1728 Lord Colerane succeeded the Earl of Inchiquin as Grand Master.—To illustrate the rather ornamental than useful character assumed by the aristocratic Grand Masters elected by our English brethren in those days, Preston, who appears to have had a great admiration for the nobility, says, "his lordship attended two communications during his mastership, and seemed to pay considerable attention to the duties of his office." An American Grand Master would earn but small applause for only attending *two* communications, and *seeming* to pay considerable attention to the duties of his office. The office of Grand Steward was revived during this administration, and the number of them limited to twelve.—Their duty was to assist the Grand Wardens in the preparation of the annual Grand Festival.

In 1729 Lord Kingston was Grand Master. During his term Masonry was officially introduced into India and rapidly grew into importance in that distant section of the British possessions. The Duke of Norfolk was elected Grand Master for the following year. This nobleman went to Italy soon after his election which prevented him from being present at more than one communication of the Grand Body. The whole labor of the office devolved upon his Deputy, Nathaniel Blackerby, and so should the honors. This remark should also apply to all preceding Deputies of the noble Grand Masters of the Grand Lodge of England. The Duke of Norfolk gave evidence, by sundry small presents to the Grand Lodge, that during his absence in sunny Italy he several times *thought* of the Brethren at home. Whereupon Bro. Preston, with innocent simplicity, remarks "it is not surprising that Masonry should flourish under so respectable a banner." It is recorded that under the administration of the Duke of Norfolk there was "established by deputation a Provincial Grand Lodge at New Jersey, in America." The mention of this calls for the remark that to New Jersey and not to Massachusetts is due the honor of receiving the first official Masonic recognition, although in Massachusetts Masonic organization was first successfully and permanently introduced.

Lord Lovell, afterwards Earl of Leicester succeeded the Duke of Norfolk, in the year 1731. We learn that "during the presidency of Lord Lovell the nobility made a point of honoring the Grand Lodge with their presence."—We mention this as an indication that the Institution, always important in itself, had begun to assume importance in the estimation of the highest social grade. It would seem that the office of Grand Steward had been revived in

order to appoint thereto certain noble-men who could not be expected to be present at the Annual Grand Festivals unless placed in some prominent position. "The Dukes of Norfolk and Richmond, the Earl of Inchiquin and Lords Colerane and Montagu, with several other persons of distinction, generally attended" the meetings of the Grand Lodge at this time. During the administration of Lord Lovell, "by virtue of a deputation" from him, a lodge was held at the Hague, for the purpose of initiating Francis, Duke of Lorraine, Grand Duke of Tuscany, who afterwards became Emperor of Germany. The first two degrees were there conferred upon him, and later in the same year, on his visit to England, he was raised to that of a Master Mason "at an occasional Lodge convened for the purpose, at Houghton-hall, in Norfolk, the seat of Sir Robert Walpole," a very snug retreat wherein these high political personages might hold the meetings of said "*occasional lodge*" secure from all chances of visitation from *brethren* who moved in a humbler social sphere. An American Mason cannot fail to notice, in looking over this period of the history of English Masonry, how subservient it had become to the English aristocracy. Preston, the well-known Masonic historian of the period, looked on with a wonderful complacency with which we cannot sympathize. We cannot regard that a healthy condition of Masonry when among brethren on the level of the checkered floor aristocracy rears its proud head so high to the exclusion of the real supports and pillars of the Institution.

In the year 1732 Lord Viscount Montagu became Grand Master. The names are recorded of two Dukes, one Earl, three Lords and two Baronets who were present at his installation, and it is said that above four hundred brethren

ren assisted, none of whose names appear, although undoubtedly the leading lights of Masonry were included in the number. "At this meeting it was first proposed to have a country feast, and agreed that the Brethren should dine together at Hampstead on the 24th of June, for which purpose cards of invitation were sent to several of the nobility. On the day appointed, the G. Master and his officers, the Dukes of Norfolk and Richmond, the Earl of Strathmore, Lords Carpenter and Teynham, and above a hundred other Brethren," (the four hundred brethren having undergone some sifting and been reduced to one hundred,) "met at the Spikes, at Hampstead, where an elegant dinner was provided." Thus had the noble managers of the Institution carried the old democratic Masonic festival out from the city into the country for their own particular delectation.—"Soon after dinner, the Grand Master resigned the chair to Lord Teynham, and from that time till the expiration of his office never attended another meeting of the Society." So writes Bro. Preston, and we think that after this he ought to have shown signs of cure from his admiration of noble Grand Masters. We do with pleasure hail the following sentence as evidence of his return to common sense—"But the Society was particularly indebted to Thomas Batson, Esq., the Deputy Grand Master, who was very attentive to the duties of his office, and carefully superintended the government of the Craft." All honor be to Thomas Batson, Esq., Deputy Grand Master.

The following appears in Webb's Monitor:—

"Freemasons' Lodges in America date their origin from this period. Upon the application of a number of Brethren, residing in Boston, a warrant was granted by Lord Viscount Montagu, Grand Master of Masons in England, dated the 30th of April, 1733, appointing the R. W. Henry Price Grand Master in North America, with full power and authority to appoint his Deputy, and other Masonic officers necessary for forming a Grand Lodge; and also to constitute lodges of Free and Accepted Masons, as often as occasion should require. In consequence of this commission, the Grand Master opened a Grand Lodge at Boston, on the 30th of July, 1733, in due form, and appointed Andrew Belcher, D. G. M., and Thomas Kenelly and John Quann, G. Wardens. The Grand Lodge being thus organized under the designation of St. John's Grand Lodge, proceeded to grant warrants for instituting regular lodges in various parts of America, &c."

Here we propose to conclude our comments on the history of Freemasonry in England. The records on which this history is based are scanty in the extreme. They do not let us deeply into the privacies of Masonic life through the periods over which our pen has travelled. Were we disposed, like many modern Masonic writers, to indulge in a vein of romance, we might by the coloring of imagination have greatly relieved the dry details of our chronicles, but would have contributed but little to the diffusion of historic truth, which after all when most unembellished is much more valuable to us than fiction however pleasingly told.

ED.

JOPPA.

THERE is much in the history of Joppa that is calculated to interest the reflecting Mason, and it has occurred to us to glance over some of the accounts of recent travellers and glean from them a general idea of its present appearance.

Approaching Joppa from the South the rout lies through one of the richest sections of Palestine. It is a gentle depression coming down from the East, three miles wide, through the centre of which runs a deep winding torrent bed. The soil is loamy and yields the finest grain of the country.

Standing upon a rock, as the Masonic traditions have always affirmed, Joppa is one of the oldest cities in the world. According to Pliny it existed before the

flood. But it was never prominent as a commercial port until the time of Solomon, who made it his chief naval emporium. Being the nearest harbor to Jerusalem, about thirty-five miles distant, the floats of timber from Lebanon, for the building of his temple (and afterwards that of Zerubbabel), were landed here and transported by land to Jerusalem. Joppa now has a population of 5000 souls. As of old it is a seaport town of considerable trade, and if possessed of a good harbor would be the most flourishing port of Palestine. The products of its immense fruit orchards, together with the silk and soap here manufactured, are exported in large quantities to the cities on the Mediterranean coast.

FREEMASONRY IN SCOTLAND.

It is known that our Scottish brethren claim to possess the oldest lodge in the world. Theirs is the honor of a Robert Burns, who from the patronage and encouragement of the members of St. James Lodge at Tarbolton, derived some of that elasticity which took him through the most depressed period of his life, and gave him to be equally the Poet of Masonry, of Scotland and of the world. Theirs too is the fame of sheltering the remnant of the Knights Templars, who after their persecutions in France and England fled to Scotland and planted there the seeds of a system which, however obsolete in theory, can never in practice lose the esteem of men. * * * From these and other considerations we have thought the

readers of the *Monthly* would like to read an article on Masonry in Scotland.

The present Grand Master of Scotland—or as the ancient title reads, “Most Worshipful Grand Master Mason of Scotland,”—is John Whyte-Melville, Esq., of Benochy and Strathkinness. His Deputy (written *Depute* in the Scottish tongue) is “The Right Hon. the Earl of Dalhousie, K. T.”—Lord Loughborough is substitute Grand Master. “Sir A. P. Gordon Cumming, Baronet,” is Senior Grand Warden. “The Right Hon. the Earl of Strathmore,” is Junior Grand Warden.

The present Duke of Athole, whose lamented father recently deceased, was for very many years Grand Master, is Senior Grand Deacon; the Earl of

Dunmore, Junior Grand Deacon. The Grand Secretary is Wm. Alex. Laurie, a name well-known in Scottish Masonic history.

The honorary members associated with such distinguished names are Charles XV., King of Sweden and Norway, Prince Frederick of the Netherlands, George IV., King of Hanover, William I., King of Prussia.

Representative members to and from sister Grand Lodges are numerous; to the Grand Lodge of Canada, Thomas Drummond of Kingston, is the only American member.

With such an array of names representing the wealth, station, virtue and experience of Scotland, this G. Lodge claims and enjoys the respect of sister Grand Lodges the world over. It was therefore no light compliment to our country that the Grand Lodge of Scotland, upon the first intelligence of the assassination of President Lincoln, assembled (May 8) and unanimously adopted the following Letter of Condolence :—

“To His Excellency, Charles Francis Adams, Envoy Extraordinary and Minister Plenipotentiary for the United States of America at the Court of Great Britain and Ireland, &c.

Sir:—We John White-Melville, Esq., of Benochy and Strathkinness, the Most Worshipful the Grand Master; the Right Worshipful the Office-Bearers; and the Worshipful the members of the Grand Lodge of Free and Accepted Masons of Scotland, beg leave to assure your Excellency that the very sudden and atrocious crime which has plunged the American Nation into grief and mourning has produced a feeling of the utmost horror and indignation, not only in the Masonic Craft of Scotland and the great mystic family of the world, but also we doubt not throughout the enlightened portion of the civilized globe.

“We seize the earliest opportunity afforded to us of expressing these our sentiments and the sorrow we so deeply feel at the loss sustained by the American people in the cowardly assassination of the late President Lincoln.

“While we offer our fraternal sympathies with the distress occasioned to our brethren of the United States and the people in general by this melancholy event, we would request your excellency to convey to Mrs. Lincoln and her family our sincere and heartfelt condolences on their afflicting bereavement assuring her how deeply she has become in her sudden misfortune the object of our earnest and warmest sympathy.

“Trusting that it may graciously please the great Architect of the Universe to take her and her family into his keeping and to bestow upon them every consolation and strengthen them to bear up against their present affliction, is the united prayer of the Freemasons of Scotland.

“Given at Freemasons' Hall in the city of Edinburgh, in full Grand Lodge assembled, the 8th day of May, in the year of our Lord 1865, and of Light 5865.

(Signed,) J. WHITE-MELVILLE,
[SEAL] G. M. M. of Scotland.
(Signed) WM. A. LAURIE,
G. Sec., G. L. of Scotland.

Mr. Adams' reply to this excellent Letter of Condolence is curt :—

“The Minister of the United States has the honor to acknowledge the reception of an Address of Sympathy from the Grand Lodge of Scotland, and to state that the same has been forwarded to Washington.

“The Minister desires to express on behalf of his country, his grateful sense of the feeling which prompted this communication.

Legation of the United States,
London, 16th May, 1865.”

The Scotch Masons have an organ, little seen in this country, entitled, “Scottish Freemasons' Magazine,” a monthly of 20 pages, now near the close of its third volume. Its literary character is high—as a mere Masonic newspaper it is not celebrated. Some of its papers are fully up to the old “Mason's Quarterly,” (London,) of the days of Dr. Oliver, “Crucifix” and others. Amongst these we observe in the July issue (1865) a series by William Hunter, then in its fourth number, entitled,

"Some particulars in the history of the Lodge Journeymen, No. 8;" this paper for minuteness of detail and general interest reminds us of Bro. Hurd's "History of St. Andrew's Lodge," Boston, published some years since. The Lodge No. 8 is one of the most renowned of all the Scottish bodies, having had at times as high as 500 members at once. It has a Life Assurance plan connected with it, and regular weekly series of benefits to its sick and disabled members. A member, for instance, on entering at the age of 18 years (a common practice in the Scotch lodges,) by paying 1s. 8d. per quarter receives at death £20. "For more than one hundred and fifty years it has relieved suffering want, soothed the bed of affliction, consoled the widow and the orphan, inured the members to serious reflection and business habits, and infused a spirit of manly independence and active benevolence."

The ancient Mason Lodges of Scotland would appear from the records extant, to have been exclusively of an operative character, consequently all the members were expected to have a distinctive "Mark."

Another of the valuable series of papers publishing in the "Scottish Freemasons Magazine," is by Rev. Andrew R. Bonar, an enthusiastic antiquary and author of various works. It is entitled "The Canongate of Edinburgh, its History, Remarkable Hours and Traditions."

Still another valuable series of contributions to its pages is by Bro. Anthony Haye, upon Scottish Masonic Jurisprudence.

As may be supposed from the convivial habits of our Scotch brethren, their lodges are much given to feasts and festivals wherein the singing is a large part of the proceedings. Many original songs of merit are brought out

at these symposiums which might be copied to advantage in the American press, which is not so well represented in the poetical literature of Freemasonry.

The official record of the G. Lodge of Scotland is "The Grand Lodge of Scotland's Reporter," of which the second series, (counting two volumes) is out. The cut at the head of the "Reporter," displays the martyrdom of St. Andrew, with many heraldic devices, and the motto "In the Lord is all our trust." The "Reporter" is sent gratis "to the office-bearers and members of the Grand Lodge and to each lodge holding of the Grand Lodge." To all others it is sold at two pence per copy, being a large 8vo. of 48 pages. In the issue of the "Reporter," corrected up to March 31st last, we find much interesting matter. Lodge St. John, Thornhill, No. 252, at its semi-centennial anniversary, "having harmonized in the light" for several hours, was closed by the toast from the Master, "All poor oppressed and distressed Freemasons around the globe, and for those of our brethren in America and on the Continent of Europe, now unhappily enduring the miseries of war, let this be our prayer:—

'Great God from the heavens view the nations
at strife!

Thy gavel must heal this disorder;
Send Peace o'er the world, give rescue and
life,

Be Thou, Lord, our Saviour and Warder!"

The foundation of the District Asylum, Cupar, was laid with Masonic honors, Bro. John Whyte-Melville, presiding, assisted by delegations from twenty-five lodges. A new Hall for Lodge St. James, No. 177, Coatbridge, was consecrated. The foundation-stone of the new National Bank, Stromness was masonically laid; an elegant watch was

presented by the Craft of Ayrshire to R. W. D. Murray Lyon, A. M., a gentleman favorably known on this side of the water; the foundation-stone of a monument to the late Bro. J. F. Farquharson, of Invercauld, was masonically laid

—these and other events of the sort with which the columns of the “Reporter” abound, prove the earnestness and zeal of the Scottish Fraternity.—May all their labors be crowned with abundant success!

R.

THE LIVING TEMPLE.

RICH was the Temple framed of old,
Of Hermon's cedars, lined with gold,
By princely architect of Tyre;
And bright the flames of Sun and Fire,
Built many an hundred years ago,
In Ind or western Mexico.

But fabrics formed by human hand,
Though they, in noblest grandeur, stand,
On lofty pillars, rich and rare,
Of burnished gold, can ne'er compare
With living temples, pure and fine,
Built by the Architect Divine.

Let us, who live in latter days,
To God a nobler temple raise,
With *corner-stone* deep laid in youth,
While *Knowledge, Temperance and Truth*,
In all their fair proportion bind
That noble temple of the mind.

Let *Fortitude* the basis be,
And high *Resolve* the plethory;
The stones shall be of *Reason's* proof,
Celestial Love shall form the roof,
And *Prudence* at the threshold stay,
To drive each vagrant guest away.

Within shall *Seven Pillars* shine,
The purest produce of the mine;
Religion, Honor, Gratitude,
Devotion with Heaven's light endued;
Friendship and *Purity* sincere,
And *Understanding* right and clear.

The Sun, at noon, shall lend his ray
 To guide the labors of the day ;
 Nor shall the Moon and Stars by night,
 Withhold their kind and needful light,
 That your work may be finished here,
 When the *Grand Master* shall appear.

THE MODERN ORIGIN OF THE HIGHER DEGREES.

BY "HIRAM ABIFF."

WE have seen that the authorities of the A. and A. Rite refer to Frederick the Second of Prussia as the individual who, by the addition of eight degrees to the twenty-five of the Rite of Perfection, became the founder of the new rite yeleft the Ancient and Accepted—then dubbed Ancient for the first time in history. We found on examination that the authorities of the A. and A. Rite had deceived us, that there could be no foundation whatever for their statement as to the origin of that rite ; that Frederick II. could not have had anything to do with it, never having been other than a simple Master Mason ; that he was innocent as the unborn child of all connection with the higher degrees, and we concluded that we must look elsewhere for information.

From a circular issued from the Supreme Council, Charleston, S. C., on the 10th of December, 1805, we copy the following :—

" On the 25th of October, 1752, the Grand Masonic Constitutions were ratified in Berlin, and proclaimed for the government of all the Lodges of Sublime and Perfect Masons, Chapters, Councils, Colleges and Consistories of the Royal and Military Art of Free Masonry, over the surface of the two

hemispheres. There are Secret Constitutions, which have existed from time immemorial, and are alluded to in these instruments.

In the same year the Constitutions were transmitted to our Illustrious Brother, Stephen Morin, who had been appointed on the 27th of August, 1761, Inspector General over all Lodges, &c., &c., in the New World, by the Grand Consistory of Princes of the Royal Secret, convened in Paris, at which presided the King of Prussia's deputy, Challon de Joinville, Substitute General of the Order, Right Worshipful Master of the first Lodge in France, called St. Anthony's, Chief of the Eminent degrees, Commander and Sublime Prince of the Royal Secret, &c., &c."

From this extract we must deduct as untrue, as entirely void of foundation, all that refers to Frederick the Great, and further all that refers to Berlin his capital, inasmuch as the A. and A. Rite never obtained any footing whatever in Prussia, the Prussian Masons ever refusing all recognition of the system. Challon de Joinville may or may not have presided over a Consistory in Paris in the year 1762, but he could not have presided as the King of Prussia's Deputy, as the King of Prussia, not having any connection with the

higher degrees, could not appoint a deputy.

It is true, however, that Stephen Morin received an appointment of some kind from a body over which presided Challon de Joinville. On reference to the documents we find that the Power or Patent of Stephen Morin authorized and empowered him "to establish Perfect and Sublime Masonry in every part of the world, &c."; that the Patent was signed by Challon de Joinville as "Deputy General of the Order," and not as Frederick's Deputy, and by sundry others. But what is peculiar about the business is that the Body from which this Patent issued only practised the twenty-five degrees of the Rite of Perfection, and knew nothing of the eight degrees which have been added by somebody to make up the thirty-three of the Ancient and Accepted Rite.—Morin then was appointed to establish the Rite of Perfection and not the A. and A. Rite, no such Rite having at that date any existence.

Stephen Morin, who was a Jew, started on his travels towards the New World, and very soon began to overstep the limits of his Patent. He located himself in San Domingo and opened his establishment for the sale of the Degrees of the Rite of Perfection, and created quite a demand for them throughout the West Indies. At the sitting of the Grand Lodge of France, of August 17th, 1766, the following resolution was passed:—

"That considering the carelessness, and the various alterations introduced in the Royal Art by Worshipful Brother Morin, her late Inspector, the Worshipful Grand Lodge annuls the Brief of Inspector granted to said Brother Morin, and deems proper for the good of the Royal Art, to cause him to be replaced by Worshipful Brother Martin, Master of the St. Frederick Lodge,

and that his letters of Constitution for America be ratified."

Notwithstanding the suspension of all powers granted to Stephen Morin he continued his work of selling Masonic Degrees.

We again copy from the circular which issued from the Supreme Council at Charleston, S. C., in December, 1805:—

"On the 1st of May, 1786, the Grand Constitution of the Thirty-third degree, called the Supreme Council of Sovereign Grand Inspectors General, was finally ratified by His Majesty the King of Prussia, who, as Grand Commander of the order of Princes of the Royal Secret, possessed the Sovereign Masonic power over all the Craft. In the new Constitution this high power was conferred on a Supreme Council of nine brethren in each nation, who possess all the Masonic prerogatives in their own district, that His Majesty individually possessed, and are Sovereigns of Masonry."

Here it will be seen is an additional statement concerning Frederick the Second and the A. and A. Rite, every word, syllable, letter and punctuation point of which is untrue, and without the most infinitesimal particle of foundation in fact. Even supposing that Frederick was connected with the Scottish Rite, he could not on the 1st of May, 1786, have had anything to do with the ratification of the so-called "Grand Constitution of the Thirty-third degree," for on that day he was not in Berlin but at Sans Souci, there confined to his chamber, had been for months previously and was for months subsequently, by the miserable combination of ailments from which he died. The fact is that the mention made in this extract about the Constitutions of 1786 is the first statement anywhere published that there was in existence

any such Constitutions organizing a system of Thirty-three Degrees.

"On the 31st of May, 1801," the same circular says, "the Supreme Council of the Thirty-third Degree, for the United States of America, was opened with the high honors of Masonry, by Brothers John Mitchell and Frederick Dalcho, Sovereign Grand Inspectors General."

This was the first Supreme Council of Thirty-three Degrees ever heard of among men or Masons. Frederick Dalcho received his knowledge of the higher degree system from John Mitchell, he from one Barend M. Spitzer, he from one M. M. Hayes, and he from Stephen Morin. Here we have the pedigree of the founders of the first established Supreme Council of Thirty-three Degrees in the world. Stephen Morin we have seen originally had power only over the Twenty-five Degrees of the Rite of Perfection. Thus then are we enabled to prove that the degrees between the 25th and 33d were manufactured in the passage of the Rite of Perfection to Charleston on its way from the hands of Stephen Morin. But the thirty-three degrees as at this day adopted by the Bodies of the Scotch Rite are not even the same as were enumerated on the list of Degrees at the time of the organization of the Supreme Council at Charleston in 1801. Consequently some of them date later than 1801. Bro. Albert Pike could give some information about the changes they have undergone in passing through his hands, and Bro. Mackey could also throw light on their history.

By whom the originally eight degrees were manufactured it would now be difficult to prove. But that they had no existence previous to 1801 is beyond all doubt. Up to the year 1801 the highest degree known to American Masons was the 25th of the Rite of Per-

fection. At the formation of the Supreme Council at Charleston these degrees, under a newly created Rite, suddenly increase to thirty-three. The eight added degrees were not imported from Europe. In Europe they were entirely unknown. They were ultimately exported from Charleston to Paris, where a Supreme Council of 33 degrees was erected in opposition to the Grand Orient. In the course of time, owing to the confusion which this body made in French Masonry, the G. Orient concluded to accept these eight degrees so as to give the Craft practising the modern Ancient and Accepted Rite a legitimate government, and assume over it some control for the benefit of the Fraternity. Subsequently from Paris as East the Rite diffuses itself over the world, and even comes back from France to the United States. But with this manifest difference, while the Bodies inheriting the Rite direct from its creators in Charleston attribute its origin to Frederick, the Bodies inheriting through the Grand Orient repudiate this assumed foundation as altogether fabulous and let the system rest upon its merits as a Masonic development. If brethren choose to penetrate these degree systems they are perfectly free to do so, and no authority, Masonic or otherwise, has any right to intervene. But when these systems by their operations make so much trouble in the Masonic world, they must expect that their assumptions of antiquity, and their other weak points will be ventilated.

As to the Constitutions of 1786 they are a curiosity in their way. It is strange, that supposing they had emanated from Frederick, or any other authority at Berlin, that the original should not be found in the archives of Frederick's own Grand Lodge, that many years after the death of that King

the original should turn up for the first time in the city of Charleston with all the signatures nearly defaced by sea water except the fabulous Frederick's; that the Constitutions should be written in doggerel Latin, while Frederick II. was surrounded by Latin scholars of eminence,—that the only copies which ever appeared might be traced back to Charleston; that even the first Supreme Council should have been founded in Charleston before the existence of those Constitutions had been made known. The fact is they had no existence prior to the organization of that Supreme Council, nor until some time after its formation. There is very good reason to believe that the only Frederick who had ought to do with their promulgation was Frederick Dalcho, who with John Mitchell, opened the new Supreme Council. The A. and A. Rite as a Rite dates its origin therefore to the year 1801, the year of the organization of the Supreme Council at Charleston, S. C.

The question now comes up whence arose the Rite of Perfection. The following appears on the records of the Grand Orient:—

"In the year 1700 of the Christian Era, Masonry, in any of its rites or degrees, was neither known nor practiced in France. The first Lodge known there was constituted in 1725, by the Grand Lodge of England, in the York Rite. There was subsequently a Grand Lodge formed there, and which bore the title of the 'English Grand Lodge of France,' until the year 1756; but in the course of this year, it took the title of 'Grand Loge du Royaume,' or Grand Lodge of the Kingdom. Up to this period of time, Masonry practiced but

three degrees, viz., the Apprentice, the Companion, and the Master, which were called Symbolic."

Between the period of this introduction of Masonry from England and the declaration of the independence of the Grand Lodge of France, the upper degrees began to appear in that country. It is claimed that they came from Scotland to the number of three or four degrees, brought over by a Scottish nobleman and follower of Charles Stuart. But strange to say the Masons of Scotland knew nothing of them. On the minutes of the Grand Lodge of Scotland, under date of 1802, appears the following:—

"1802.—This year a circular letter was received from a body styling itself 'the Supreme Grand Council of America.' The spirit of the Illuminati which it breathed, and the supernumerary degrees, amounting to about fifty, which it authorized, were sufficient reasons for drawing down the contempt of Scottish Masons, whose honor it is to have preserved Masonry for many centuries in its original and simple form, and whose pride it shall ever be, to transmit to the latest posterity, the principles and ceremonies of their Order unpoluted and unimpaired."

Step by step these three or four degrees said, without show of proof, to have come from Scotland, were expanded and expanded until they reached twenty-five in number, and were baptized the Rite of Perfection—and so in the next stage of development they were expanded once more into the A. and A. Rite, as in still later days that Rite has been expanded into the Rite of Memphis.

THE BIBLE AS ONE OF THE THREE GREAT LIGHTS OF MASONRY.

If we are to consider the Fraternity of Masons as a universal cosmopolitan institution, composed of men of every country, sect, and opinion—then the Bible displayed as one of the three Great Lights of Masonry, upon the altar of every regular lodge, must necessarily be—viewed from a *Masonic* standpoint—merely a *symbol*—a symbol of godliness, religiousness, obedience, and submission to the will of the Great Architect. The square and compass, as two of the Great Lights, are also symbols, the first of conscientious, scrupulous, square and regular conduct—the second of that all-embracing love of man, which we term charity.

These three symbols, the Bible, Square and Compass, being thus always found in connection, the qualities emblematically represented by them are, or ever should be inseparable. The Bible then, considered as a *symbol* of godliness, is not itself godliness, and godliness *may* exist without it, the material being the sign of the idea and the real, the living expression of that which does not appear. The Mahommedan Koran, the Hebrew Testament, the Hindoo Vedas, or any other book containing a code of moral laws, might have been originally adopted as one of the three Great Lights. As such, however, either of these books would be but a *symbol* of piety and godliness. The old lectures of Masonry do not say that the Bible is the light—on the contrary they expressly declare that it “*signifies* the light”—that light which is to illumine a Mason’s path through life. Light among all nations and in all ages has been an emblem of knowledge. Eternal truth was always represented under the symbol of light.

Truth is to the mind what light is to the sense. As light is ever present, rapid and active in nature, so are the contemplative thoughts of man in the sanctuary of the mind, for there is nothing certain but thought—the thought of each man being the last element to which analysis can carry us—the supreme judge of every doubt, the starting-point for all wisdom. Light is as inseparably connected with heat as true knowledge is with human sensibility.—Light and heat, thus bear the same relation to the creative powers of nature, as knowledge, and sensibility do to the vigorous life of the mind. It was, therefore, appropriate to represent the knowledge of eternal and infinite things in their application to actual life, by the symbol of *light*, and this light might very justly be termed a *great* light.

That this idea of the Bible as a Great Light, is the true and original signification, as understood by the founders of the present system of Free or Speculative Masonry, is evident from the first Ancient Charge of the Constitution of 1722, which declares that a Mason, by his tenure must “obey the *moral law*,” and that he is obliged “only to that religion in which *all* men agree.” The revised Constitutions of 1758 are still more explicit, declaring in addition that Masons must be “good men and true, men of honor and honesty, by whatever names, *religion or persuasions* they may be distinguished.”

These Ancient Charges thus plainly indicate that the aim or design of Masonry is a *moral* one, that the religiousness or piety which it requires must be tested by morality alone—by that morality in which truth becomes of value

only if it pass to the condition of feeling and attains its preciousness only when it is realized in the world as a fact; and that this religiousness is entirely distinct from the expression of religious opinions, which is left to the individual and is without the pale of Masonry. The Bible, therefore, is of no *dogmatic* authority in the lodge, nor can we masonically regard it as the exclusive source of that light which is to guide our steps. It is to us, as Masons, but a symbol, a type of that godliness which the Mason requires in order to preserve his moral purity and strength in every condition and station of life. Any representatives to the contrary are antagonistic to the pure spirit of toleration and charity which is the spirit of Masonry.

On the other hand, the *spirit* of the Bible—the spirit of eternal truth which has existed in all times and among all nations—is of universal authority in Masonry. From that book there speaks to us a sacred, all-embracing spirit of truth. Beginning with the acknowledgment of the unity of the spiritual first great cause, the Divinity, it represents Him in His creative activity as an all-animating power and requires us to worship Him by obeying His commands by a moral religiousness. Religious morality is the characteristic, the spirit which pervades the Bible. We observe it first in the *Hebraism* of the old Testament, as limited to a single nation;

next in the *Judaism* of the Apocrypha, where, leaving its national boundary, it combines with *Parsecism* and *Hellenism*; and finally, it attains its perfection, culminating in the *Christianism* of the New Testament, where, abandoning its national stand-point, it calls all men to a religion founded solely upon their childhood to God, proclaiming the rights, the religion, the deliverance of man, not those of any one nation or sect; founding the religion of humanity, based not upon race, but upon the heart; establishing true fraternity among men by charity, not by religious faith, and overflowing throughout with human brotherhood in the broadest sense.

There is thus a connection between Freemasonry and the Bible, and with good reason did our fathers select this book as their greatest and most sacred symbol; for it is the rule and guide of our faith in this, that it teaches us to honor God by morality, by obedience to His commands in spirit and in truth, and not by religious opinions and devotional ceremonies. These, Freemasonry leaves to the individual.

In this sense, Masons can *revere* the Bible *materially*, as the *first* great source of that light from which they may create wisdom, strength and beauty where-with to know themselves, to govern themselves, and to perfect themselves. —*N. Y. Dispatch.*

CHIVALRY.

MUCH time and labor have been thrown away in attempts to prove the origin of Chivalry which is but another name for knighthood. Some of the

more zealous writers, determined to have an antique origin for everything, have not scrupled to find warrant in the earliest ages and histories for the

lance and plume and helmet of the knight in full panoply, and consequently to the idea or system which brought him forth. All such speculations are simply idle.

In the tenth century the world may be said to have been plunged in mental darkness. Religion had a name but not an existence. The political rights of the people were scoffed at by the privileged few. War was the amusement of kings and the holiday of the great, and murder, plunder and rapine reigned throughout Europe. The better spirit that arose in the breasts of a few, the spirit that incited them to cast themselves, as it were, into the breach and bring about a better state of things, that induced men to espouse the cause of the weak, the poor, and the oppressed, was the spirit of Chivalry; it was a thought, an idea, a purer faith in a better life than then obtained, and has been described as a spirit of honor, a passion for deeds of a noble daring, a desire for the rewards of valor, an eagerness to succor the distressed, to redress wrongs, to uphold truth and justice, to place the female sex once more in the position from which they had been degraded, and in the right cause, never to turn back from an enemy.

The embodiment of this system was in the orders of knighthood, and although the visible body has passed away, the spirit, it cannot be doubted, still remains; nor do we need any argument more powerful than an appeal to reflection to show that, as in the middle ages it performed a mission of light and relieved without entirely eradicating the evils which called it forth, so now, the same evils in principle, call for the exercise of like counter-acting virtues. Hence, the adoption of the chivalric degrees or orders in Freemasonry.

The analogy in outward form, due allowance being made for the differing manners of the two periods, will be observed in the following summary of the ceremonies of knighthood. The first step or degree was that of Page, Valet or Damoiseau, in which the first lessons of future knighthood were taught the youthful aspirant; he next became an Escuyer or Squire and followed a knight to the field; finally he received the full honor and title of knight. The young and noble stripling, generally about his twelfth year, was transferred from his father's home to that of some Baron or noble knight of high reputation for good order and discipline. The youth, who was to learn modesty, obedience, and address in arms and horsemanship, was daily exercised in the use of weapons best suited to his strength. He was instructed in the management of a horse with grace and dexterity, how to use the bow and sword, and how to carry and protect the lance. When advancing age and experience in the use of arms had qualified the Page for the hardships and dangers of actual warfare, he was promoted from the lowest to the second grade of chivalry and became an Escuyer (the old knightly term) or Squire. At this stage of advancement, the candidate was withdrawn from attendance on the lady of the household to immediate service near the person of the Knight or nobleman, sharing in his toils and dangers. Having served a probationary term in these subordinate degrees, he was at length, if found worthy, promoted to the rank of knight, the third and highest degree of chivalry, and the degree in which the full ritual of investiture was observed. The candidate was required to watch his arms all night, in a church, and by vigil fasting and prayer, prepare himself for the expected honor. He was solemnly di-

vested of the brown frock, which was the appropriate dress of a Squire, and having bathed, as a symbol of purification of the heart, was attired in the richer garb befitting knighthood. He was then solemnly invested with the proper arms of a knight, his attention being directed to the allegorical signification of each piece of armor, as it was placed upon him or in his charge. The under dress was a close jacket of Chamois leather, over which was put the shirt of mail, and over that the suit of plate armor. Being thus accoutred, but without helmet, sword, or spurs, a rich mantle was flung over him, and he was conducted in a procession to the

church, where the ceremony was to be completed, supported by his sponsors, and attended by as much pomp as circumstances admitted. High mass was then said, and the candidate, advancing to the altar, received from the sovereign, or some noble knight, the accolade. The churchman of highest dignity present belted on the sword, and the spurs were sometimes fastened on by ladies of quality. The oath of knighthood to be loyal to God, the king, and the ladies, was then pronounced, after which the new-made knight was conducted forth with music and demonstrations of applause by the people.—*N. Y. Dispatch.*

THE MEETINGS AT COLUMBUS, OHIO.

AN able and regular contributor on whom we relied for a full and particular report of the proceedings at Columbus, as from "our own correspondent," having disappointed us we have been compelled to look to other sources for information concerning the meetings of the Gen. Grand Encampment and General Grand Chapter, which our readers will naturally expect to find in the present number of the *Monthly*. Fortunately we had no great difficulty in securing this information from the report of Past Grand Master John W. Simons, who was present on the occasion.

Bro. Simons gives an interesting account of his journey to Columbus from New York city in company with representatives from the Empire State, Connecticut, Minnesota and New Jersey. At many stations on the route they met with important and agreeable additions to the party, received very spe-

cial attention on the railroad lines, had the best cars set apart for their travel by day and by night. Arrived at Columbus, Bro. Simons writes:—

"The town is crowded with people, and the hotels so full that they can scarcely accommodate a jack-knife.—Quarters had been secured for us in advance, and we were at once in possession of all the comforts to be found in a well-kept hotel.

Delegates are here from nineteen States, among whom are many whose names are familiar to the Craft, thus: French, Hubbard, Hartsock, Parvin, Doyle, Reynolds, Jarvis, Thrall, Asa Smith, Sanford, Beecher, Stevens, Orrin Welch, Chaffee, Holmes, Stone, Pierson, Fellows, O'Sullivan, Hutchinson, Porter, McJilton, and others.

The session was opened on Tuesday morning, in presence of about six hundred Knights, who then formed in pro-

cession and marched to a neighboring church for devotion, at the completion of which a brief, but very neat address of welcome was pronounced by Grand Master French. The Grand Encampment then returned to the State House where they occupied the Hall of Representatives, and after the transaction of some minor business, the first session was closed. In the evening, the Grand Master delivered his official report, which was a very lengthy and interesting document. The first day was busily occupied in the transaction of business, and on the second the election took place, resulting in the choice of the following officers:—

Sir Henry L. Palmer, of Wis., Grand Master; Sir Wm. S. Gardner, of Mass., Dep. G. Master; Sir John Q. A. Fellows, of La., G. Gen.; Sir Kent Jarvis, of Ohio, G. Cap. Gen.; Sir George W. Belt, of Mo., G. Sen. W.; Sir H. C. Ranney, of Ill., G. Jun. W.; Sir John W. Simons, of New York, G. Treas.; Sir John D. Caldwell, of Ohio, G. Rec.; Sir Geo. C. Munger, of Ky., G. Stand. B.; Sir Ezra L. Stevens, of D. of C., G. Sword B.; Sir G. W. Prescott, of Minn., G. Warden; all of whom were duly installed in their respective offices by Past Grand Master French.

The legislation was rather of the negative kind, and distinguished as much for what it left alone as for what was otherwise affected. The uniform was not mentioned, and that question may now be considered definitely settled. During the coming three years we hope to see the last of the black scarf and apron in connection with Templar Masonry. The report of the joint committee which met at Washington last year to harmonize matters with the dissenting State Body in Ohio, received a very emphatic negative, which means an expression of opinion by the loyal Grand Commanderies, that Ohio

should first obey her knightly vows before she comes into court to ask for a change of the Constitution. A precisely similar fate met an attempt from Massachusetts to change the titles so that she might re-enter into fellowship without conforming to the law as it now stands. In all kindness we invite the recusant bodies to come in out of the cold, and like the great majority of the loyal Grand Commanderies, conform to the Constitution as it is; which, being accomplished, we can assure them that the proposed amendment will be adopted; and thus the last bone of contention be removed from our midst. We trust that the Deputy Grand Master and the Grand Captain General, will exercise the influence of their official positions to bring about this much to be desired settlement of a difficulty, their share of which adds nothing to the dignity or influence of the State Grand Bodies which they represent."

We cannot refrain from here inserting a note of our approval of the remarks of Bro. Simons concerning these recreant Grand Encampments or Grand Commanderies, whichever they prefer to be styled. We have observed too much of a disposition manifested to magnify insignificant differences into very important disagreements—and we are pleased to notice that the General Grand Encampment has given this disposition a check. What vital importance can there be in the question whether the subordinates should be known as Encampments or Commanderies? The change to the latter style was frivolous, but why "stickle" for the former?—Then what does it signify to Templar Masonry whether the members of the Order are known as Knight Templars, Knights Templar, or Knights Templars? Of what consequence is one letter to the welfare of the Institution?

Such discussions are simply ridiculous, and yet there appeared in a late issue of a contemporary an article showing internal evidence of being the production of a very prominent Massachusetts Templar, clearly intended to have some weight upon the deliberations of the Gen. Grand Encampment, taking up six whole pages, and exhibiting much learning, to prove whether a letter *s* should be added or omitted after either of the words Knight Templar.

Bro. Simons' report proceeds as follows:—

"The decisions of Grand Master French were all approved, but one. He decided that on a ballot for a candidate, a Sir Knight declaring himself unprepared to vote could not be compelled to do so. The Grand Encampment held that he must vote unless excused by vote of the Commandery. His decision that a majority of the actual members of a State Grand Commandery are legally sufficient for the transaction of business, or in other words a quorum, was at first overruled, but the vote was subsequently reconsidered. This legislation is of special interest to bodies having a limited number of subordinates. The R. E. Sir Orrin Welch, Grand Commander of New York, assisted by various Sir Knights, at the request of the Grand Encampment, exhibited the Drill which bears his name. The movements were made with great facility, and at their conclusion a resolution approving the Drill was unanimously adopted. The forms for public devotions submitted by Sir R. McMurdy, were not approved, for the reason that our distinguished frater in preparing them had forgotten to 'sink the shop,' and given them an apparently sectarian bias strictly adhering to the formulas of the church of which he is a priest. We do not suppose that he

had any idea of making a sectarian ritual, but this case is only one more going to show how difficult it is for men to forget the bias of early education. The remaining legislation was of a merely routine character, and after adopting votes of thanks to various persons, ordering a testimonial to P. G. Master French, and deciding to meet at St. Louis in 1868, the Triennial Conclave was closed.

THE GENERAL GRAND CHAPTER.

This body, which has held no meeting since 1859, was opened at 3 P.M., on Thursday, in accordance with the call issued by Ill. Comp. Mackey, Gen. G. High Priest, who was, however, absent, owing to the imperative demands of public duty. The Dep. Gen. G. H. P., Comp. John L. Lewis, of New York, took the chair and presided throughout the session with the dignity and affability so peculiarly his own. The attendance was not as large as in the other body, but there was an evident determination to maintain the organization intact and to lay the groundwork of future prosperity and usefulness.—The session opened with a lengthy and able debate on a proposition to rescind the emasculating amendments to the Constitution adopted in 1859, but owing to several of the State G. Chapters not being represented, and some legal doubts, it was finally concluded to defer action till the next triennial meeting, when it is probable a full attendance may be secured.

Nothing was heard from the late G. Treasurer, nor of the funds in his possession, but sufficient revenue was paid in by subordinates to meet the wants of the Gen. Grand Chapter during the session and the ensuing recess.

The following officers were elected and installed to serve three years:—

John L. Lewis, of New York, Gen. G. H. P.; Ira A. W. Buck, of Ill., Dep. G. G. H. P.; A. T. C. Pierson, of Minn., G. G. K.; J. Q. A. Fellows, of La., G. G. S.; John McLellan, of Mass., G. G. Treas.; John D. Caldwell, of Ohio, G. G. Sec.; Wm. Hacker, of Ind., G. G. Capt. of H.; Jas. L. Gould, of Conn., G. G. R. A. C.

On Friday evening the gallant Sir Knights and Companions of Ohio gave at the Neil House one of the finest banquets which, in a long experience of such things, we have ever seen. The tables were most temptingly arrayed, and the supply of good things was absolutely lavish. Sir Heman Ely, Grand Commander of Ohio, presided, having on his right and left Past Grand Masters Hubbard and French, the Grand and Dep. Grand Masters elect, and various other notabilities. The toasts, which were few in number, and very brief, were responded to by French, Hubbard, McMurdy, Lewis, Simons and Fellows. When due honor had been paid to this portion of the exercises, Sir Knight Gardner, of Mass., proposed the singing of "Auld Lang Syne," and rarely have we heard it better or more effectively rendered; and then, with a blessing from the prelate, the triennial meetings of 1865 were at an end."

We had expected to have seen evidence in the report of Bro. Simons that

these Triennial Conventions had really regained national importance in their bearing on Freemasonry. We miss all mention of Southern Templars or of Southern Royal Arch Masons either on the lists of officers chosen, or among the names of prominent visitors present on the occasion, except Bro. Fellows of Louisiana. There may, and undoubtedly is, an explanation for this—but after all, these meetings, towards which we had looked with such high expectation, only appear to have brought together the East and the West. There was only the name of Bro. Fellows to save the meetings from being pronounced sectional.

The Gen. Grand Chapter meeting appears to have been much less important than that of the Gen. Grand Encampment, when in the proper order of things the reverse should have been the case. The very much greater interest manifested in the Gen. Grand Encampment only proves how very general is becoming the preference of a certain class among Masons, for the Encampment over the Chapter, which they employ chiefly as a mere stepping stone to the Orders of Masonic Knighthood—one of the signs which we cannot hail as exhibiting the best tendencies of the times. The Gen. Grand Chapter gives very little promise of future consequence.

THE PILGRIM'S HOME.

BY BOB MORRIS.

In the "Life in the Triangle," is described a MASONIC BURIAL AT NIGHT, of which this Ode forms a part. Four members of the Fraternity, who resided in an intensely antimasonic community, had discovered the body of a man upon

whose garments was seen the mystic emblem of the Order. This they had carefully enshrouded and provided with a coffin. At night, with every precaution against interruption, they took it to the village graveyard and interred it, with the songs and the signs, and the circuits prescribed by the time-honored usage.

Bear him home, his bed is made
In the stillness, in the shade ;
Day has parted, night has come,
Bear the Brother to his home—
Bear him home.

Bear him home, no more to roam,
Bear the tired Pilgrim home ;
Forward ! all his toils are o'er—
Home where journeying is no more—
Bear him home.

Lay him down ; his bed is here ;
See the dead are resting near !
Brothers they their Brothers own,
Lay the wanderer gently down—
Lay him down.

Lay him down ; let nature spread
Starry curtains o'er the dead ;
Lay him down ; let angel eyes
View him kindly from the skies—
Lay him down.

Ah, not yet for us the bed,
Where the faithful Pilgrim's laid !
Pilgrims weep, again to go
Through life's weariness and woe—
Ah, not yet !

Soon 'twill come, if faithful here,
Soon the end of all our care ;
Strangers here, we seek a HOME,
FRIENDS and SAVIOUR in the tomb—
Soon 'twill come.

Let us go, and on our way
Faithful journey, faithful pray ;
Through the sunshine, through the snow,
Boldly, Brother Pilgrims, go—
Let us go.

JURISPRUDENCE.

APPENDED to the published proceedings of the Grand Lodge of Iowa, at its twenty-second Grand Annual Communication held at Marshalltown, in that State, on the 6th of last June, are a number of decisions which have been made by Grand Master Edward A. Guilbert during his period of service in that capacity, and from which we make the following selections :—

A demit is always unconditional.—There is no such thing as a demit for a "specific purpose," failing to succeed in which would place the brother back in the lodge which dismissed him. He can only return upon due petition and the unanimous ballot.

In the absence of the W. M. and S. W., the Junior Warden is *de facto et de jure*, the Master of the lodge, and as such is authorized and required to perform the duties of the station, including the conferring of degrees. No one else has the right to congregate his lodge, save only the Grand Master, or to preside, if the J. W. choose to occupy the East himself. He may, however, congregate his lodge and then call to the East a Past Master or any expert, at his own option.

It is not requisite that the Wardens should be Past Masters.

A W. M. elected from the floor in obedience to special dispensation from the Grand Master, must, before being installed, be made a Past Master.—Without that degree, he would not be eligible to installation, and, per consequence, could not preside.

Is it necessary to reinstate a suspended Mason in order to try him for a Masonic offence?

It is not. In trying him for misde-

meanors committed during the period of his divorcement from the lodge, the proceedings should be had in committee and not in open lodge. The lodge itself could not admit him for that purpose without *first* reinstating him.

Has the Master of a lodge the right on his own motion, or at the request of a member or members, to refuse to admit as a visitor a non-affiliated Mason, or a Mason who is a member of another lodge? Must he give his reasons?

Undoubtedly, he has such a right. He need not give his reasons unless he wishes to do so.

Can a brother vouch for a visitor on hearing his name announced by the J. D. without seeing his face? No.

In the absence of the W. M. of course the S. W. presides. Does the J. W. then succeed to the West, or does the W. M. *pro tem* appoint some brother to the vacant station?

The J. W. remains in the South, *that* is the station he was elected to fill.—The acting W. M. fills all vacancies by appointments.

Attendance upon lodges is morally, not legally, binding, except in a case of a summons, each member must judge for himself; his duty is to report non-conformity to the Grand Master.

Balloting cannot be had, except at a stated *monthly* communication. Festival communications are called *stated* because they occur on strict Masonic days, but they are in no sense monthly (or business) communications. Therefore, no candidates can be "balloted for on either of the Saint John's day."

In the absence of the Master from the lodge the S. W. succeeds to the duties of the oriental chair. Such is the

law. I am surprised that any Past Master or Past Grand Master, should have asserted to the contrary. It makes no difference *where* the Master *may* be; whether he is *in* or is *out* of the State, or whether he is incapacitated by reason of sickness from being present. If he is not in the lodge at the hour of opening a communication—regular or special—the S. W. assumes the station and prerogatives of the Master of the lodge. Any business done at such a regular or special communication, would be valid, provided it were in accordance with the usages of the Order. It would be the duty of the S. W. to see that such business was done, for in the absence of the Master he is *de facto*—although *pro tempore*—the Master of the lodge; and as such, is empowered, nay, is *required*, to do whatever pertains to the chair, even to the conferring of degrees.

No officer after having once been installed can *resign*. A lodge does wrong in accepting such resignation. An office vacant from any cause—death or removal, suspension or expulsion, is to be filled by the W. M. from time to time. He may thus appoint from night to night, or he may direct some one brother permanently to fill the office.

It is a Masonic regulation so old that it may be considered a *landmark*, that every candidate must be "hale and sound" and "not deformed or dismembered at the time of making." Clearly, then, the soldier to whom you refer, and who has lost a leg, cannot be allowed to petition your lodge. Under no circumstances could I be induced to grant a special dispensation to a lodge in the jurisdiction to receive the petition of one thus maimed, or of one who was at all obnoxious to that regulation, notwithstanding my ardent desire to extend the fullest courtesy to men who have been mutilated in the service of

their country. To open the door to *one* such would be to open the door to *all*, and therefore the precedent must not be established.

Can a Fellow-Craft be dimitted?

No. None but Master Masons are entitled to dimits. You can give him a certificate, duly signed and sealed, setting forth the fact that he is an F. C. in good standing in your lodge; and on this he can base an application (for the 3d degree) to another lodge, *when* he shall have removed from your jurisdiction, and not before.

Can a Master of a lodge grant a profane living within his jurisdiction, permission to join another lodge?

No. The party must receive the unanimous consent of the lodge A. to petition lodge B., or he must first *petition* lodge A., and be elected therein, and then he can receive from lodge A. a recommendation to lodge B., with the request that said lodge confer on him the degrees.

NOTE.—Many of the decisions announced by the Grand Master have been made over and over again, different brethren in diverse parts of the State asking nearly the same questions, and receiving substantially the same answer. Many of the queries propounded could have been answered by the questioners themselves, by reference to the By-Laws and proceedings of the M. W. the Grand Lodge of Iowa. Such investigation on their part would save the occupant of the Grand East a vast amount of labor—a "consummation devoutly to be wished," and yet not likely soon to occur; for so long as the Grand Master—whoever he may be—will courteously and sufficiently reply to all letters from the Craft, so long will many prefer to receive directly from him the explanations of Masonic law which they need, rather than to search for them themselves.

EARS OF CORN.

I WILL hazard the assertion that no man ever did or ever will become truly eloquent, without being a consistent reader of the Bible, and an admirer of the purity and sublimity of its language.—*Ames.*

Could we but see it, our lightest and happiest moments are but escapes from hidden dangers, providential avoidances of concealed pitfalls, flights from the South to the West, and from the West to the East Gates of the Temple, where we shall all be stricken down at last. Could we but hear it, every breeze of summer, every blast of winter, sighs or howls in our ears the inspired threnody, "Man that is born of a woman is of few days—few days; he cometh forth as a flower—as a flower: he fleeth also as a shadow—as a shadow; he dieth and wasteth away—wasteth away: he giveth up the ghost, and where is he—where is he?"

Could we but feel it, the very coursing of the blood through our veins is as the wasting away of the Sand in the Hour-Glass of our life, each grain dropping, dropping, dropping, and drawing every moment nearer to the last.

White was always considered an emblem of purity. Porphyry, who wrote so largely on the spurious Freemasonry, says, "They esteem him not fit to offer sacrifice worthily, whose body is not clothed in a white and clean garment; but they do not think it any great matter, if some go to sacrifice, having their bodies clean, and also their garments, though their minds be not void of evil, as if God were not the most delighted with internal purity, which bears the nearest resemblance to him. It was even written in the temple of Epidau-

ros, Let all who come to offer at this shrine be pure. Now purity consists in holy thoughts."

As the world of matter is but the outer covering—the casket of the world of intellect—so is the Physical Masonry but the outer covering of Moral Masonry. The pearl lies within the casket—the precious meat within the shell; so does Moral Masonry lie within the ceremonies which reach only the eye and come in contact with the senses.—Moral Masonry speaks to the heart. It has a language independent of all the languages of the earth, which may be understood by Hindoo and Moore, by the Persian and Turk, by African and American, by Tartar and European alike. It is the great universal tongue, whose words I may not repeat save in the honor-guarded lodge.

Every day is written this little sentence—"Died yesterday, so and so." Every day a flower is plucked from some sunny home—a breach made in some happy circle—a jewel stolen from some treasury of love. Each day, from the summer fields of life, some harvester disappears—yes, every hour some sentinel falls from his post, and is thrown from the ramparts of time into the surging waters of eternity. Even as we write, the funeral of one who "died yesterday" winds like a winter shadow along the street.

Adversity overcome, is the brightest glory.

He who indulges his senses in any excesses, renders himself obnoxious to his own reason; and to gratify the brute in him, displeases the man, and sets his two natures at variance.

CORRESPONDENCE.

[We do not hold ourselves responsible for the opinions expressed by our correspondents.]

LETTER FROM NEW YORK.—ANSWER TO “HIRAM ABIFF.”

To the Editor of the Masonic Monthly.

I see that “Hiram Abiff,” of Worcester, is still inclined to continue the controversy concerning the A. and A. Rite; which I am not. I propose only a few remarks now, and if he replies again it is my intention to let him have the “last word;” and this for several reasons; first I will state that I wrote in reply to him, in the commencement, because I conceived that he had without cause attacked a branch of Masonry that is as good and as pure as that portion of the Order which he assumes to love, and because I know of my own knowledge, that his statements concerning that Rite were erroneous and calculated to produce a wrong impression concerning it.

I propose not to continue this discussion, because I fear that it may become tedious to you and your readers, for one reason, and for another, because I do not care to carry on a controversy with one who evinces a disposition to make it a personal matter, by such expressions as this, “O. B. A. started up in my path uncalled, and I was compelled to delay for the purpose of brushing him away,” an expression of which the least that can be said is, that it is arrogant. I did not reply to his first article out of any personal feelings, or from any other motive than a desire to counteract an evil which I feared might arise from that article.

He need not thank me for the admis-

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sion that the 33d degree was created in the last century, and that the degrees were arranged in their present order then, for this is plainly declared in their Constitutions.

Had “Hiram Abiff” not been so dazzled by the brightness of his own genius he would not have supposed my reference to the Bible, for an illustration, as the manifestation of a desire to have a controversy concerning its authenticity, and I feel quite certain that there is not another person who has read my letter who has so understood it.

“Hiram Abiff” must admit, if he has any knowledge of the rules of evidence, that the assertion by a person that an event did *not* occur is no evidence at all, unless the person was present where, and during the whole time it is charged the event did occur. As Messrs. Thorry, Besuchet, and Folger were not all over the world for a number of centuries, their negative evidence is of no value whatever. I will, however, give “Hiram Abiff” a little positive evidence from Dr. Folger, who is now alive and in the city of New York, and who declares that there is now in existence in the Kingdom of Denmark a Masonic lodge which has had an uninterrupted existence for more than three hundred years past, and which has, during all that time, conferred seven Masonic degrees, two of which are of necessity higher than the third. Dr. Folger not only states this but informs me

that he is prepared to prove it. Dr. Folger is "Hiram Abiff's" own witness in this case, he has no right to impeach his testimony, and if, as is the case, his own witness testifies against him he is bound to admit the testimony.

I will simply ask "Hiram Abiff" if Dr. Folger, his own witness, has not proved that there were higher Masonic degrees than those of the blue lodge prior to the last century? After asking this question I will reply to one asked me. What do I think of "your statement under the head of 'Notes and Queries,' July number, Note 96?" My reply is, I think it a fabulous account of an imaginary conversation between a French dancing-master and other persons, and is worth still less than the statements of "Hiram Abiff," if anything can be more worthless than they.

The act of Henry VI., quoted by me, was correctly quoted, and if "Hiram Abiff" had taken the trouble to go to some library, and look for himself, he would never have attempted to form an argument upon a supposition that I had misquoted.

"Hiram" makes another statement based, like his arguments, on nothing, when he says, "If I were to describe the process by which the Rite of Memphis was manufactured "O. B. A."

would extend to me his encouragement to proceed," for I should certainly do no such thing. I have not the faculty of writing upon subjects of which I know nothing, and as many good Masons like, and countenance that Rite I have no desire to interfere with their wishes or scandalize what my brethren love.

The remainder of "Hiram Abiff's" last article is so trivial that I cannot conceive that he meant it in earnest, and I will conclude by saying that "Hiram Abiff" has taken a great deal of trouble to write about a branch of Masonry, concerning which he tells us he has no lawful information, and that in consequence of that statement, his opinions of the worthlessness of the Rite are not worth the paper upon which they are written; and if those who read them will bear this fact in mind they will do no more harm than the revilings of anti-masons do the Blue Lodge.

I will advise him to turn his attention to the object of his articles as avowed by him, and write about Blue Lodge Masonry, of which I hope he has some lawful information, and I will promise him, with your consent, that if he falls into as many errors upon that subject as he has upon the higher degrees, that he shall hear from me again, until which time I hope to bid him farewell.

O. B. A.

MASONIC REVIEW.

WE have before us a copy of the transactions of the Grand Lodge of New York at its annual communication which commenced on the 6th of last June. In our July number we gave a partial report of the doings of this Grand Body,

and furnished a list of its officers for the present term. The printed transactions make up a volume of over 200 pages. The Grand Master's address occupies over fourteen pages, and in view of the multiplicity of matters

which engaged his attention, it could not well have been abbreviated. The Report of the Committee on Foreign Correspondence is very bulky, filling eighty-three pages with Masonic intelligence and criticism, no part of which could be spared. It is the joint production of Bros. John L. Lewis, John W. Simons and M. Pinner, although we presume it derives its form and tone from the Chairman of the Committee, Judge Lewis. This report reviews the proceedings of thirty Grand Lodges, including that of England, besides those on the continent of Europe, and we shall hereafter make drafts upon it in order to communicate to our readers a view of Masonry abroad.

- During the last term Grand Master Paige, of New York, appointed a commission with instructions to bring to trial a certain unaffiliated Mason of unenviable notoriety for certain gross unmasonic offences, among which he was charged with the publication of a disgraceful parody on the legend of the third degree. The commission entered upon its duties, the trial was held, and the offender ordered to be reprimanded and expelled from all the rights and privileges of Masonry. Appeal was made from this decision to the Grand Lodge, on the ground that the Grand Master had no power to appoint such a commission for such a purpose, and on other grounds. The Grand Lodge sustained the Grand Master and confirmed the action of the commission.— We observe that a cotemporary finds fault with this action of the G. Lodge of New York. But we are perfectly well satisfied as to the competency of that Body to take care of its own internal affairs, and to decide what is proper under its own constitution.— Further we are gratified as to the result, as it places out of the pale of the Institution one who has long disgraced

the name of Mason, who was already under the ban of expulsion from Knight Templarism, but who notwithstanding this, owing to his advocacy of the claims of a Masonic body of more than doubtful legitimacy, in which he had been elevated to a high position, had been for a long time flattered and caressed by the Editors of two Masonic periodicals who could scarcely be ignorant as to his character while they endorsed his unmasonic behavior through the press.

— We have also received a copy of the proceedings of the Grand Commandery of Maine at its annual conclave held at Portland, on the 2d of May last. We noticed the proceedings of this Body fully at the time of its meeting. One noticeable feature in this pamphlet is the fact that our late Bro. Cyril Pearl, for so many years the Chairman of the Committee on Foreign Correspondence of the various Grand Bodies of the State of Maine, has let fall his mantle on the shoulders of a most worthy and able successor in the person of Bro. Josiah H. Drummond.

We have also to thank Bro. Stephen Berry, of Portland, for advanced sheets of the proceedings of the Grand Bodies of Masonry in Maine.

— REGULAR readers of the *Monthly* cannot be ignorant of the fact that there has long existed a serious contention between two bodies claiming to be supreme over the Ancient and Accepted or Scottish Rite in the Northern States, which contention has been productive of very much ill-blood throughout all departments of Masonry, and still works evil in the Institution. Effort after effort has been made to close this disgraceful breach without avail. In certain would-be omnipotent quarters insurmountable obstacles to all

treaties have been presented, and the deluded followers of the misleaders of certain sections of the Fraternity have been content to feed the flame of animosities which should not be allowed to exist among brethren. We have long believed that one or two suits of clothes would cover the entire body of real opposition to peace in the ranks of the Scottish Rite—but this evil power has been hitherto found sufficient to keep up the unmasonic feud. Now, however, we witness the dawn of another day in the history of this controversy.—Light beams forth from an unexpected quarter. We have spread before us a letter from the Sov. Gr. Commander of the Supreme Council of the Rite for the Southern Jurisdiction, which is addressed to the officers and members of the two contending Supreme Councils whose Easts are in New York and Boston, and offers the following plan of conciliation:—

“Each of your bodies has color of right, and in each are several Inspectors General of undoubted regularity.—Would it not be eminently worthy of you as Masons, as Knights Rose Croix, as Knights of the Holy House of the Temple, as Grand Commanders of the Holy Empire, would it not be fair, just, equitable, generous and noble, if you were to agree to form a Supreme Council for the Northern Jurisdiction by a union of your two bodies? Might this not be effected by each Council selecting from among its own members, sixteen, to become members of the United Council, each then presenting, two or three names for the thirty-third member, all which being placed in an urn, the person whose name should be first drawn should be such member? The remaining members of each Council might then be honorary members, entitled to be preferred in filling future

vacancies, and invested with the rank of Deputies for States.

Why might not each Council then present two names, and, the same being placed in an urn, the person whose name should be first drawn, to be the Grand Commander, and the next, *not of the same Council*, to be his Lieutenant! Why might not the Secretary General be selected in the same way; and the place of the See be determined by the Council when organized.

Some such plan would be surely equitable, and avoid all questions as to preponderance of power in the Council, and also offer a fair field and equal opportunities to rival ambitions. We cannot imagine that the ambition of any one or more Ill. Brethren of either body would permit itself to aim at so low a mark as to cause the rejection of any equitable plan of union and conciliation. With our advancement in Masonry, our disinterestedness ought to increase; and that would surely be a very selfish and unworthy ambition that should seek office, rank and power at the expense of our beloved Rite, and be willing to sit in sullen uselessness upon its ruins. And if such ambitions should (as we cannot believe they will) be found to exist, it would be fit and proper, and duty would demand, that the whole body of Inspectors should rebuke them, and *compel* a reconciliation.

The Supreme Council for the Southern Jurisdiction (the oldest in the world, and from which, mediately, or immediately, all others have sprung), has already indicated its willingness to act as umpire in this controversy, if the matter should be submitted to it. It will meet in the month of September or October next, and if by that time there is no settlement and it should not be selected as arbiter, it will be compelled to take up and decide the

whole matter in issue, and will surely do it, since it cannot avoid determining which of your bodies, if either, it is to recognize as legitimate. It will then reluctantly have become a party to a war which its decision will not end, as it could not avoid denouncing the body against which it would decide.

Spare us, Ill. Brethren, this cruel necessity! Be Masons indeed, clasp fraternal hands, and around your own Masonic hearth settle your Masonic quarrels! Who can say but that both your bodies might be declared illegitimate? in which case the Mother Supreme Council might feel bound to reclaim the jurisdiction ceded by her in 1815."

It is sincerely to be hoped that by the plan suggested, or some other, conciliation and re-union may be effected. It would be so much more desirable than to compel the Mother Supreme Council to resort to the extreme course indicated by the circular from which we have made the foregoing extract.

OUR partial notice of the proceedings of the Grand Lodge of Iowa at its twenty-second annual communication, held on the 6th of June last, was based upon advanced sheets received. We have now received a bound copy of the transactions. The Report on Foreign Correspondence reviews the proceedings of twenty-seven of the G. Lodges of the United States, and includes that of Canada. Bro. W. C. Langridge, the author of the report, is a ready writer. His criticisms are very free and independent and mainly just. We think he makes a good point when he writes, "that if corps of Correspondence Committees were as grateful as the majority of people in other stations in life are, they would vote a testimonial to Bro. Rob Morris for giving them something

with which to fill their reports, and another to Bro. Reynold's, of Illinois, for the prominence he has succeeded in giving to the subject. Without it many reports would be but meagre, which swell to formidable proportions, and would be but tame affairs, though now they are full of life." Hereafter we hope to hear nothing more concerning this controversy, on one side or the other.

The published statistics of Iowa Blue Lodge Masonry to the present date are as follows:—initiated, 1196; passed, 1090; raised, 761; admitted, 307; dismissed, 367; died, 93; suspended, 84; expelled, 11; total members, 6106. As a key to the differences between the initiations, passings, and raisings we would mention that in Iowa there is a separate ballot on each degree.

The following resolutions of the G. Royal Arch Chapter of Rhode Island, at a special communication held on the 15th of August, will give some idea of the troubles with which the General Grand Chapter has to contend. Several other Grand Chapters take the same stand as that of Rhode Island.—This will in part account for the poor attendance at the Triennial Convocation of the Gen. Grand Chapter:—

Resolved, That this Grand Chapter has learned with regret, of the intention to organize a General Grand Chapter of the United States, and in declining to participate in such formation, must also most emphatically protest against it.

Resolved, That while this Grand Chapter admits that the General Grand Chapter once existing conferred a benefit upon the weak and struggling bodies just then entering upon their work, yet the present healthful existence, correct Masonic tone, and the general harmony found among all the Grand Chapters, is such that its continued existence cannot in our judgment, subserve the best good of our Fraternity.

Resolved, That in the judgment of this G. Chapter, the late General Grand Chapter of the United States dates its decline and complete dissolution from its meeting in Chicago in 1859, and that, neither the prosperity or utility of Royal Arch Masonry require that it should be resuscitated.

Resolved, That at this Grand Body, since the dissolution of the late General Grand Chapter, has, neither by itself or its subordinates,

in its work, or in any manner whatsoever, recognized the existence of a General Body, and has found no difficulty arising therefrom, and as there appears to be no more necessity for a General Grand Chapter than for a Gen. Grand Lodge, therefore this Grand Chapter must and does most respectfully but earnestly protest alike against the formation of a new, as against the resuscitation of the old and disbanded organization once known as the General Grand Chapter of the United States.

EDITORIAL NOTES.

Of late years a considerable body of Masonic literature has accumulated in the form of Reports of Committees of Grand Bodies on Foreign Correspondence. These Reports fill a large portion of the space in the published proceedings of the governing Bodies, and with their contents the immense majority of the Fraternity are almost entirely unacquainted. We question whether the majority know even of their existence—letting alone the having any clear idea as to the duties of such Committees, and the form in which they are discharged. The business of these Committees is to make a report exhibiting in a condensed form whatever matters of interest are transpiring in the jurisdictions the printed proceedings of which are submitted to them. Latterly, owing to the introduction of exciting questions concerning work, etc., in several Grand Bodies, these Committees have indulged largely in controversy with each other. All the Committees exhibit their best literary ability in these documents, and many are apparently nothing loath to make the most of the opportunity thus presented to display the little talent

they have. There are reports which exhibit literary ability of a high order, while others furnish tall specimens of writing on stilts. On the whole they contain matter which would tend to the better information of the Fraternity concerning many things. They want culling however, just as much as the proceedings of the bodies which it is their business to review, and equally need the benefit of impartial criticisms. These Committees are great sources of light in their respective jurisdictions. Hereafter we purpose giving much more attention to this branch of Masonic literature than we have hitherto done, in the hope that it may be to the benefit of the Fraternity in the first place, to the Committees on Foreign Correspondence and to ourselves.

OUR correspondent "O. B. A." has another letter in the present number, and is disposed for the reasons mentioned to close his controversy with "Hiram Abiff," to which we assent, only adding one other reason, the present number closes our second volume. "Hiram Abiff" also concludes his arti-

cle entitled "the *modern* origin of the higher degrees." We offered to "O. B. A." the same opportunity to write an article to prove the *antiquity* of the higher degrees, and if he wishes to avail himself of the opportunity he may do so in the course of our third volume. "O. B. A." introduces new matter into his present letter, of a character calculated to give "Hiram Abiff" a claim to write a last word. In the interest of both writers, as we wish to close the discussion, we will therefore make a few remarks.

Dr. Folger as much or more than any other living writer has done very much to damage the Ancient and Accepted Scotch Rite, and to prove the absolute modernness of all the higher degrees. He has blown both hot and cold. If he has now anything to write in support of the antiquity of the higher degrees, as illustrated by any discovery "O. B. A." states he may have made in connection with Masonry in Denmark, while it may prove that Dr. Folger is still a student of Masonic history, it is not calculated to have any weight with "Hiram Abiff" or those who think with him, because Dr. Folger has not *yet* presented that proof. That "Hiram Abiff" called Dr. Folger as his witness is true. If Dr. Folger is ready to testify on the other side, his testimony itself has not yet been presented. The court we think must impeach Folger's testimony on both sides, if as "O. B. A." states he can now tell another and conflicting story. Folger's earliest testimony need not fall to the ground because what he has now to present may conflict with it. The information he has yet to communicate can scarcely be said to have any bearing on the question until he himself presents it. When it is presented it may even be sufficient to convince "Hiram Abiff," but not very likely until then.

On page 452, July number, "O. B. A." speaks of the act of Henry VI. as "prohibiting the holding of lodges and chapters." This is not a quotation from the Act in question. If "O. B. A." intended that the words "lodges and chapters" should have been between quotation marks, then as a quotation he will find on reference to the authority that it is *not* correct. "Hiram Abiff" however quotes from the Act of Henry VI. and correctly, in his article in the September number, page 521, but this article was outside of the controversy. On reference to his own letter in the July number "O. B. A." will see that he made no quotation from the Act in question, and that in now rating "Hiram Abiff" for attempting to form "an argument upon a supposition that 'O. B. A.' had misquoted," he, "O. B. A." would appear to be lame.

We only present these remarks to show that "Hiram Abiff" would have some claim to follow "O. B. A." in answer to the newly presented matter and charges introduced by "O. B. A." and not to argue the question ourselves.

We have now a word to say to "Hiram Abiff."

This writer is evidently wholly opposed to the system of higher degrees, to all degrees called *higher* or otherwise except what he meets with in the Blue Lodge. He seems to consider that attention to all other departments of Masonry militates against the interests of symbolic Masonry. This does not follow, but apparently he deems this sufficient cause for his hostility to whatever system may draw attention from the Blue Lodge. All the high grade systems have laid claim to antiquity.—Therefore he denies this claim and in doing so hopes to weaken their hold on the Fraternity. In cherishing this hope he will find himself greatly mistaken. They rest their popularity on quite other

foundation. From some cause or other as much is not made of the Blue Lodge as might be. There is room in it for all, and so far as Masonic philosophy and history goes these may properly be made the subject of Blue Lodge interest just as much as they professedly are of the higher degrees. The Blue Lodge undoubtedly affords an opportunity for the development of the highest order of Masonic talent. But it is certain that some find it more interesting to seek for light through a system of degrees, and they have a perfect right to do so. Whether the system of degrees called the A. and A. Rite is one hundred years or one hundred thousand years old, or whether Frederick the Great or Frederick Dalcho instituted the 33d and highest of the Rite is quite immaterial. It is just as much of a Rite to-day whenever or whatever may have been its origin. Its supporters can afford to toss to the winds every claim to antiquity or royal parentage rightly or wrongly set forth, and leave the system as deeply rooted in the affections of its members as ever.—The Degrees of the Rite are *bona fide* Degrees,—they develop a Masonic system, and the right of any Mason to enter them cannot be disturbed. If “Hiram Abiff” likes them not no one will trouble him on that account. All the fault we have to find with the members of the Rite is that they do not *compel* the leaders of the conflicting Supreme Councils to make peace or take themselves out of the way of those who would make peace.

OUR next issue will be the initial number of our Third Volume. We promise that it will be a rich one. With it we shall give to our subscribers a well executed portrait of the renowned American Mason, Albert G. Mackey,

M. D., of Charleston, S. C., which they may safely accept as a good likeness of the man. There will also be found in it several able and interesting articles from the pens of new contributors, of whom we have made several additions to our staff.

Our subscribers will not fail to remember that we look to them for a continuance of that support which they have given to us for the past two years. We would also solicit from them efforts to add to our subscription list other names besides their own. We cater for their entertainment and edification from year's end to year's end, and in return we ask this of them, that we may be enabled to continue our labors as Masonic journalists. Also let not such of our friends who may have forgotten to settle for the present volume fail to make good their contract at the earliest convenient opportunity.

Two years ago we launched the *Masonic Monthly* as an experiment. The prospects for success in a business point of view were small. The country was in the midst of a fearfully exhaustive civil war from which it has only just escaped, with a task on its hands of reconstruction almost as overwhelming as the subjugation of the rebels in the field. We went into the enterprise with an expectation of not making a fortune, and our expectation has been answered in this particular. We devoted our labors to the benefit of the Fraternity, and in that spirit we shall continue to work.

The *Monthly* has secured for itself recognition on every side, as one of the best Masonic periodicals in the country. It has the confidence of the reading and thinking portion of the Fraternity. Its independence of sectional and individual interests has made it really, what it has aimed to be, an organ which the Craft everywhere may adopt.



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